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Selected.

Memorial of Frankford Monthly Meeting of Friends, concerning HANNAH A. WARNER, *deceased.*

She was the daughter of Charles and Rebecca Allen, and was born in Philadelphia, on the 22d of 9th month, 1814. The early training and watchful, restraining care, and the consistent example of these pious parents, were doubtless largely instrumental in preparing her mind for so full an acceptance of pure gospel truth, as she was favored afterwards to experience, through the leadings and teachings of the Spirit of her dear Redeemer: and she retained a very lively and grateful remembrance of the labors of her parents to the close of life.

To an ardent and affectionate disposition there was joined in childhood a quickness of temper and a strong will; but she was early made sensible, as evinced in the following memorandum written in her fifteenth year, of her sinful condition, and the need of a change of heart. She thus writes: "I think I was about twelve years of age when my Heavenly Father condescended again to visit my soul. I became more attentive to religious things, and in the summer of my thirteenth year, I was so much aroused to see the situation of my wicked heart, that one night, I with many tears and under great agitation of mind, was enabled to make known to my dear mother, some sins I had committed when eight years of age, which hitherto she had not known. Oh! from what a burden is my heart released upon thinking that I was so helped, painful as it was, to make this known. From that time until this, I think I may say that the Lord has continued to visit and re-visit my soul. I have become more attached to religious instruction, to going to meeting, and to the endeavor of attaining my soul's salvation. My heart has frequently been baptized under a sense of my many sins and great weakness. I long to enjoy the true peace which is from above, and to become one of the pure in heart. My sorrows have been frequent and many, though mostly known only to Him who seeth in secret. I have continued in this way progressing gradually in my attachment to those things which are above. Oh! that I may become as a fruitful vine in the vineyard of my God."

Thus it was, waiting upon the Lord, watching and earnestly wrestling for the blessing, that her spiritual building was laid upon the sure foundation—even Christ Jesus the Rock of Ages—the Alpha and Omega of the Christian's faith; whereby the world was crucified unto her and she unto the world. Yielding her heart to the transforming, purifying influences of the Spirit of the great Master Workman, whose will is our sanctification, she became even in youth an example to all with whom she mingled, of simplicity, straightforwardness and faithfulness in the path of apprehended duty; characteristics which she retained in no common degree throughout her after life and to which were added as she grew in grace, the tenderness, humility and child-like nature of the mature christian.

She was much interested in the best welfare of the younger members of our religious Society; and from a sense of duty, entered upon the responsible position of teacher at Westtown, when she had just completed her seventeenth year. She continued in this interesting employment either at Westtown or in the Select School in Philadelphia, with but short intermissions, for nearly ten years. Her sense of the responsibilities resting upon her, and of the need of Divine help to perform her duties aright, is set forth in the following memorandum:

"Westtown, 8th mo. 11, 1833. Our school has been very large, and for the dear and precious children over whom we have the oversight, my heart is often deeply concerned. I believe there are amongst them precious plants, but there are others who often cause heartfelt mourning and sorrow. But I am renewedly convinced that all that we can do will prove of no avail, unless attended by the Divine blessing, and that we ought to be more and more concerned to act in an exemplary manner, and also to seek to be able to put up our petitions both for them and for ourselves." Again under date of 12th mo. 1837, she says: "It is a serious, and (may I not say) an awful thing to live and occupy the very responsible station I do—placed at the head of so many precious children, who are looking to me for example. I often say I know not what to call *little things;* every movement, word and action seems to me of importance. Truly vain is the help of man. May I be daily, *hourly* concerned to seek to the Lord alone for strength and wisdom to perform my duties. May his Spirit, which He hath promised should teach us all things, be my Guide and my Director."

On the 13th of 10th mo. 1841, she was united in marriage to our friend Yardley Warner, and became a member of Goshen Monthly and Whiteland Particular Meeting, Chester county, Pennsylvania.

Her home life was such, as might confidently be looked for from one dedicated to her Lord. She desired not great things for herself or hers, but with humility and Godly fear did she go in and out before her family and her neighbors. In all things whereunto she was called, she bore her Lord's yoke willingly, and it was made easy to her—she learned of Him and found rest in service.

As a mother, she was faithful, watchful and tender: keenly alive to her responsibilities, she discharged her duties with firmness and love, endeavoring not only to guide, but to guard her children, cultivating a freedom and intimacy with them, and tenderly devoting herself to their welfare.

It was her marked concern to cherish in them the earliest and faintest dawnings of a religious life, and she sought to bring them up in the Lord's fear, and consistently with our Christian profession; directing them to the Lord Jesus Christ as their Saviour, and to faithful obedience to the dictates of His blessed Spirit dwelling in them as their Guide and Comforter. Her counsel was early imparted to these to seek a reconciliation with their Heavenly Father for every deviation from His will, however small; thus impressing upon them both the beauty and necessity of a daily life of holiness before the Lord.

Enduring with quiet fortitude and cheerful resignation many close trials and provings of faith and patience, her daily life gave evidence that her affections were not placed upon the things of this world, but that whilst seeking first "the kingdom of God and His righteousness," she was permitted to cast all her cares and wants upon His watchful and sustaining power. This she expresses in the following memorandum: "Sometimes when I feel tried at this uncertainty, [in temporal matters] it seems as if the answer was, 'Have not I cared for thee hitherto, and I will still care for thee. Keep quiet and leave the future with me.' Oh for ability to more faithfully serve so good a Master."

Previous to her marriage, her mind had been exercised on account of an apprehension that she would at some time be called to the work of the ministry; and the following from her private memoranda, give evidence that many conflicts and provings were her portion; deep baptisms designed for her refinement and preparation for this solemn work. She says: "How earnestly do I frequently crave that His holy will may be done in me, and that He may be my leader and my feeder; and my staff to lean upon in the time of trial. And I am also often led to look forward to years to come, when it hath seemed to me I shall be called to labor and to perform a far more important work than any I have yet been engaged in; oh! that I may be found faithful to every manifestation of duty is what I earnestly crave." Of her first appearance in the ministry she writes: "7th mo. 16th, 1843. I have thought to-day that it would be right for me, to pen in this little book some of my feelings and provings during the past three months. On the 4th day of the week, in our little meeting at this place, I felt it required

of me to say a few words; and towards the close of the meeting, believing that my peace consisted in obedience, I yielded and repeated the following text: "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." I cannot say as many others have, that when I sat down I felt my peace to flow as a river, but that fear and awfulness were my portion, lest I might have done wrong; but I was comforted in feeling that had I not yielded I should have left the meeting under sad feelings of condemnation. In the afternoon the enemy was permitted sorely to buffet me, and many were my doubts and reasonings; yea, so overwhelmed was I that I was almost ready to say, I will never speak again. But this storm and conflict soon passed over and I was favored for some days with very peaceful, quiet feelings."

Under date of 1st month 1st, 1846, she thus writes: "At our little meeting on First-day last, I was enabled, I humbly hope, under right authority, to relieve my mind amongst my friends of a burden that had long rested upon me, by exhorting to an increase of watchfulness, reviving the language of our Saviour, 'Watch ye, therefore, and pray always that ye may be accounted worthy to stand before the Son of man,' &c. My mouth hath been seldom opened of latter time, but I have, I believe I may say, often felt my mind brought under travail and exercise of spirit, and frequently matter has presented, which I have thought it might be right for me to spread before my friends; but as I have waited to feel the commission and authority to do so, it has gradually passed away, and I made to see that the time had not yet come for me to throw my burden upon them, but to bear it in secret before Him, who I trust had begotten it, and who alone in His own time, can open and none can shut. Oh! that we may all be preserved from taking the work into our own hands, but leave it with Him, who can cause the silent travail and exercise of spirit to avail as much, as the public declaration of it."

She was acknowledged a minister of Goshen Monthly Meeting in the 5th month of 1848, and became a member of this meeting in 1863.

During this interval important changes occurred in her place of residence. In the spring of 1858, she removed with her husband to Mount Pleasant, Ohio, where they were usefully engaged in conducting Friends' Boarding School, until the year 1861, when they returned to Pennsylvania, and settled within the compass of Uwchlan Monthly Meeting, thence removing to Germantown in the spring of 1863.

In the exercise of her gift Hannah A. Warner attended with minutes, the Yearly Meetings of Ohio and Indiana, likewise most of the Quarterly, and many of the Particular Meetings within the limits of Philadelphia Yearly Meeting. She was also repeatedly called into the weighty service of visiting families.

A sense of human incapacity for rightly addressing the Most High in prayer, and for preaching with that ability which alone can gather to the Lord Jesus Christ, was so impressed upon our beloved friend, as to work great watchfulness over her own spirit, that she should not venture upon the exercise of any privileges she might have as a minister of the Gospel, except under the immediate drawings, and renewed qualifying power of Him, who, reigning supreme over His own cause, has declared, "my glory will I not give to another." And yet so close and constant were her walk and communion with the Father of Spirits, that she was largely made use of to declare publicly "the way of life and salvation,"—laboring by precept and example, for the cause of righteousness, not as those who "have no ruler over them," but as "they that must give account." Her great carefulness not to go in advance of her Guide, was a marked feature of her religious character. "Most fully and cordially," she writes, "do I believe that a secret fervent travail and exercise of spirit, for the best welfare of the flock, will avail more than many words, much reading and teaching, even of a religious nature, unless such is strictly under the authority, and constraining and restricting influence of the unerring Spirit of Truth. I hope I am a full believer in the all powerful and convicting influence of the Grace of God; and therefore I believe it is right for us, when we feel the inward travail of soul for others, to be willing to bear it silently, until He who knows best what His children stand in need of, sees fit to unseal the stopped lips, and to bid those who have been as it were dumb, to speak."

Her attachment to all the doctrines and testimonies of the Society of Friends was deep and ardent; she held to these from a real experience of their value to the Christian pilgrim, and not from tradition; and because she saw in them a conformity with the records of the Holy Scripture,—believing that what we are called upon as a people to uphold and maintain, is not a new doctrine or revelation, but primitive Christianity, and a return to the apostolic faith and practice.

(To be concluded.)

The Fly and the Earthworm.

The next time you go out on your morning or evening ramble, if you chance to see a worm in your path, do not kick it aside, nor step over it; but take it from the ground, and lay it on the palm of your hand; and as it tries to crawl away you will experience a slight sensation of roughness on your skin. If you take a pocket-lens, and examine carefully the under side of the worm's body, you will perceive several rows of fine sharp hooks, extending from one end to the other, each annulated division (for the worm's body is, as you doubtless know, composed of rings) being furnished with four pairs of these hooks, which are situated upon small protuberances on the creature's skin. These minute hooks cause the rough sensation alluded to; and that portion of the body on which they are placed corresponds to the abdomen of the higher animals, the hooks themselves being nothing more nor less than rudimentary feet to aid the worm in its progress.

It has perhaps never occurred to you to inquire how it is, when you endeavor to draw a worm forth from the earth, that it can offer such resistance to your efforts, as almost to necessitate your tearing it in two before you can extract it, and why, as soon as you relax your hold, it disappears with such rapidity under the soil. These hooks are the cause; they are retractile at the will of the animal, and operate so as not to impede its onward progress: but when a portion of its body is once extended, and has penetrated into the soil, they keep it firmly fixed, whilst the remaining part is drawn after it by muscular contraction.

Now, is not this a simple but interesting feature in the anatomy of the worm, that should be known to every one?—yet how few, even of the best educated, are aware of its existence! How many anglers, do you think, are there, who handle their poor victim as frequently as we do our pen, and are yet unacquainted with this fact!

And as regards the Fly: you need not even quit your study or parlor to have an opportunity of witnessing a strange, and, to the masses, inexplicable phenomenon connected with the insect, namely the mode in which it walks upon the ceiling with its feet upwards, or progresses upon the smooth vertical pane of glass in your parlor window, setting at defiance a well-known law of gravitation. If you are not able to solve this mystery, ask some friend who possesses a microscope to show you the foot of a fly under the instrument, and you will find, that at its extremity it is furnished with a pair of membranous discs, on which there are disposed countless minute suckers, that operate upon the inverted ceiling, or smooth glazed surface over which the fly is marching, in the same manner as did the leather sucker with which, as a schoolboy, you were wont to amuse yourself in lifting heavy stones: this is the simple, but effective apparatus which enables the little creature to maintain its hold with security in any position.

Nay, you may even, whilst lounging lazily upon your sofa, watch some little fly that has settled upon your coat, and is busily engaged in removing the dust from its wings: you will notice with what facility it crosses its hinder legs over the wings, or raises the latter gently from beneath; and after having effected this cleansing operation, then rubs one leg against the other, to remove any particles of dust from these members also. But are you aware that for this purpose its diminutive limbs are covered with numberless hairs, by means of which the insect is enabled as efficiently to remove the dust from its wings or body, as you are from your treasured volumes or pictures with your artificial brush of similar materials?

These are two of the numerous evidences revealed to us when we examine the Fly's structure, of the care with which the insect has been endowed with organs that conform perfectly to its mode of existence; showing, that however useless and unimportant it may appear to us, and although we may regard it as a plague in our dwellings, yet every provision has been made for its comfort and safety.

Let us adduce one still more remarkable and interesting example:—

Whilst we possess only two eyes, beautiful and perfect, no doubt, in their construction, the humble Fly is furnished with about 4000 simple, but perfect organs of vision; and even this number falls far short of that in other insects. Many have been the conjectures why the insect races are thus liberally, indeed to all appearance lavishly, supplied with visual organs. We shall detail their nature and probable operation further on; but may here observe, that, so far as we are able to judge, they are the best adapted to the habits of the insect; and that the end required,

namely the conveyance to the brain of a distinct image of surrounding objects, could not have been so effectually attained by any other contrivance.—*The Earthworm and Housefly.*

For "The Friend."

Daniel Bowly, Junr.

In "Piety Promoted" there is an interesting account of Daniel Bowly, Jun., who died in his 26th year, at Cirencester, Gloucestershire, the Ninth mo. 1793. It is stated that he possessed a good understanding and an amiable disposition; the pliability of which, together with an employment which frequently exposed him to temptation, promoted, though it did not sanction, a wide deviation in conduct from those religious principles in which he had been educated. Of this deviation he became fully sensible in the course of a long illness; which he often acknowledged to be a mercy from that divine Providence whose fatherly care had many times preserved him from sudden death when unprepared.

In the commencement of the disease, which proved to be consumption, his mind appeared to be deeply affected with the danger of his situation, though he then expressed but little of his feelings. As his weakness increased, he remarked how exceedingly awful the prospect of the final change appeared; and he earnestly desired that he might know a fitness for eternity, and that when the time came, the Divine Presence might be near. His past conduct, he said, had been very erroneous; but that his supplication for forgiveness had, in his illness, been attended with such sweet refreshment, that he hoped it might be according to his desires. At other times, his sins appeared so great that he could hardly entertain a hope it would be well with him. "What can be expected," said he, "from a death bed repentance? That is a time when all would gladly be saved. There will not probably be an opportunity given me of proving my sincerity, by an amendment of life; so that men may doubt it, but the Omniscient Being knoweth how far I am sincere, and I hope, if it is really so, I will be accepted by Him; yet there is nothing equal to a proper dedication of time in health."

Another time, he said, "I hope the Almighty will forgive my sins. It is mercy alone that can save me, who have devoted so much of my life to business, and the amusements of this world; pleasure as it is generally called; but it is a strange sort of pleasure. It is pain, I feel it pain."

One time, speaking of trade, and his gladness that he was done with it, he said, "I hope I am not hardened or insensible of my state. I have earnestly supplicated for repentance, and have experienced something like touching the hem of the garment; but not quite so neither, as that was fully efficacious; but this lasted only for a time, and I seemed again left. In the forepart of my illness, a few times I asked for recovery, if consistent with the divine will; with desires to be strengthened to lead a different life from my past; and to serve that good Master whose doctrines I have, as it were, trampled under foot; but I have since seen the favor it may be to me to be taken from such a trial."

He said also, "What a favor it is to be members of our Society! Its rules forbid nothing that is good for us. How earnestly do I wish my near connections, in particular, may keep to the Truth. Though the path may appear hard at first, yet as they follow their Leader with a single eye, it will become easy. There may be times of withdrawing of the divine presence, and then the enemy will seek to enter; but by earnest supplication, preservation will be granted, and at times a comforting foretaste of future happiness; and the prospect of getting every day nearer to such an incomprehensible reward, is a favor beyond expression." He observed how he had been struck when at places of vain amusement with a conviction that he was far more blamable than his companions, who had not so guarded an education; that however innocently some of them attended, it was not so with him.

Embracing one of his brothers with great tenderness, he desired him to attend to what he had said, which was not in his own will; but, he believed, through the Spirit of Christ, who in his unspeakable mercy had made of him such an example. He exhorted his brother and sister to endeavor to train up their children in the right way; as it is from the rising generation an advancement in Society is to be expected. He reminded them of the memorable instances in "Piety Promoted" of children from nine years old to fifteen and twenty, appearing in public testimony in meetings; and he said, he thought the care of children a great trust; but that the reward would be answerable, if rightly discharged. He recommended beginning with them as soon as their minds opened; and not plunging them into business at too early an age, remarking the preference due to religion before earthly substance.

Several friends being in his chamber, one evening, he spoke of that wonderful gift dispensed to all, even that Holy Spirit which manifests our duty; and he recommended an immediate compliance with its discoveries; "For since," said he, "these illuminations are not at our command, it is very unsafe to trifle with them by giving way to the suggestions of the enemy; but rather resign whatever may be called for: cannot we return a part to Him who gave the whole? What if it deprive us of a few luxuries? We can have but food and raiment; which only differ a little in kind between rich and poor.

He recommended that after being at meeting, and having been favored there with tender impressions of good, as he sometimes had been, great care should be taken not to lose them, by too soon entering into conversation, concerns of business, or attention to any thing of a contrary nature, whereby the mind might be deprived of the benefit intended.

"Our profession," said he, "is a very exalted one; and if we keep to it, would make us as lights in the world. Our religion teaches us to believe in immediate communication with God, through his beloved Son; which is an unspeakable privilege to all who attend to it: and wonderful condescension! that he who is Lord of all, should thus notice poor man; and time after time, be visiting with the offers of his mercy to insure our happiness; visitations we should be very careful not to reject as being a common favor, and think we will accept them at some future time. For, though the Almighty is long-forbearing and delighteth in mercy, we know not when may be the last offer of his grace to assist us in the work of salvation. What a dreadful thing would it be to withstand the last!"

Speaking of the evidence he had of his future peace, he said, "I have a clear view that I shall be received into the kingdom of rest and peace. I see the gates of heaven standing open to receive me, and thousands of the just waiting to embrace me. I desire but just to get within the p les of safety, to be in the presence of the Lord, and to behold his glorious countenance. 'O! death, where is thy sting? O! grave, where is thy victory?' Christ taketh away the sting of death. My dear Saviour is reconciled to me. I know he is. His mercy is very great, I cannot speak enough of his mercy."

Some of his relations standing by his bed side one evening, he remarked how contemptible the world appeared; and speaking of its wickedness, he said, "I would not be understood to despise the world itself. No; it is the creation of God; and we are placed there to enjoy all things with temperance. If it were as it ought to be, it would be a sort of paradise; it would be a happy pilgrimage to eternity; it is the depravity of man that makes it so detestable."

He cautioned some of his friends to beware of the fatigues and incumbrances of business, saying, "It will not do for those who have been all the week in the hurry of business to go to meetings and appear before the Lord in form only. A man whose time is wholly engrossed in business, if he goes to meetings pretty constantly and sits there two hours, yet it is to be feared his thoughts will be engaged on that which takes up the greater part of his time; and if it be so, it is great mockery of God. Neither will it do to go on in an outward show of dress or address, if not true worshippers of the Lord, in spirit and in truth. They must daily give up their minds to him, daily retire to worship him. I know a man ought to provide for his family, and carry on a proper business, which I believe to be right; but it should by no means be the first object, for riches will be nothing in the end. * * * I am now upon the brink of death to the body, but opening into the life of the spirit. I am going to live forever, and I am certain nothing will do but giving up every earthly obstruction for the cause of God. Make him a sacrifice; offer up all you have; offer up your lives to him as Christ did his for your sakes and mine."

He was naturally of a compassionate disposition; and during his illness, often spoke feelingly of the poor, recommending liberality to them; which, he said, he had seen to be a Christian duty; and how much greater satisfaction would result from relieving their wants, than from unnecessarily accumulating wealth.

On the first of Ninth month he said, "The state that I expect to enter is that of calmness, and peace; divine peace, the purest spirituality. When I have spoken of gates or doors, I wished to imply an entrance into this state; for I believe my ideas of future happiness are not gross. I hope to live in the presence of God, and to feel constant support from him; and I do not wish to know more.

As the solemn close drew nigh he was preserved in a patient, resigned, waiting state, and expressed but little for several days, but his company was truly pleasant, and his deportment evinced where his mind was centred. The last day of his life his voice became so weak as to be nearly inaudible, and but little that he attempted to express could be understood; but he continued in a heavenly

frame of mind, full of love. The last connected sentence which was distinctly heard was this: "I have the satisfaction to say, I have been washed in Jordan." Not long after this, he appeared to be retiring to sleep; but in reality he was quietly departing, without even a sigh.

A Strange Scene in a Court of Justice.—Many of us remember the story told by Prof. Wilson, in his own tender and vivid way, of the two hostile Highland brothers, William and Stephen, reconciled at their father's grave. In a city no further from home than Bridgeport, Conn., a recent trial for assault and battery was made memorable by an incident almost equally worthy of Wilson's pen, and we wish we could see it described as he would describe it. Two brothers named Adams, residents of Westport, who had lived on bad terms with each other several years, finally came to blows. Both made complaint before a trial justice, and both were convicted of breach of the peace. Dissatisfied with this, they appealed, and at the next session of the Supreme Court the jury failed to agree in the case of one, but found the other guilty. Judge Foster, grieved as a man at the spectacle of two warring brothers, and humanely anxious to stop further litigation in the future between them, called the men before him and talked to them in a strain of serious but kind reproof. He briefly reviewed their difficulty, and showed the absurdity of their quarrel, and then appealed to their self-respect, their relationship, and their sense of moral responsibility, to let this unnatural enmity go on no longer.

"M., you claim you have always used your brother well?" questioned the judge.

"Yes, sir."

"And he has always abused you?"

"Yes, sir."

"B., you claim that *you* have always used your brother well?"

"Yes, sir."

"And *he* has always abused *you?*"

"Yes, sir."

"See," continued the judge, "you are both to blame, and no jury can decide which of you is the worse."

Then he warned them solemnly, and even tenderly, of the folly of doing as they had done, and charged them by all they held sacred never to *go to law* on any difference again. He painted to them the beauty of harmony and peace, and urged them then and there to pledge friendship and brotherly kindness for all coming time.

Gravely, as if reading a printed covenant, he pronounced the words, "You, M. Adams, do promise on your part that you will be friends in future with your brother?"

"I will," said M., earnestly.

"You, B. Adams, do promise on your part, that you will be friends in future with your brother?"

"I will," said B., with equal earnestness. "Then shake hands!" said the judge; and as the softened brothers grasped each other's hand, the spectators and members of the bar, already thrilled by the words they had heard, felt their eyes moisten and their hearts swell.

Judge Foster himself was deeply affected when the offenders both audibly invoked God's blessing on their reconciliation, and his voice trembled as he said to the convicted one, "Then I impose on you the lightest sentence of the law, a fine of one dollar, and I discharge your bond."

Is it too much to say that of all present at that remarkable scene none went away who were not better for having witnessed it?—*Watchman and Reflector.*

Selected.

HAST THOU A CARE?

Hast thou a care whose pressure dread
Expels sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope from which thy heart
Would feel it almost death to part?
Entreat the Lord that hope to crown,
Or give thee strength to lay it down.

Hast thou a friend whose image dear
May prove an idol worshipped here?
Implore the Lord that naught may be
A shadow between Heaven and thee.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

Selected.

THE CROOKED-NECKED GOURD.

BY SIDNEY DYER.

The rich and the noble may spurn aught but gold,
And drink, for their pleasure, the choicest of wine;
Or else, for a goblet their dainties to hold,
May seek for the ore of Potosi's rich mine;
But ne'er to my lips will aught taste half so sweet,
From golden or silver or crystal, when poured,
As the cool, sparkling drops which my thirsty lips meet
Just dipped from the spring with the crooked-necked gourd.

The banqueting-hall may its riches display,
And thousands attract to its pleasures again;
Its visions of lightness will soon pass away,
And naught but a sense of deception remain;
But the innocent joys which the heart often felt,
With memory's bright pictures are carefully stored;
And oft we revert to the time when we knelt,
And dipped the cool draught with the crooked-necked gourd.

The silver and gold may be pure to the lips,
No taint to the bright, flowing liquid impart;
While the emblem of truth from the beaker one sips,
A stain of pollution is left on the heart;
But hung by a string to the moss-covered wall,
A truth and a pleasure 'twill always afford;
Be humble, be useful, to one and to all,
Is the lesson we learn from the crooked-necked gourd.

Lake Titicaca—This is the most singular and interesting lake in the world. Situated on the crest of the Andes, it is the highest large body of fresh water; and as concurrent traditions point to it as the spot where Manco Capac, the first Inca, appeared and woke the aboriginal tribes from their long sleep of barbarism and ignorance, it is the historic centre of South America. Humboldt called it the theatre of the earliest American civilization. On an island within it are the imposing ruins of the temple of the sun, and all around it are monuments which attest the skill and magnificence of the Incas. There are also, as at Tiahuanaco and Salustani, the remains of burial towers and palaces, which date back further than the days of the Incas. Lake Titicaca is about the size of our Ontario, shallow to the west and north, deep toward the east and south. The eastern or Bolivian shore being backed by the lofty range of Sorata, is very high and precipitous. The lake never freezes over, although the temperature of Puno is often 18 deg. at sunrise. Two little steamers of 100 tons each do a trifling business. Steam is generated by llama dung, the only fuel of the country; for there are no trees within 150 miles. The steamers actually cost their weight in silver; for their transportation (in pieces) from the coast cost as much as the original price. A steamboat company has just asked from Bolivia the exclusive privilege of navigating Titicaca and the Rio Desaguadero to Logo Pampa, with a guarantee of six per cent. cost on the capital and a share in all new mines discovered. Professor Orton, the latest traveller in that region, calls attention to the fact that Lake Titicaca is not so high as usually given in geographical works by about 300 feet. Its true altitude is 12,493 feet, and in the dry season it is four feet less. This fact has been revealed by the consecutive levellings made in building the Arequipa Railway, just finished, which reaches from the Pacific to Lake Titicaca.—*Sci. American.*

Selected.

It appears to me a matter of essential importance, that in connexions of marriage there should be similarity of view and union of heart and of mind, on the lesser, as well as on the greater points of christian faith and practice. To walk in the same path, to partake of the same refreshment, to be united in the same objects, to have one mind with regard to their families and households, to be enabled to strengthen one another's hands in their daily walk in life,—must greatly tend to their domestic happiness and good. This complete union, therefore, should be earnestly desired in this most close and near connexion, and it must be considered a great risk and very imprudent, to enter upon it without this accordance.

Press Carrier Pigeons.—One of the most curious incidents connected with modern journalism is the regular employment of Carrier Pigeons in collecting intelligence for the daily and weekly newspapers. In the competitive exertions to procure the "Latest Intelligence," it has been found that for short distances newspaper reports can be sent readier, cheaper and quicker by Press Carrier Pigeons, flying a mile per minute, than by the Postal Telegraph. These aërial postmen are intrusted to resident correspondents in various places, ready to be despatched at any moment, whilst others are sent out by reporters to places where important events are transpiring. It is now no uncommon thing to see reporters at police-courts, inquests, public meetings, &c., despatch folio after folio of "copy" by Press Carrier Pigeons tossed through the nearest window, or thrown out of a train or steamer going at full speed. The attachment of these birds to the place of their birth, and their ability to find their homes from marvellous distances, are, of course, their distinguishing characteristics. A "columbier," or home, is established at the various newspaper offices, and whenever a bird arrives with a message, the act of the pigeon entering its cot sets a call-bell ringing in the editor's room, the bell machinery continuing in motion until attended to. Being expressly bred for Press purposes —conveying news to our great cities—they are not the pure Carrier Pigeon (which is larger, heavier, and slower on the wing, and not so well adapted for Press purposes;) but are of a special pedigree, bred by Hartley & Sons, of the *Woolwich Gazette*, Woolwich, from prize birds imported from the best lofts of

ntwerp. Brussels, and Liege. Press Carrier geons, though as a rule only used for short stances, in competition with the electric tele- aph. can be specially trained to distances of 0 miles, and frequently fly to England from ublin, Brussels, Paris, Lisbon, and even ome.—*English Paper.*

For "The Friend."

Indian Affairs.

(Continued from page 414, vol. xlvii.)

"The efforts which were made by the Peace ommissioners in 1867 to conclude treaties ith the Indian tribes of the Western plains ere resumed and continued through the ring and summer of 1868. The three trea- s made in 1867 with the Arrapahoes, Chey- nes, Kiowas, Camanches, and Apaches, at edicine Lodge, were formally ratified and roclaimed on the part of the Government of he United States; and those made with the ottowattomies, Sacs, Foxes, and other tribes Kansas, with the view of removing them the reservations south of that State, have nce been finally acted on by the Senate. A reaty was concluded on the 2nd of March, at ashington, by Commissioner Taylor and he Governor of Colorado, with the several nds of the Ute Indians, the object of which as the removal of those savages from the ttled portions of New Mexico and Colorado a large reservation in the latter Territory, nd the establishment of two agencies among em on that reservation. In May, treaties ere concluded by the Peace Commissioner ith the Brulé, Sioux, Crows, northern Arra- ahoes, and Cheyennes, and the Ogallalla ioux. These were followed by similar com- acts in the month of June with the Osages, hippewas, and Navajoes; so that nearly all he tribes had, before midsummer, signed writ- en agreements which bound them to keep eace with the subjects and authorities of the nited States.

The principal object of these treaties with he Indians has been to induce them to for- ear from all attacks upon the persons and roperty of the whites, and to suffer them- elves to be removed to reservations of land ecured to their exclusive use and occupation y the Government of the United States. he Government stipulates to bear the ex- ense of their removal and to furnish them ith the means of education and civilization, roviding for their subsistence until they shall e able by their own industry to provide for hemselves. Agricultural implements, seed, attle, mechanical tools, &c., are among the rticles to be supplied them through the agents f the Government, the hope of the Govern- ent being to reduce them in time to the con- lition of farmers, and herdsmen, and mechan- cs, in which they may be able to maintain hemselves in the pursuits of peace. The two rincipal reservations upon which it is pro- osed to gather them are, the region north of he State of Nebraska, and west of the Mis- souri River, and a wide tract west of the State f Arkansas, and south of Kansas. The Osages, by their treaty of May 27th, agreed o sell 8,000,000 acres of land in the State of Kansas for $1,600,000 to the Leavenworth, Lawrence, and Galveston Railroad Company, nd promised to remove to the Indian country south of Kansas.

One cause of complaint with the Northern Indians, in 1867, had been the establishment f the river route to Montana through the best hunting-grounds of the Sioux, in viola- tion of an old treaty, which they claimed had guaranteed that region to them forever. As the construction of the Union Pacific Rail- road to the west of the Black Hills opened a better line of travel to Montana on that side of the mountains, the wishes of the Indians were complied with, and, on the 2d of March, General Grant gave orders for breaking up the military posts of Forts Reno, Philip Kear- ney, and C. F. Smith, and the withdrawal of all troops and stores from that region.

The military Division of the Missouri re- mained unchanged, under the command of General Sherman. It embraced substantially the country west of the Mississippi River to the Rocky Mountains, and was divided into the three Departments of Missouri, Platte, and Dacotah, commanded respectively by Generals P. H. Sheridan, C. C. Auger, and A. H. Terry. The duty of conducting the Indians to their reservations and disbursing the funds appropriated for the purpose of es- tablishing them in their new life devolved on General Sherman and his subordinates. The order of General Sherman directing the mode of accomplishing this object contains so much information regarding the disposal to be made of the various tribes, that it is given here.

General Order, No. 34.

Headq'rs Military Division of the Missouri,
St. Louis, Mo., August 18, 1868.

Certain duties connected with Indian dis- bursements having been devolved upon the Lieutenant-General commanding, by law, in connection with his military command, and in order that the same may be conducted in full harmony with the military interests of the frontier, the following orders are made:

1. Commanders of departments, districts and posts, charged with the peace and police of the frontier, will construe themselves so far the agents of the "Plains Indians" as to af- ford them temporary support to conduct them to their reservations, hereinafter named, and to report to their immediate superiors all matters requiring their notice. No supplies or presents of any sort will be made by mili- tary commanders to Indians outside of their reservations, except for special services ren- dered, unless the Indians be actually in dis- tress, and *en route* to their proper homes.

When Indians are on reservations with civil- ian agents actually present with them, no interferences will be made, but military com- manders may note any neglects or irregulari- ties on the part of said Indians or their agents, and will report the same for the information of the Government.

2. The following district of country is set aside for the exclusive use of the Sioux nation of Indians, viz: Bounded east by the Missouri River, south by the State of Nebraska, west by the one hundred and fourth meridian of longitude west from Greenwich, and north by the forty-sixth parallel of latitude, and will constitute a military district under the com- mand of Brevet Major-General W. S. Harney, United States Army, who will have the super- vision and control of the Sioux, and of all issues and disbursements to them, subject only to the authority of the Lieutenant-Gene- ral commanding; but, in matters affecting the United States troops stationed in said district, he will be subject to the department comman- der, Brevet Major-General A. H. Terry.

3. In like manner the country bounded east by the State of Arkansas, south by Texas, north by Kansas, and west by the one hun- dredth meridian of longitude, west from Green- wich, is set apart for the exclusive use of the Cheyennes, Arrapahoes, Kiowas, and Caman- ches, and such other bands as are now or may hereafter be therein located by proper au- thority, and will constitute a military district, under command of Brevet Major-General W. B. Hazen, United States Army, who will have the supervision and control of all issues and disbursements to said Indians, subject only to the authority of the Lieutenant-General com- manding, but, in matters affecting the troops stationed in said district, subject to Depart- ment Commander Major-General P. H. Sheri- dan."

(To be continued.)

For "The Friend."

The following extract from John Fother- gill's Journal may not only serve to show that early Friends avoided the changeable fashions in dress by wearing a style peculiar to themselves, but that the youth had their temptations to shun the cross in those times as well as at present; also that the faithful believed they were directed in this, as in all their christian practices by the unerring spirit of Truth. That our young men might yield their hearts to the teaching, baptizing and crucifying power of this same blessed spirit of the Lord Jesus Christ is no doubt the desire of many in our Society. Then would you be as plants grown up in your youth. But if you turn away from the reproofs of instruc- tion which are the way of life, the time may come when you will not endure sound doc- trine, and your minds be turned to fables which cannot establish you in grace. Thus the Divine will concerning you will be frus- trated, both as to your own welfare and the increase of the Lord's kingdom in the earth, through your working together with Him.

J. Fothergill was born in the year 1676. He says: "When I was about twelve or thir- teen years of age, which was after my moth- er's decease, a strong inclination took place in me to have a coat made with some more resemblance of the mode or fashion of the time, than in the plain manner which I had, with other Friends used, and I prevailed upon my father to grant it; but I was made uneasy with it, almost at the first wearing it, and the more so in using it, feeling the certain re- proofs of the Spirit of Truth, for leaning to and joining with the vain and restless flesh- pleasing spirit of the world, and turning from the steady plainness of the unchangeable Truth. I was indisputably satisfied that the enemy of all good worked in the earthly af- fections of those wherein he could get place, to draw out the mind at times, of the youth especially, after the unsteady corruptions of the depraved world in its changeable and vain fashions in dress and clothing, in order to lead into the broad way, and by degrees into the wide world, one step making way for another. On the other hand I was in measure then, and have been since, more immovably assured that the light of the gospel-day, the Spirit of Truth, doth appear against and reprove the very conception of such vain desires and in- clinations, and would lead and preserve out of them, if people did but attend thereto, and labor honestly to bear the cross of Christ in this respect. This, as it has done before our age, hath also in our time, blessed be the

name of the Lord therefor, saith my soul, crucified many to the world's spirit and ways, in these enticing and adulterating fashions as well as to others of its evils. Oh! well would it be, (and for this end hath it been with me to mention it,) if the youth would duly consider these things, and learn to bear the yoke of Christ in their tender age, while they are teachable and innocent; before many wrong liberties harden the mind and darken the understanding, and embolden in a disregard to that one ever-blessed spirit in the heart which only doth and ever must lead man to God and true godliness."

For "The Friend."

Scientific Notes.

Nevada has been for the last ten years the richest silver-producing country in the world. The mines are in a small strip of land 660 yards broad, and about three miles long.

Mushrooms.—A correspondent of the *Gardener's Chronicle*, gives a curious instance of the penetrating power of the mushroom. "I observed," he says, "a few days ago, in our mushroom-house, with considerable interest, and I may say with surprise, the penetrating power of mushroom spawn. One side of the bed is of brick, 4½ inches thick, firmly set in hard lime, so close in the texture that it is impossible to introduce the point of a nail without considerable force. Nevertheless, the mycelium [the thread-like spawn] found admission, and produced mushrooms of a considerable size on the outer side. The wall in several places contains porous bricks, and there, too, the mycelium found its way right through."

Phosphate of Lime.—An enormous deposit of this valuable mineral has been discovered near Caen, in France.

Antidotes for Poisons.—For Alkaloids, such as morphine, quinine, &c.—emetics and the stomach pump. Astringent liquids, such as tannic acid, may be administered.

For Antimony (tartar emetic, &c.:) Any form of tannic acid (infusion of tea, nut galls, oak bark, &c.) The stomach pump must be applied.

For Arsenic: A mixture of per-chloride of iron with carbonate of soda. Emetics and the stomach pump.

For Copper: Iron-filings. The white of eggs.

For Prussic Acid, Cyanide of Potassium, &c.: A mixture of copperas, per-chloride of iron, and magnesia or carbonate of soda.

For Lead: A solution of epsom salts or alum, and induce vomiting.

For Mercury (Corosive Sublimate, &c.:) The whites of eggs.

For Oxalic Acid: Chalk and water, and emetics.

For Zinc: Carbonate of Soda in solution, followed by whites of eggs.

Moles.—Flourens, and other French naturalists, have experimented with moles to ascertain their true habits. It has been found that they will starve to death in presence of abundant vegetable food, refusing to touch it, but that they will speedily devour cut worms, earth worms, mice, and even small birds, when nearly starving in an enclosed jar. Of the birds they only devoured the inside, but they devoured indiscriminately their own weight each day of snails, insects, larvæ, crysalides, caterpillars, worms, &c. Carl Vogt relates an instance of a land proprietor in France who destroyed every mole upon his property. The next season his fields were ravaged with cut worms, and his crops totally destroyed. He then purchased moles of his neighbors and stocked his fields, and afterwards carefully preserved them as his best friends.

Diseased Milk.—Chauveau, a French investigator, recently made some experiments by feeding healthy calves with milk from cows suffering with tubercular disease. After sixty days feeding the calves were slaughtered. They were found to have become seriously diseased, numerous tubercles were detected throughout the lymphatic system, and the lungs contained caseous deposits. Similar investigations made by Dr. Klebs, a German physician, have led to the same results. He concludes that the infection first attacks the intestines, then the liver and spleen, and finally the lungs. Vigorous animals may resist the infection or overcome its effect, but the virus is contained in the milk of diseased cows in proportion to their condition. Scrofula is thus communicated to a healthy animal by a diseased nurse. The virus is contained in the serum of the milk, and is not destroyed by boiling.

Potato-rot.—The injury to the potato crop in England from the disease which latterly infested it, has been so great that agriculturists there have been devising means of protection for this valuable tuber. Shirby Hibberd, who has been a successful cultivator, has suggested more thorough drainage and increased warmth. These results he has endeavored to obtain by laying on the hard ground a flat tile, on this he places the potato sets, and heaps the earth over them. He thus secures a stratum of air underneath the potato plant; the results of his experiments have been favorable to his theory. He considers the climate of England to be much cooler and damper than the original home of the potato-plant. The warmer and drier seasons in the British Isles are those best adapted for its successful cultivation. In Peru, the native place of the potato, the mean annual temperature is 72°, with but a comparatively small difference between the highest heat and the greatest cold. At Chiswick, in England, the mean temperature of the five growing months for the last fifty years, was a little over 59°. In 1860, when the potato crop was nearly destroyed, the mean temperature was only 55.63°, and the amount of rain was unusually large.

In illustrating the effects of nervous irritation upon the brain, Dr. Brown Sequard mentions the case of a boy in London, who, in getting out of bed in the morning, was seized with violent convulsions, and an acute attack of mania. On putting him to bed again the morbid symptoms disappeared. Three times this phenomenon was observed, and when the surgeon examined him, the boy told him while fishing, a piece of glass had penetrated beneath the nail of his great toe. By pressing on the skin near the nail, the boy had a recurrence of the symptoms, but after the surgeon had cut away a piece of the flesh, the convulsions ceased.

Affluence appears to me a trial, as well as discouraging outward prospects; but a trial of a different nature, that is, of our fidelity as stewards of the mercies of God, to whom we are all to be accountable for the discharge of the trust he hath invested us with, that we consume them not upon our lusts, as if that was our own, which is given us to do good with, and be helpful to others who may stand in need. As the sunshine of prosperity is apt to lift men up too high into a state of inconsiderateness and dissipation, I have thought it a trial, whereby we are under greater danger and temptation; and have a greater cross to take up to be what we ought to be, than in humbler stations.—*Memoirs of James Gough.*

A Curious Product of the Sierras.—One of the grandest objects, says the San Francisco *Bulletin*, which meets the eye of the traveller in our mountains is the exquisite plant, the snow plant of the Sierras—the *Sarcodes Sanguinea* of John Torrey, the botanist. It is an inhabitant only of the higher Sierras, being rarely found below an altitude of 4,000 feet. Its glorious crimson spike of flowers may be seen early in May forcing itself through the snows which at that period cling about the sides of our pine forests. The portion of the plant which is visible above the soil is a bright rosy crimson in color, and presents the very strongest contrast to the dark green of the pines and the shimmer of the snow. Its root is succulent, thick, and abundantly free of moisture, attaching itself to the roots of other plants, principally to the species of the pine family. Hence it is among those curious members of the vegetable world which are known to botanists as parasites, and is consequently entirely incapable of cultivation. The deer are extremely fond of it, and it is not an uncommon circumstance to find a number of the plants uprooted and robbed of the fleshy part of their underground growth by these animals. It belongs to the natural order *Orobanchacea*, and is met with through the whole of the Sierra region, becoming rarer as we approach the south.

Models of Prayer.—We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and, above all, in length, from those heard in these days in the christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the bible put together. The first is in Genesis xxiv, 12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is Exodus xxxiii, 12-15, and contains one hundred and eleven words, and is not over a minute longer. The third is in Joshua vii, 7-9, and contains ninety words. The fourth is in 2 Kings, xix, 15 16, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah i, 5-11, and is about two minutes in length; another is in Ezra ix, 6-15, and is about three minutes long; another is in 1 Kings viii, 23-61, an important dedicatory prayer, offered by Solomon himself at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel ix, 11-19, was probably four minutes long. In the New Testament, the prayer of our Saviour (John xvii,) is well known; it is contained in twenty-six verses, and is five minutes long, while the model prayer—the Lord's

Prayer—is far briefer still. Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wandering all over the moral universe, and wearying their fellow worshippers with vain repetitions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to commune with heaven.—*Gospel Banner.*

THE FRIEND.

EIGHTH MONTH 22, 1874.

With this number the 48th volume of "The Friend" commences. Nearly forty-seven years have completed their course since this Journal was established. Many who are now actively engaged on the stage of life, and are even conscious of having passed its meridian, were unborn, or in their cradles when the first number was issued. Great have been the changes and improvements which have taken place in the material world around us during the period which has thus elapsed, as is evidenced by the number of important inventions and appliances in the sciences and arts, tending to the comfort and convenience of mankind. One paragraph in the first number, dated 10th mo. 13th, 1827, alludes to the beginning of the Pennsylvania canal system by the opening of work on the Delaware River branch, at Bristol. Railroads and locomotives were then unknown, and letter postage was so expensive as to debar frequent epistolary intercourse. Mineral coal for fuel, gas-lights, electric telegraphs, fast-printing presses, friction-matches, and a vast number of minor inventions which enter so largely into our daily comfort and convenience were yet to be discovered or utilized, so that the following language contained in the prospectus of this Journal, can now be adopted as even more truly descriptive of the present times: "At no *former period* has the human intellect been so intensely and variously occupied. We can scarcely turn our eyes to a corner of nature, respecting which during the last thirty years, there has not been some important discovery."

Among other things set forth in the prospectus, is the desire that the paper may become a fire side companion for Friends throughout the country, free from the impure literature which abounds in many periodicals. This has been a leading concern, we believe, to the present time, with those who have had charge of its management. How many boys and girls have found the old volumes an ever ready and delightful resource on long winter evenings, and a pure means of instruction on First-day afternoons. Whilst thousands have welcomed the weekly visitor as a link that connected them with our beloved community, and stimulated good resolutions.

Perhaps the primary object, however, in the institution of "The Friend," was that of affording a medium for the advocacy of the Christian views held by our religious Society, and resisting the encroachments of unsound doctrines or laxity in practice among its members. The secession of 1827 had been preceded for years by heterodox teachings on the part of some prominent members of the Society; and these had produced their usual fruit of disunity and division. The columns of "The Friend" for several years after its origin, were much occupied with the exhibition of the truth respecting the separation which was developed by the sentiments of Elias Hicks; and the Contributors have felt it to be their duty in later years, to combat errors of different forms as they have appeared in our beloved Society. This conscientious concern has doubtless given the periodical a controversial tone, which some readers may look upon as unnecessary or excessive. We think, however, that a careful observer of religious bodies and associations of men, will discover, that there is a constant tendency in most of them to a lapse from the strictness of first principles and to worldly compliance. This requires on the part of faithful and clear-sighted members, a jealous care lest these principles should be modified or lost sight of. They feel the necessity of often bringing them to view, and of inciting their fellow-members to a manner of life consistent therewith. In the primitive Christian Church, the apostle foreshadowed this tendency, in his memorable exhortation to the Ephesian elders, when about to depart from Miletus for Jerusalem. "For I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. Also of *your ownselves* shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember, that by the space of three years, *I ceased not to warn every one, night and day, with tears.*"

The very birth of the Society of Friends was the result of a remarkable extension of Divine love, bringing back to pristine purity and primitive Christianity, such as Paul practised and taught; and it was to be anticipated that the same liability to swerve from this high standard, as existed in his days, would manifest itself in our borders. Nothing but watchfulness and vigilance against the wiles of an unwearied adversary, and being clad at all times in the Christian's armor, can preserve us as individuals, or in a corporate capacity. Therefore it is, that those who heretofore have conducted "The Friend," have felt it a duty from which they could not shrink, to warn their readers against both right and left hand errors. Whatever weakness and imperfection may have been shown in the discharge of this important service, we ask that their efforts be viewed in the light of the motive which has influenced them—that of preserving intact the faith and practices of our forefathers in the Truth.

We commence the new volume with a renewed desire that best Wisdom may be vouchsafed to guide aright in the important trust, and that neither party-spirit nor self-righteousness may be exalted, but the Truth as it is in Jesus: and that clothed with that charity which suffereth long, and is kind, we might be instrumental in building again the waste places in our Zion, and restoring the ancient paths.

The literary contributions of concerned Friends are a valuable aid, and we would invite our readers to furnish us with original articles freely. There has been for several years, a steady increase in the number of subscribers to this Journal, which is a source of encouragement to those on whom devolves the labor of its weekly preparation. "The Friend" is no source of pecuniary profit to any one connected with its editorship; and the small sum of $2 per annum, charged for it, barely covers the cost of publication. This gives us freedom to urge upon Friends who believe it to be useful, to use efforts to extend its circulation into new channels in our Society, as opportunity may offer for it. The influence on the mind of a periodical of this kind, coming weekly into the family, is very considerable. Religious truths are presented to view in various aspects, as they arrest the attention of minds whose mental constitution is different. Thus there is a probability that all the members of a household may find food adapted to their condition. And outside of our own Yearly Meeting, we believe its tendency will be to remove those prejudices which spring from want of knowledge, to bind the honest-hearted lovers of ancient Quakerism, wherever located, more closely together, and to encourage them in their efforts to uphold those principles and practices which our early Friends maintained to be but "Primitive Christianity revived."

SUMMARY OF EVENTS.

FOREIGN.—Marshal Bazaine has escaped from his imprisonment on the island of St. Marguerite, on the south coast of France. He left, it is stated, in the following manner. The apartments occupied by Bazaine opened on a terrace which was built on a lofty and precipitous cliff overhanging the sea. A sentry was posted on the terrace, with orders to watch the prisoner's every movement.

On the evening of the 9th inst. he walked upon the terrace with Col. Villette, the aid-de-camp. At 10 o'clock he retired as usual, apparently to sleep, but before daybreak he had effected his escape. He must have crossed the terrace in the dead of night, and eluding the sentinel, gained the edge of the precipice, and thence by means of a knotted rope descended to the sea. He evidently slipped during the descent, and tore his hands, as the rope was found stained with blood in several places.

Under the cliff, in a hired boat, were Bazaine's wife and one other person. They received him as he reached the water; and his wife, taking the oars herself, rowed directly to a strange steamer which had been lying off the island since the previous evening. They reached the steamer in safety, were taken on board, and the vessel put to sea. The steamer proceeded in the direction of Genoa, and the fugitive was probably landed there. On the 15th Bazaine was at Cologne, where he intended to remain a few days awaiting the arrival of his children. He declares that only his wife and brother-in-law assisted him to escape.

An election to fill a vacancy in the French Assembly was held in the department of Calvados, the 16th inst. The Bonapartist candidate for the Assembly was elected. More votes were given for him than for the Republican and Legitimist united.

Count Jarnac has been appointed Minister of France to England. The Prefect of Florence has issued a decree dissolving thirty-six Republican and International Societies in that city.

A Madrid dispatch says, that the Spanish government has thanked Germany for taking the initiative in the movement for recognition.

The Spanish Republic has been formally acknowledged as one of the established governments of Europe, by France, Great Britain, Italy, Austria, Germany, Belgium, Holland, and other powers. The *Pall Mall Gazette* says that Russia hesitates to recognize Spain, because such action will strengthen the cause of republicanism in Europe.

The recent military operations against the Carlists have been more successful. Vittoria, which was besieged by them, has been relieved, and the garrison reinforced and provisioned. General Blanco captured 20 cannon from the Carlists, who retired to Estella. The Spanish forces returned to Miranda after relieving Vittoria, in order to check a threatened movement of the Carlists in another direction. They made an attempt to cross the Elro, which was foiled by the vigilance of the government forces.

General Moriones reports to Madrid that the Carlists lost seven hundred men in an engagement at Oteiza, in Navarre.

The Spanish representative at Paris has applied to Madrid for full credentials as Minister, France having recognized the Spanish republic.

France will send an ambassador to Spain as soon as the Spanish representative in Paris receives his credentials as Minister.

A ministerial decree, embodying regulations for the execution of the decree for the abolition of slavery in Porto Rico, was published in Madrid the 14th inst.

Heavy rains have fallen in England recently. The Mark Lane Express, in its review of the breadstuffs market, has the following in regard to the wheat crop: "We are now at the middle of the harvest, and the new wheat shows nothing to indicate more than the average quality and growth, although some of it shows more than the average ripeness. Some of our cotemporaries say that the crop will be two-thirds above the average, others one-third, and others about the average; while some think that it will be below the average. An immense amount of wheat is yet unharvested, and an increase of rain would be serious. There is great diversity of opinion about the crops in France and Belgium." In closing its review the Express says: "We do not see how the price of wheat can be much depressed."

The total number of accidents on English railways for the year 1873, was 247. The whole number of persons killed was 1372, and injured 3110.

The total number of emigrants from Ireland in the first six months of the present year was 45,781, of whom 25,163 were males and 20,617 females. As compared with the corresponding period of 1873, there was a decrease of 14,359. The returns just compiled by the emigration officials at Liverpool show that the emigration from that port during the year ending 6th mo. 30th last, was 49,357 less than in the previous year.

London, 8th mo. 17th.—U. States 5 per cent bonds, 103¾. The rate of discount on commercial bills in the open market is 3⅝ per cent, which is ⅜ below the Bank of England rate.

Liverpool.—Uplands cotton, 8¼ a 8⅜*d.*; Orleans, 8¾ a 8⅞*d.*

United States.—There were 722 deaths in New York city last week.

In Philadelphia the interments numbered 361, including 165 children under two years. There were 50 deaths by cholera infantum.

There are at present about 40 establishments in the United States in which india rubber fabrics are made. They give employment to nearly 12,000 men, women and children, and represent a capital of about $13,000,000.

Commenting on the proposed reciprocity treaty with Canada, the Pall Mall Gazette says that "it may fairly be argued that the United States give up too little and demand too much; and the point for England, or rather for Canada, to settle is simply whether the gain by way of free trade is great enough to outweigh the loss in the abandonment of monopolies in fishing rights and canal navigation."

Another of those frightful railroad accidents which arise from carelessness and forgetfulness, occurred the 15th inst., near Cornwall's Station, Pa., to an excursion train from Norristown, bound for New York Bay. A misplaced switch brought the excursion train in collision with a long coal train, and two of the cars of the excursionists were, with the locomotive, demolished. Four persons were killed and about twenty injured. The excursion party of 565 persons came down the Reading Railroad, changed to the connecting railroad, and by that was to have gone to New York Bay on the Philadelphia and Trenton line.

Francis A. Walker, recently United States Commissioner of Indian Affairs, estimates the total number of Indians remaining in the United States at 300,000, excluding those in Alaska, of whom 32,500 are east of the Mississippi; 70,500 in Nebraska, Kansas and the Indian Territory; 65,000 in Dakota, Montana, Wyoming and Idaho; 84,000 in New Mexico, Utah and Arizona, and 48,000 on the Pacific slope. About 130,000 support themselves on their reservations, with some interest or annuities from the United States, and 115,000 are wholly or partially supported by the government; 55,000 by begging, stealing, hunting and fishing; 150,000 remain on their reservations; 95,000 roam. Again, 180,000 have treaties with the government; 40,000 have none but have reservations; 25,000 receive aid, but have no reservations, and 50,000 of all are wild. Walker classes 97,000 as civilized; 120,000 semi-civilized, and 78,000 as barbarous.

It is stated in the *Engineer* that in the space of thirty three years since the steamship President left New York, in the Third mo. 1841, never again to be heard of, and leaving no trace of her fate, no fewer than fifty-five steamers, including West India mail ships while on their passage across the Atlantic, have been utterly destroyed.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—American gold, 109½. U. S. sixes, 1881, registered, 117¼; do. coupons, 118¼; do. 1868, registered, 116; do. coupon, 117⅛; do 10-40 5 per cents, registered, 110⅜; do. coupons, 113¾. Superfine flour, $4.90 a $5.20; State extra, $5.50 a $6; finer brands, $6.50 a $10.75. No. 1 Chicago spring wheat, $1.31; No. 2 do., $1.24; white Michigan, $1.43 a $1.45; white Genesee, $1.40. New Ohio mixed oats, 45 a 47 cts.; white, 50 a 54 cts. Rye, 93 cts. Yellow corn, 82 cts.; white, 95 cts. *Philadelphia.*—Middling cotton, 17⅛ a 17⅜ cts. Superfine flour, (of spring wheat) $3.62; extras, $4.50 a $5.25; finer brands, $6 a $8.50. Amber wheat, $1.35; red, $1.25 a $1.33. Rye, 88 cts. Yellow corn, 83 a 84 cts. Oats, 50 a 54 cts. Clover-seed, 10 a 11½ cts. The receipts of beef cattle reached 3800 head, and sales were made between the range of 3¾ cts. per lb. gross, and 7⅞ cts. Sheep sold at 4½ a 5¾ cts. per lb. gross. Receipts, 17,000 head. Corn fed hogs, $11.50 a $12.75 per 100 lbs. net. Receipts 4500 head. *Chicago.*—No. 1 spring wheat, $1.07½; No. 2 do., $1.02½; No. 3 do., 98 cts. No. 2 corn, 65 cts. No. 2 oats, 37½ cts. No. 2 spring barley, 93 a 95 cts. Lard, 14½ cts. *Baltimore.*—Amber wheat, $1.42 a $1.45; good to prime red, $1.35 a $1.40; western red, $1.28 a $1.30. Southern white corn, 92 a 93 cts.; yellow, 81 a 82 cts. Oats, 47 a 52 cts. Sugar cured hams, 16½ a 17½ cts. Lard, 14¾ a 15 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction, is to be held on Seventh-day morning, the 22nd inst., at 10 o'clock, at the usual place.

Charles J. Allen,
Philada. 8th mo. 18th, 1874. *Clerk.*

RASPBERRY ST. SCHOOLS FOR COLORED ADULTS.

Teachers will be wanted for these schools, to be opened 10th mo. 5th. Applications may be made to

Thomas Elkinton, 118 Pine St.
Elton B. Gifford, 719 Market St.
James Bromley, 641 Franklin St.
George J. Scattergood, 413 Spruce St.

HADDONFIELD BOARDING & DAY SCHOOL.

Under the care of Haddonfield Monthly Meeting, and taught by Rebecca Allen, will open 8th mo. 31st.

Children of both sexes will be taken to board in the family on moderate terms. Apply to

Rebecca Allen, Haddonfield, N. J.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

Charles Evans, 702 Race street, Philadelphia,
Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to

Hannah R. Newbold, 643 Franklin St.
Mary Wood, 524 South Second St.
Mary Randolph, 247 North Twelfth St.
Anna W. Lippincott, 460 North Seventh St.

WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to

Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, "
Charles Evans, 702 Race street, Philadelphia.

HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to Samuel J. Gummere, *President*,
Haverford College, Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—Joshua H. Worthington, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Henry Knowles, Agent, N. Y., for Henry A. Knowles, Io., Martha M. Knowles, Mich., and Daniel Peckham, David Naramore, and Lorenzo Rockwell, N. Y., $2 each, vol. 48; from Benjamin Gilbert, Agent, Pa., $2, vol. 48, and for James Mains, Isaac Price, Joshua Cope, and Stephen M. Brinton, $2 each, vol. 48; from Sarah Ann Cooper, City, $2, vol. 48; from Stephen Hobson, Agent, O., $2, vol. 48, and for Caleb Engle, Edwin Hollingsworth, James Bowman and Elwood Dean, $2 each, vol. 48; from Uriah Borton, N. J., $2, vol. 48; from William Blackburn, O., $2, vol. 48, and for George Blackburn, Nathan M. Blackburn, and Joseph Taylor, $2 each, vol. 48; from Samuel P. Leeds, N. J., $2, vol. 48; from Alfred King, Agent, N. Y., $2, vol. 48, and for Susan King, Gilbert Weaver, Mary Ann Simkin, Earl Hallock, and Abiel Gardner, $2 each, vol. 48; from Samuel F. Troth, City, $2, vol. 48; from Carlton P. Stokes, N. J., $2, vol. 48, and for Mary Ann Paul, $2, vol. 48; from James Hilyard, N. J., $2, vol. 48; from Sarah C. Paul, N. J., $2, vol. 48; from Lydia Ann Hendrickson, N. J., $2, vol. 48; from Deborah Satterthwaite, N. J., $2, vol. 48; from Thomas Woolman, City, $2, vol. 48, and for Samuel Woolman, Del., $2, vol. 48, and Eliza W. Reeves, City, $2, to No. 10, vol. 49; from Naomi Gibbons, Pa., $2, vol. 48; from George Brinton, Pa., $2, vol. 48; from Annie King, N. J., per Joseph King, $2, vol. 48; from Stogdell Stokes, Pa., $2, vol. 48; from Amos E. Whitson, Pa., $2, vol. 48; from Charles Bell, N. J., $2, vol. 48; from Mary Moore, N. J., $2, vol. 48; from Abram P. Rudolph, N. J., $2, vol. 48, and for Hannah G. Leeds, and Eunice Mickle, $2, vol. 48; from Ann Kaighn, N. J., $2, vol. 48; from Thomas H. Whitson, Pa., $2, vol. 48; from Phebe J. Walter, N. J., $2, vol. 48; from Martha Sankey, Pa., $2, vol. 48; from Sarah Haines, N. J., per Joseph Walton, $2, vol. 48; from Isaac P. Wilbur, Mass., $2, vol. 48; from Dr. Samuel Whitall, New York City, $2, vol. 48; from Levi I. Hoopes, Pa., $2, vol. 48; from Phebe Jacobs, Pa., per Samuel Jacobs, $2, vol. 48; from Joseph Scattergood, Jr., Agent, Pa., $2, vol. 48, and for Elizabeth S. Thomas, Jane B. Davis, Enos Smedley, Mary Ann Newlin, Philena S. Yarnall, Phineas Pratt, Abraham Pennell, Jacob Smedley, Charles W. Roberts, James C. Roberts, S. Emlen Sharpless, Susan L. Temple, Charles L. Warner, Enos E. Thatcher, Richard J. Thatcher, Ann Sheppard, Jane Gibbons, Ann Harry, Anne Pim, Mary Ann Taylor, E. Malin Hoopes, Ruth Anna Hoopes, and Ralston R. Hoopes, $2 each, vol. 48, for Susan S. Thomas, $2, to No. 31, vol. 49; and from Thomas Y. French, O., $2, for vol. 48.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

Died, on the 13th of Fifth month, 1874, Sarah Brown, in the 81st year of her age, a member of Woodbury Monthly Meeting of Friends, N. J.

——, at his residence in this city, on the 30th of 6th mo. 1874, Jesse Williams, an esteemed member of the Monthly Meeting of Friends of Philadelphia, for the Northern District, in the 61st year of his age. He was, in early life, brought under the restraining power of the cross, and was preserved thereby in a good degree of innocency. His dealings and intercourse amongst men were marked by integrity and uprightness. He was a very diligent attender of religious meetings, many times under the pressure of bodily afflictions; his attachment to the doctrines and principles of Friends being great. He passed through a lingering and very painful indisposition, which he endured with becoming resignation; and gave satisfactory evidence that the work of preparation for his last great change was going forward. A few days prior to the close, he said, "I humbly believe a place of rest is prepared for me, but it is not from any merit of mine; all of mercy,—I am a poor creature."

——, on 8th mo. 8th, 1874, at the residence of his brother, Amos E. Whitson, in New London, Pa., Cyrus Whitson, a member of the Monthly Meeting of Friends of Philadelphia, in the 61st year of his age.

——, at his residence in this city, on the 17th ultimo, Samuel H. Edwards, aged 66 years, a member of the Monthly Meeting of Friends of Philadelphia.

——, at her residence, near Salem, Ohio, on First-day morning, the 9th inst., Priscilla W., relict of the late Jonathan W. Coffee, M. D., in the 54th year of her age, a member of Salem Monthly Meeting of Friends. "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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PHILADELPHIA.

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Selected.

Memorial of Frankford Monthly Meeting of Friends, concerning HANNAH A. WARNER, *deceased.*

(Concluded from page 2)

The following memoranda from her diary and some of her letters, will best discover the earnestness and depth of her concern on some matters of vital importance:

Mount Pleasant, Ohio, 1859. "I want not to be an idler either in body or mind, but to be found at all times 'not slothful in business,' either temporal or spiritual, but 'fervent in spirit, serving the Lord.' Ah! there is no joy like that which results from faithfully and fully serving our dear Lord and Master."

1st mo. 2d, 1870. Upon returning from meeting, she thus wrote: "Oh! how desirable is it that we should, in our gathered assemblies, know more of that deep indwelling of spirit, that fervent travail and exercise for the arising of the pure seed of life into dominion in our midst, which would keep down this creaturely activity, and beget that alone which is of His begetting."

2d mo., 1870. "This is indeed a day of great liberty in many ways, and we have much to feel on behalf of our dear young people, who are tempted and tried, I believe, oftentimes more than some of us know. May we, who are placed as watchmen and watchwomen on the walls, be renewedly qualified to watch over these, for good, and to lend a helping hand in the right way."

3d mo. 17th, 1870. "It seems to be a day wherein the seed, the pure living seed, is in suffering; pressed down as a cart with sheaves; and I believe the members of the true church are called to go down into suffering with it, and to be willing so to abide and endure, as long as the dear Master may see meet, remembering the language of the dear Redeemer, 'In your patience possess ye your souls.' Ah! this patient indwelling of spirit, this willingness to suffer and to wait His time, being very watchful lest, like poor Uzzah, we put forth a hand unbidden to stay the ark,—this is, it seems to me, what is called for at our hands."

3d mo. 15th, 1872. "The trials of the present day are so peculiar, and so few of the faithful fathers and mothers left to aid in bearing the burdens, that we are ready to exclaim, 'Who is sufficient for these things?' Well, if our sufficiency was of ourselves, we might indeed cast away the shield; but this is not so; He worketh by few, or by those who have no power, and He hath promised that if we ask we shall receive. Oh! then, let none of the Lord's faithful servants give back in the day of battle, but casting away all confidence in their own strength and wisdom, seek earnestly to be clothed upon with that strength and that wisdom which is from above; that thus nothing of the creature may be exalted, but all be done to the glory and honor of Him who was never foiled in battle, and whose eye of tender compassion is upon His faithful little ones; 'To them that have no might He increaseth strength.'"

3d mo. 31st, 1872. "'When He giveth quietness, who then can make trouble?' I feel thankful, I trust, for a little feeling of quietness mercifully vouchsafed this day. Ah! this must be waited for; we cannot command it; neither can we in our own natural wisdom understand the precious truths of the gospel. It is only as they are revealed to us by that Holy Light, which if followed, and implicitly obeyed, will open to us in His own time and way, one after another of these solemn truths. 'I thank thee O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Oh! may my precious children, my dear husband and myself, become as babes in Christ! fed, taught and led by Him alone."

To one naturally so active, the weakness and suffering attending declining health, and the privations connected therewith, were no small trial of faith and patience; and it was instructive to witness during the closing years of the life of our beloved friend, as her strength failed, the exercise of her spirit that she might be enabled to endure all with cheerfulness and resignation. It was also a season of close self-examination, wherein she was earnestly engaged to know a preparation for the solemn change that she felt might not be far distant. Under date of 11th mo. 24th, 1867, she writes: "The pins of the poor tabernacle I feel are beginning to give way, and I desire that as this is the case, I may know more and more of having a 'building of God, an house not made with hands, eternal in the Heavens.' Ah! true it is that the great aim of our life should be to know our day's work to be keeping pace with the day, that thus in the end the answer of 'Well done' may be ours, and we be permitted to 'rest from our labors' and to know through adorable mercy an entrance granted into the abodes of everlasting rest and peace."

In the 12th mo. 1871, she became increasingly indisposed, and though the acuteness of the attack passed off, she continued from that time in a precarious and feeble state of health, occasionally rallying a little, but was only able after this to attend meeting a few times. Her feelings during this period may be gathered from letters written at intervals:

1st mo. 19th, 1872. "For a few days last week, I felt myself drawing nearer to the borders of the grave, a very solemn and awful feeling, and one calculated to produce close examination and bring us to the dear Saviour's feet, on whose mercy we can alone depend."

5th mo. 7th, 1872. "I desire to leave the future with Him who doth all things right, and by watchfulness unto prayer, have a humble hope, that through adorable mercy, unmerited mercy, I shall be permitted in the end to enter into that rest prepared for the redeemed. For those near and dear to me left behind, my heart feels deeply; but I can do no other than commit them to the keeping of Him, who can care for them beyond all human care."

On the 30th of 6th month she attended meeting for the last time, and was engaged in fervent supplication, it is believed to the tendering of many hearts, craving the salvation of every precious immortal soul present.

Her weakness and sufferings increased, and from the 5th of the 9th month she was confined up stairs. She was enabled to bear her sufferings with patience and resignation. When able, she enjoyed seeing her relatives and friends, to most of whom she imparted suitable counsel, in much tenderness and love. She was often brought low under a sense of the purity needed, and from a feeling of her own unworthiness. At one time, the fourteenth chapter of John having been read to her, she wept and expressed her fervent desire for an admittance into one of those mansions of which our Saviour spoke. Being encouraged to believe that there was one awaiting her, she said, "It would be all in mercy," and added, "Oh! that He would lift up the light of His countenance upon me." Her travail of spirit was mercifully regarded by Him, whom she had long loved and sought to serve, and every cloud, we believe, was dispelled, and she enabled to rest in a humble hope of acceptance through Christ Jesus her Saviour. Once when very weak she said, "I cannot have a doubt that through the mercy of my Heavenly Father I shall be accepted."

On the 19th of 9th month she had a sinking spell, when it seemed uncertain what might be the issue, but during its continuance she was preserved in much calmness, remarking, "The angel of the Lord encampeth round about them that fear Him. I *do* fear Him, and I believe He will deliver and sustain me."

On First-day afternoon, the 22d of 9th month, she requested that the family should meet in her room for the usual reading of the Scriptures. After the reading a solemn silence ensued, when she was engaged in fervent supplication for herself and for each one present. In the evening she said, "This has been a precious day." The following two days her weakness increased. At one time she remarked, she found it necessary still to keep on the watch, adding, "we should all of us

endeavor to maintain the watch." After taking leave on Third-day evening of a near relative to whom she had imparted counsel, she said, "I seem to have had little services of this kind to do towards my relatives and friends, but I believe this is the last; I have done all now." The following morning she was much weaker. She requested the family collected, and after addressing them, called each one separately to her side, and calmly and with much tenderness bade them farewell. She also sent parting messages to some absent relatives and friends. Soon after this she was engaged in solemn, heart tendering prayer. She continued remarkably quiet and composed, expressing, "The everlasting arms are underneath." "I have trusted in my Saviour and he don't forsake me now." "The world is receding.—receding, I think—but I see my Heavenly Father, my Saviour, He will lead me through the river of Jordan to the promised land;" and again, "I see the arms of my Saviour open to receive me." Her husband remarking to her that we now saw what it was to have the work done in the day time, she replied, "Yes," and emphatically added, "but it *had* to be done," and looking at her children said, "Dear children, remember that it *had* to be done, and begin in youth." At one time she remarked, "The world is a hard master, but our Heavenly Father is a good Master."

Her petitions during this time were earnest and frequent for a speedy dismissal, but always offered in submission to the Divine will. "Be pleased to take me to Thyself if consistent with Thy holy will." "Take me—take me *now*." "Be pleased to cut short the work in righteousness." As the end approached there was for a short period an increase of suffering, which drew from her the request, "Dear sister, pray for me that I may have strength to bear it." These were almost her last words. Very soon her ransomed and purified spirit was released from its frail tabernacle, to receive, we reverently believe, the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." She ceased to breathe about ten o'clock on Fourth-day morning, the twenty-fifth of Ninth month, 1872; aged fifty-eight years.

For "The Friend."

The following sensible article is taken from the money column of the *Public Record* of the 12th inst., and commends itself to the serious consideration of all who are occupied "with the passion of acquisition." In confirmation of which a sad case recently occurred in our borough: an aged man, who had spent his life principally in the accumulation of money, met with a small reverse in the panic of last autumn, which so unsettled his mind as to drive him to seek relief in self-destruction, which, after repeated attempts, he finally accomplished a short time since, leaving an estate of about $1·40,000, with neither wife nor child to inherit it.

West Chester, Pa.

"A short time ago a well-known money stock operator and capitalist of San Francisco committed suicide, for no other reason, the local journals say, than 'that he was nervous and forgetful with reference to stock matters.' His fortune was not less than two millions of dollars. His residence is described as one of the most elegant and luxurious in California. Yet, in the midst of princely surroundings, 'he got to thinking of his various investments and became nervous at the thought of losing largely in consequence of them.' He was not unhappy in his domestic relations. Had it been otherwise, an intelligible explanation of his constant worry about business and money, when there was no necessity for it, would have been prevented. He had a loving and lovable family, and, as the world goes, everything to make him happy and contented, instead of being, as he was, supremely miserable. What a lesson this man's tragic death teaches to all those engaged and unduly absorbed in the bustling and heart-wearing activities of the day! When wealth or business anxieties bring a man to that pitiable condition, the poorest beggar at the street crossings or the hardest toiler in the work-shop has a more enviable lot. It has been said that one of the worst things that can befal a man in business life is more wealth than he knows what to do with. It is one of the perplexities of the man himself that he is unable to discover just when he has enough; the passion for acquisition, like others, 'grows by what it feeds on;' and so men go on, insensible of all moral surroundings, until encompassed by the various perils of which too much money, by some mysterious law of their moral nature, is invariably productive. We suppose that is the reason why we so seldom hear of rich people retiring from business, and why persons who have accumulated wealth far beyond their ability to use by any ordinary process during the period allotted to life, continue to mingle in the excitements and to participate in the anxieties of business, long after the necessity or obligation for doing so has passed. It is an unfortunate thing that it is so, but there would seem to be no cure for it short of a wider recognition of the fact that there is some point in the life of every successful business man at which he really has enough, and beyond which he cannot pass, with his active habits, without incurring the risk of spending the remainder of his days with little or none of that serene self-contentment which no wealth can purchase, and without which happiness in any of the walks of life is impossible. It is not our province to deal in moral essays, but there is so much in the life and experience, as well as in the sad end of the California money king, akin to the 'morose and fidgety' feeling that takes possession of men engaged in similar pursuits elsewhere, that it is a legitimate function of journalism to present the whole story as an admonition to all that class of men who take upon themselves more care than should be their portion. Neither mind nor body can stand it."

For "The Friend."

Amongst the changes which have been suggested in New York Yearly Meeting, are the abolishing of womens' meetings, and directing the women to sit in the mens' meetings instead. It is also proposed that they may be appointed members of the meeting for sufferings, or representative meeting. In George Fox's Journal, page 467, he says: "I was moved of the Lord to recommend for the benefit of the Church of Christ, that faithful women, called to the belief of the Truth, made partakers of the same precious faith, and heirs of the same everlasting gospel of life and salvation as the men are, might in like manner come into the possession and practice of the gospel order, and therein be mecthelps unto the men in the restoration, in the service of truth, in the affairs of the church, as they are outwardly in civil or temporal things. That so all the family of God, women as well as men, might know, possess, perform, and discharge their offices and services in the Church of God, whereby the poor might be the better taken care of; the younger sort instructed, informed and taught in the way of God; the loose and disorderly reproved and admonished in the fear of the Lord; the clearness of persons proposing marriage, more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body the church might watch over and be helpful to each other in love." * * * To those who opposed the establishment of womens' meetings, Geo. Fox says, (Journal, page 495,) "I say to all you, who say you see no service for the womens' meeting, and oppose them: *you are therein out of the power of God*, and his Spirit you live *not* in."

I believe it would be well for us all often to ponder, that the faith and practices of Friends were commenced and continued under the Divine anointing, and that every departure therefrom is an indication of weakness. Instead of the uncovering of the head, and arising from our seats when one appears in supplication before the Most High, to uncover the head immediately at the entrance of the meeting, and keep the sitting posture during prayer, certainly shows a change tending to irreverence. It is recorded of John Perrott, who wished to institute a change by keeping on the hat in time of prayer, that he afterwards departed so far as to become a magistrate, and fine Friends for not swearing; so that by following another spirit he became a perseeutor. Oh! how important that we keep the footmark of the flock, who have gone before. The enemy generally works by leading to the belief that such and such things are small matters, and of indifference, until the heart is hardened, and the tender, sweet, and childlike state is no longer sought after. Such innovators require all to bow to the imagined fuller light which they think they have attained unto. One deviation leads to another, until all our testimonies are violated. Oh! that the Lord may awaken and arouse from the earth such as may be settled on their lees, and that many may be anointed and made strong to stand for the Lord, and his truth: worthy sons and daughters of the Lord, however weak or feeble they may feel themselves to be. The strength is not in us, but in Christ; the blowing of rams' horns was the only outward means for the falling of the walls of Jericho. The "unlearned and ignorant" were made the ministers of Truth and righteousness, not indeed in "man's wisdom," but the "wisdom (even the hidden wisdom) which cometh from above," and is not of the world. This only will make the walls of mystery Babylon to fall, and the power of Jesus to be exalted over all. S. C.

New York.

Dr. Franklin says, "Pride is as cruel a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of apiece. It is easier to suppress the first desire than to satisfy all that follow it."

The Housefly.

Keller, the naturalist, who studied the history of the Fly with considerable attention, tells us that the female deposits her eggs in such decaying substances as her instinct denotes to be suitable for the nourishment of her larvæ, as, for example, the heaps of vegetables and other substances that are found in the neighborhood of our dwellings.

"If," says Keller, "the Fly be enabled to choose the place which suits her best for the deposition of her eggs (as for instance, in my sugar-basin, in which I placed a quantity of decaying wheat), she takes a correct survey of every part, and selects that in which she believes her ova will be the best preserved, and her young ones well cared for. If there were too much moisture, the maggots would be drowned; if too little, the first drought would cause eggs and larvæ to become desiccated. Having chosen a suitable locality, one neither too wet nor too dry, she protrudes her little ovipositor, and therewith lays her eggs, by the side of, and upon one another, with the same precision as the cleverest hands would arrange larger objects; she then sits perfectly still, without moving a single member of her body excepting her ovipositor; indeed it would appear as though she were not quite conscious whilst this operation is being performed, for so long as she is not absolutely touched, one may approach her as nearly as one likes, without causing her to exhibit the least symptom of alarm. During this operation, which lasts half a quarter of an hour (a few minutes more or less), she lays 70, 80, or 90 eggs." Generally speaking, the greater number of insects die as soon as they have deposited their eggs; but Keller's observations led him to believe that this is not the case with the Fly, for he retained several alive in a glass for some days after oviposition was completed, and he, as well as other naturalists, believe that the insect deposits her eggs three or four times during her life, the duration of which is a few weeks or months.

Assuming that the Fly deposits 80 ova at a sitting, and that she performs this operation four times during her life, Keller has drawn up a curious table, from which it would appear that a single female might in one season be the progenitrix of upwards of two million flies.

Although this calculation is quite sufficient to account for the immense swarms of flies that make their appearance during the summer and autumn months, *yet these would be considerably increased* were it not that, from various causes, (such as drought, flood, &c., and the rapacity of birds and other animals that prey upon them), a considerable number of the eggs thus deposited are never hatched; or if hatched, the larvæ are, from similar causes, destroyed in that stage, and do not attain the imago form. The eggs are hatched a few days after they are deposited; and if you wish to obtain a tolerably accurate idea of the appearance of the larva that proceeds from them, you have but to examine with a pocket-lens one of the well-known long white maggots, commonly termed "jumpers," which are found in decaying cheese, and afterwards become converted into a small black fly (*Piophila*) belonging to a kindred group; or one of the ordinary maggots found in ham when in a state of decay.

Whilst in this state, the larva is constantly devouring the substances in which it was hatched, and increases rapidly in size; and in a few days assumes the pupa-form. This change is effected by the hardening of the outer skin, which becomes brown and tough, inclosing the larva in a little bright barrel-shaped case, divided into rings or segments, and it is then to all appearance lifeless.

Whilst the insect is in this its second or pupal condition, that remarkable metamorphosis is taking place in its internal as well as external structure, which raises it from the type of a worm to that of a highly-organized insect.

The simple jaws of the larva are replaced by the complicated proboscis that is so necessary for the sustenance of the fly; the compound eyes by which we have found the insect races to be characterized now make their appearance, as also the delicately-constructed feet and wings, and the mysterious antennæ. Simultaneously with the division, or rather the *concentration*, of the cylindrical body into head, thorax, and abdomen, a change also takes place in the *internal* anatomy; for whilst this, in the larva, resembled that of the worm, it now becomes changed to the more perfect structure of the fly. In a few days, when all these transformations are complete, the insect forces it way out of its prison-house in the following manner:—After it has, by a series of muscular efforts, detached itself from the pupal covering, it strikes its head forcibly against one end of the case time after time, until it bursts open, as it were, upon a hinge, like the lid of a cylindrical snuff-box.

When the fly first makes its escape, it presents anything but a graceful appearance; for, whilst it was in the pupa-case, its members were folded against the body more with a view to economy of space, than to display their elegance; and the wings are necessarily crumpled and insignificant in appearance. As mentioned in the previous letter, these members are supplied internally with a great number of tracheæ, or air-tubes; and one of the first operations of the insect is to inflate these by a trembling motion, and by the expansions and contractions of the abdomen: in thus dilating the tracheæ, the inseet gives to the wings their necessary expansion and support.

The Housefly is subject to a curious disease to which numbers fall victims towards the close of autumn. As this disease has been very graphically described in a recent number of the "Microscopic Journal," we cannot do better than transcribe a short extract:—

"The subject of this paper is the well-known curious disease which prevails among common Houseflies at the period when the departing warmth of autumn induces them to seek shelter within doors.

"At this time innumerable dead bodies of flies may be been adhering to the windows, walls, shutters, &c., in all parts of the room: the dead insect, although dry, and so friable as to crumble into dust upon the slightest touch, retains so far the attitude of life, that it is difficult, without touching, to believe that it is not a living fly on the point of taking flight. Insects in dying usually draw up the legs, and cross them beneath the body; but in the case of the disease now under consideration, the dead body is supported upon the outstretched legs, whose feet retain their adhesive property, and by the protruded proboscis, with which the fly would seem to be sucking; and by which, even when the feet may happen to be detached, the body is still retained *in situ*. The dead flies in this condition are always surrounded with a halo, about an inch in diameter, composed of a whitish dust, which upon examination is found to consist of the spores [seeds] of a *fungus*. The abdomen is much distended, and the rings composing it are separated from each other, the intervals being occupied by white prominent zones, constituted of a fungoid growth proceeding from the interior of the body. Further examination will show *that the whole of the contents of the body of the fly* have been consumed by the parasitic growth, and that nothing remains but an empty shell, lined with a thin felt-like layer, composed of the slender myeelia of the innumerable fungi."

With this extract we shall close the life-history of the Fly, and shall now consider for a moment the uses for which it was created, and the lessons we may learn from its existence.

If you asked a sceptic, who doubted that *every* species of animal is created for an end, and has its place and object assigned by the Creator, to name some of those that he regarded as useless, it is not at all improbable that he would select the Worm and the Fly. Of the Worm's value as a fertilizing agent we have already spoken, and shall now find that the humble Fly, in its lowest stage, performs an office of still greater importance,—nay, that it is indispensable to the existence of some, and to the health and comfort of the whole human race. Reader! this is no exaggeration: go into the fields or lanes, and seek the body of some recently-killed animal; or, if you reside near the sea, look at the carcase of one of the many creatures that are cast up by the waves; and if your olfactory organs be not too easily offended, turn the body over, and examine it for yourself. See what myriads of maggots are writhing throughout its frame! A few hundreds of these may be the larvæ of the Carrion Beetle, or of the Devil's Coachman (*Staphylinidæ*); but thousands upon thousands are the maggots of flies, and, if you return a few days after your first inspection, you will find that they have devoured the whole carcase, save a little skin, and the indigestible bones. The elements of the tissues, instead of decomposing into poisonous and ill-savored compounds, and filling the air with miasma pregnant with pestilential disease and death, at once spring phœnix-like into life again, and in a few days there appears the animated form of the fly, which only an Omnipotent hand could have moulded with such rapidity and accurate design. That which was left of the carcase, the bones, form one of the most valuable manures that we possess; and whilst the elements of the flesh and tissues *rise*, to form a living creature of the air, the bones *descend* into the earth, and there enter into the constitution of plants, and provide nourishment for other animated beings. The Fly in its turn falls a victim to birds, frogs, or rapacious insects, and these in like manner become the prey of man and the lower animals, or are converted into the constituents of the soil; and thus it is that the current of life flows on in constant and ever-varying circles.—*The Earthworm and Housefly.*

An inscription, it is said, may be found in an Italian graveyard:—"Here lies Etella, who transported a large fortune to heaven, in acts of charity, and has gone thither to enjoy it."

Selected.

THE CHILD ON THE JUDGMENT-SEAT.

Where hast thou been toiling all day, sweet-heart,
That thy brow is hurdened and sad?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frost,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden-toils were mine!
I have sate on the judgment-seat,
Where the Master sits at eve and calls
The children around His feet."

How camest thou on the judgment-seat,
Sweet-heart? Who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment-seat myself,
I have sate there alone all day,
For it grieved me to see the children around
Idling their life away.

"They wasted the Master's precious seed,
They wasted the precious hours;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet, meek flowers."

And what hast thou done on the judgment-seat,
Sweet-heart? What didst thou there?
Would the idlers heed thy childish voice,
Did the garden mend by thy care?

"Nay, that grieved me more! I called and I cried,
But they left me there forlorn;
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah, the judgment-seat was not for thee!
The servants were not thine!
And the eyes which adjudge the praise and the blame,
See further than thine or mine.

The Voice that shall sound there at eve, sweet-heart,
Will not raise its tones to be heard,
It will hush the earth, and hush the hearts,
And none will resist its word.

"Should I see the Master's treasures lost—
The stores that should feed His poor,
And *not* lift my voice, be it weak as it may,
And not be grieved sore?"

Wait till the evening falls, sweet-heart,
Wait till the evening falls;
The Master is near and knoweth all,
Wait till the Master calls.

But how fared *thy* garden-plot, sweet-heart,
Whilst thou sat'st on the judgment-seat;
Who watered *thy* roses and trained *thy* vines,
And kept them from careless feet?

"Nay, that is saddest of all to me!
That is saddest of all!
My vines are trailing, my roses are parched,
My lilies droop and fall."

Go back to thy garden-plot, sweet-heart!
Go back till the evening falls!
And bind thy lilies, and train thy vines,
Till for thee the Master calls.

Go make thy garden fair as thou canst,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it, and mend his own.

And the next may copy his, sweet-heart,
Till all grows fair and sweet,
And when the Master comes at eve.
Happy faces His coming will greet.

Then shall thy joy be full, sweet-heart,
In the garden so fair to see,
In the Master's words of praise for all,
In a look of His own for thee!

"It is melancholy to reflect," says the *Saturday Review*, "how much even educated women still cling to the beads and feathers of the primitive savage."

Rabies Mephitica—Skunk Hydrophobia.

A peculiar poison is sometimes contained in the saliva of animals belonging to the canine and feline families, the production of which, it has been generally supposed, is limited to them. Other animals, of the same, or of different species, may be inoculated with this virus; the result being a mysterious malady, which men have observed from the days of Homer and Aristotle, but which has never been cured or understood. This frightful disease has been called, from its origin, *Rabies canina*, and from one of its symptoms, *hydrophobia*. Probably it is not communicable by any species but those with which it originates. A few instances have been recorded to the contrary; but they were so imperfectly observed as merely to stimulate us to further investigation.

The facts now collated will show, it is thought, one of two things, either that the hydrophobic virus is both generated and communicated by some of the *Mustelidæ* as well as the *Felidæ* and *Canidæ;* or else that a new disease has been discovered, which generically resembles *Rabies canina*, while differing from it specifically. My judgment favors the latter opinion, decidedly, for reasons to be adduced; and accordingly I may name this new malady, from the animal in whose saliva it is generated.

An adventure, while on a summer tour amid the Rocky Mountains, first called my attention to the novel class of facts about to be presented. Our camp was invaded by a nocturnal prowler, which proved to be a large coal-black skunk. Anxious to secure his fine silky fur uninjured, I attempted to kill him with small shot, and failed. He made characteristic retaliation; and then, rushing at me with great ferocity, he seized the muzzle of my gun between his teeth! Of course the penalty was instant death. An experienced hunter then startled us by saying that the bite of this animal is invariably fatal, and that when in perfect apparent health it is always rabid. He resented our incredulity, and confirmed his statement by several instances of dogs and men dying in convulsions shortly after being thus bitten.

On mentioning this adventure to H. R. Payne, M. D., who had been camping with miners near Cañon City, Col., he said that at night skunks would come into their tent, making a peculiar crying noise, and threatening to attack them. His companions, from Texas and elsewhere, had accounts to give of fatal results following the bite of this animal.

Since returning to Kansas City, I have had extensive correspondence with hunters, taxidermists, surgeons and others, by which means the particulars have been obtained of forty-one cases of *Rabies mephitica*, occurring in Virginia, Michigan, Illinois, Kansas, Missouri, Colorado, and Texas. All were fatal except one; that was the case of a farmer, named Fletcher, living near Gainesville, Texas, who was twice bitten by *M. macroura*, yet recovered, and is living still. On further inquiry it was found that he was aware of his danger, and used prompt preventive treatment.

A veteran hunter, Nathaniel Douglas, was hunting buffalo, in June, 1872, fourteen miles north of Park's Fort. While asleep he was bitten on the thumb by a skunk. Fourteen days afterward singular sensations caused him to seek medical advice. But it was too late, and after convulsions lasting for ten hours he died. This case is reported by an eye-witness, Mr. E. S. Love, of Wyandotte, Kansas, who also gives several similar accounts.

In October, 1871, a hunter on Walnut Creek, Kansas, was awakened by having his left ear bitten by some animal. Seizing it with his hand, he found it to be a skunk, which after a struggle he killed, but not until his hand was painfully punctured and lacerated. He presented himself for treatment to Dr. J. H. Janeway, army surgeon at Fort Hayes, from whom I have the facts. The wounds in the hands were cauterized, much to the man's disgust, who thought simple dressing sufficient. He refused to have the wound in the ear touched, and went to Fort Harker to consult Dr. R. C. Brewer. Twelve days afterward the latter reported that his patient had died with hydrophobic symptoms.

I give but one more of the cases reported to me by Dr. Janeway. In October, 1871, he was called to see a young man living in a "dug-out," a few miles from the fort. He had been bitten by a skunk, seventeen days previous, in the little finger of the left hand. His face was flushed, and he complained that his throat seemed to be turning into bone. On hearing the sound of water poured from a pail into a tin cup, he went into convulsions, that followed each other with rapidity and violence for sixteen hours, terminating in death. This man's dog had also been bitten, and it was suggested that he had better be shut up. He chanced at the time to be in the hog-pen, and he was confined in that enclosure. Ere long he began to gnaw furiously at the rails and posts of the pen, and to bite the hogs, until the bystanders, convinced that he was mad, ended the scene by shooting all the animals in the pen.

I am favored by Dr. M. Shearer, surgeon in the 6th U. S. Cavalry, with notes from his case-book, of four cases in which persons have died from the bite of the skunk; and he also mentions additional instances reported to him by other observers. He thinks there is a marked difference between the symptom of their malady and those of hydrophobia.

The only peculiarity noticeable in these biting skunks is the arrest of their effluvium. They approach stealthily, while their victims are asleep, and inflict the deadly wound on some minor member—the thumb, the little finger, the lobe of the ear, one of the alæ of the nose. How different from the fierce assault of a mad dog.

The resulting disease resembles hydrophobia more than it does the effects of ophidian venom. But here, as observed at the outset, the likeness is only generic, while specifically there are marked differences.

1. The period of incubation is alike in *Rabies canina* and *Rabies mephitica*. That is, it is indefinite, ranging from ten days to twelve months, with no opportunity meanwhile for subsequent inoculation. But during the incubative period of *R. mephitica*, no perceptible changes take place in the constitution as in hydrophobia.

2. Characteristic pustules form, in hydrophobia, beneath the tongue and near the orifices of the submaxillary glands. (See Aitken, Sci. and Pract. Med., vol. i. p. 653.) These were not reported in a single case of *R. mephitica*. Dr. Shearer looked for them carefully in all his cases, but did not find them.

3. The specific action of hydrophobic virus affects the *eighth pair of cranial nerves* and their branches, especially the œsophageal branch, the result being great difficulty in swallowing; and the motor nerve of the larynx, causing sighing, catching of the breath, and difficulty in expelling the frothy mucus accumulated in the throat. These invariable accompaniments of *R. canina* are usually wanting in *R. mephitica*.

4. In hydrophobia the perceptions are intensified, so that even the deaf are said to have their hearing restored; the pupils are strongly dilated, imparting to the eyes a wild, glaring expression; the spasms are tonic, *i. e.*, steady and continuous; the pulse is feeble; and delirium is occasionally relieved by lucid intervals. But the symptoms are wholly different in *R. mephitica*.—*Amer. Jour. of Science and Arts.*

For "The Friend."

Indian Affairs.

(Continued from page 5.)

The following narrative of the work of Friends among the western tribes, is chiefly extracted from the First Annual Report of the Associated Executive Committee for the years 1869-70.

"In the early part of the year 1869, a few weeks prior to the inauguration of General Grant as President of the United States, letters were addressed, by his direction, to one or more Friends, inviting the co-operation of members of our Society in the administration of the Indian affairs of the Government. He also at the same time expressed his desire to exercise his influence and authority as Chief Executive officer of the nation, for the furtherance of such plans as Friends might devise for the civilization and christianization of the Indian natives."

The following is one of these letters.

Sir,—General Grant, the President elect, desirous of inaugurating some policy to protect the Indians in their just rights, and enforce integrity in the administration of their affairs, as well as to improve their general condition, and appreciating fully the friendship and interest which your Society has ever maintained in their behalf, directs me to request that you will send to him a list of names, members of your Society, whom your Society will endorse as suitable persons for Indian Agents. Also to assure you that any attempt which may or can be made by your Society for the improvement, education and christianization of the Indians under such agencies, will receive from him as President, all the encouragement and protection which the laws of the United States will warrant him in giving.

Very respectfully, your obedient servant,

E. S. Parker,

Brevet Brig.-General U. S. A. and A. D. C.

Washington, Feb. 15th, 1869.

"In the first annual message of President Grant to Congress, he announced the inauguration of what is now generally known throughout the country as the 'Quaker Indian policy,' in these words:

"'I have attempted a new policy towards these wards of the nation (they cannot be regarded in any other light than as wards) with fair results, so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians in the early settlement of Pennsylvania, while their white neighbors of other sects, in other sections, were constantly embroiled. They were also known for their opposition to all strife, violence, and war. . . . These considerations induced me to give the management of a few reservations of Indians to them, and to throw the burden of the selection of agents upon the Society itself.'

"The purpose of this movement was further explained in a letter of J. D. Cox, Secretary of the Interior, written in the Fifth month last: 'It was designed to proclaim to those who are interested in the welfare of the Indians that we wished our agents to be co-workers with the missionaries, and to assist their work instead of thwarting it. The Government has thus held out its hand to the moral and religious people of the country, and invited closer co-operation, and a more intimate mutual understanding in the efforts to save from destruction, both physical and moral, the remnants of the original inhabitants of the land.'

"The reservations selected by the President for the experiment of peaceful treatment of these 'wards of the nation,' and their instruction in literature and domestic arts, are those composing the Northern and Central Superintendencies. Those within the Central were assigned to our religious Society, and are situated in the eastern part of the State of Kansas and the western part of the Indian Territory south of Kansas.

"'The burden of the selection of agents' being thrown 'upon the Society itself,' harmony of action between all parts of the Society within the United States was essential to success. Efficient and systematic organization was also necessary for the judicious selection of agents, the nomination thereof to the government, supervision of their labor, for which the Society at large is and will be held responsible, and an intelligent co-operation with them in their extra-official labors for the elevation of the Indian.

"This was effected through the appointment of the 'Associated Executive Committee of Friends on Indian Affairs,' composed of two members of each of nine Yearly Meetings within the United States.*

"This Associated Committee has met at intervals of three to four months, according to the demands of the service, and has carefully reviewed the qualifications of all Friends proposed for appointment as United States Indian agents, who had previously received the approval of the members of the Committee of the Yearly Meetings of which the Friend proposed was a member. There being many instruments of civilization authorized by law, subordinate to the 'agents,' such as teachers, farmers, physicians, &c., the nomination of teachers was intrusted to one sub-committee, and that of other employees to another, whose labors have been diligently prosecuted during the intervals between the meetings of the Associated Executive Committee. Still another, called 'The Washington Committee,' has maintained our intercourse with the government, frequently visiting the Capital, and has with some success urged upon Congress the claims of the civilizing policy for liberal legislation.

"It has also been found desirable to appoint a general agent, at the expense of the Committee, whose time and talents will be devoted to acquiring accurate information for our guidance, suggesting and advocating such legislation as will benefit the Indian, and counselling and otherwise aiding Friends laboring upon the reservations. Dr. William Nicholson, of North Carolina, was selected for this service."

(To be continued.)

* Ohio Yearly Meeting has not appointed any Committee on Indian affairs. Those who separated from that Yearly Meeting in 1854, have done so. Philadelphia Yearly Meeting has not officially taken any action in this work, but an association of Friends within its limits are co-operating with other Yearly Meetings.

Selected.

Though I wish to be the last to find fault with the innocent and natural sprightliness and liveliness of youth, yet I cannot but excuse myself from joining in with what is commonly so termed, having often felt thereby unsettled in mind, and indisposed to reflection. I have found that by occasionally relaxing in the discipline of watchfulness, the inclination to laughter, more particularly, gained much ground upon me; and there has been no small difficulty in restraining this habit, when much indulged; so that it strikes me to be a snare. Though religion does not make a man gloomy, yet it never allows him to be off his guard: No! he must "watch and pray lest he enter into temptation," taking up his daily cross to all frivolous and foolish talking and jesting, besides more evident and open evils.—*John Barclay.*

The Great St. Louis Bridge.—It is a significant fact that the National Anniversary which has just passed witnessed, in different parts of the country, the completion of two great achievements in bridge building. Our own Girard Avenue Bridge, the broadest structure of the kind in the world, has been unexcelled anywhere in rapidity of construction. The other structure which has just been opened across the Mississippi, at St. Louis, is, probably, the costliest and most elaborate bridge now in existence. Both are triumphs of American skill, and both were built by Pennsylvanians. With the Girard Avenue Bridge our readers are already familiar, but the massive viaduct across the Mississippi deserves a more extended notice than the telegram which yesterday announced its opening. The remarkable points about this bridge are the depth of foundation, the width of the arches, and the novelty of construction. The foundations of the piers rest upon the bed rock beneath the bottom of the Mississippi, 97 feet below high water mark, and 120 feet below the level of St. Louis at the river bank. When the piers were constructed and raised to a height which gave sufficient elevation to clear the smoke stacks and masts of the largest river craft at the highest stage of water, the construction of the arches began. The lowest parts of these arches are 50 feet above high water. The spans are of unusual width, the centre arch being 520 feet wide, and those on each side being 515 feet wide, making the bridge 1550 feet long exclusive of the approaches. They were built without the ordinary scaffolding or supports beneath, but in such a way that the extending arches balanced one another, being gradually extended out from the opposite piers until they met in the centre of the span. This system was a novel one and attracted scientific attention everywhere. Over the bridge there are two

roadways, the total width of the superstructure being 50 feet. On the top there is a carriage way 34 feet wide wide, and two foot walks each eight feet wide. Beneath this is the railway, there being two tracks passing through openings 13½ feet wide by 18 feet high. On either bank of the river the railway is carried over the levee or wharves upon five stone arches, each twenty feet wide, elevated above which upon an arcade of twenty arches is the carriage way. On the St. Louis bank brick arches join these stone arches and carry the railway into a tunnel at Third street, and thence to the "Union Depot." The carriage road ends also at Third street. On the Illinois side, at the end of the stone arches, the railway divides, curving to the north and south, and gradually descending upon trestle-work approaches, some three thousand feet long, until the level is reached, the gradient being about one foot in one hundred. The carriage road descends between these trestles, upon an incline of five feet in one hundred. This massive structure has been five years in building, and cost about nine millions of dollars.—*From the Public Ledger of 7th mo. 7th*, 1874.

Honesty Tested.—There was a lad, in Ireland, who was put to work in a linen factory, and while he was at work there a piece of cloth was wanted to be sent out which was short of the length that it ought to have been; but the master thought it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and the boy the other. He then said "Pull, Adam, pull!" but the boy stood still. The master again said, "Pull, Adam, pull!" The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer. But that boy became Dr. Adam Clark, and the strict principle of honesty of his youthful age laid the foundation of his future greatness.

I am persuaded the anguish we feel, in the removal of those we love, arises from a mistaken view of this state of existence; could we always realize the idea of its being merely a pilgrimage, we should rather rejoice than weep, when those to whom we are fondly attached, obtain a mansion in that Heavenly country where all tears will be wiped away. Jesus wept at the grave of Lazarus! divine, compassionate Redeemer.—*Daniel Wheeler.*

There have recently been placed in the Museum of Cluny, in Paris, three worn plates of copper, from the royal tombs of St. Denis. The first bears the inscription:—

"Here rests the body of Louise Elizabeth, of France, daughter of Louis XV."

The second:

"Here lies the body of Mary Adelaide, of Savoy, wife of Louis, Dauphin of France . . . and mother of Louis XV."

The third:

"Here lies the body of Louis XIV, by the Grace of God King of France and Navarre, who died in his palace in Versailles, the first of September, 1715."

These three plates, says the *Gaulois*, were found among a coppersmith's old metal, and bear the marks of the rivets with which they were fastened together to form a saucepan.—*Late Paper.*

THE FRIEND.

EIGHTH MONTH 29, 1874.

By various accounts which have been received from Great Britain, we have been informed that Robert P. and Hannah W. Smith have been paying a visit in that country, and in the course of it, have been permitted to hold a number of meetings in Meeting-houses belonging to the Society of Friends. These meetings have been largely attended by Friends, as well as others, and thus the way has been opened for our members to receive and embrace their religious opinions, under circumstances which seem to give them in some measure the sanction of the Society. The two persons referred to were originally members of the Society of Friends; but left its fold, because they differed from it in some points of religious doctrine. This they had an undoubted right to do; for the query of Holy Scripture is still applicable, "Can two walk together except they be agreed?" We wish to say nothing unkind respecting them, as we believe them to be sincere and estimable people; but having gone out from us, because they were not of us—not one in religious belief—it may well be a matter of surprise, that those claiming the name of Friends elsewhere should receive them so cordially as teachers of the truths of Christianity. The question may be asked, whether their views have so changed, that they now preach in England a form of doctrine, which leading Friends there are willing their members should receive, as being in accordance with our principles. The reply to this question can be found in the *London Friend* of last month, in which it is stated that, "A farewell meeting of Friends with Robert P. and Hannah W. Smith, previous to their return to America, was held at Devonshire House, on Second-day, Sixth month 1st, 1874. The old meeting-house was crowded."

From the report of the address, delivered on this occasion by H. W. Smith, the following extracts are made. She speaks of the necessity of putting off the old man which is corrupt according to the deceitful lusts; and of putting on the new man, which after God is created in righteousness and true holiness; and after telling her audience that this is to be done by faith, she thus proceeds:

"When Christ died, our old man—I mean the thing that was put in us at the fall—was crucified with Him, and that He put him out of the way. * * * If Jesus did it at the cross, 1800 years ago, if He accomplished the whole work, so far as His part of it was concerned, then we too must do our part. * * * What is there then for us to do? Just to say, 'Yes, Lord, I believe thou didst die, and I take thee to be mine;' * * * and so by faith we put off the old man. We are told that Jesus put him away for us; we believe it, and by faith we put the old man off. I do exceedingly desire that this should be very practical, for every soul can now step right into the possession of it."

Having given this short and easy formula for ridding ourselves of that body of sin—the corrupt tendencies of the heart,—from which the primitive Christians, and every generation of their successors to the present day, have groaned to be delivered, and have felt the necessity of working out their salvation with fear and trembling; she thus proceeds with her subject:

"Now how are we to put on the new man? Why, certainly, only by faith. But how can we, who are utterly powerless, create life? how can we get life? * * * God creates it, and we just put it on. * * * How many people make this fatal mistake? They do get this glorious life, and give themselves to the Lord, but then they just fail in the last point in regard to the getting this life, as I will explain. It is the spirit of our God according to our faith done unto us; and that real and glorious gift may be lying unused, though really belonging to us, because we have not the faith, or we do not have the knowledge to appropriate it and reckon it is ours."

She adds these, among other exhortations: "Just begin from now and say, 'Lord, I believe that this is what the Lord Jesus Christ died for, and that I can get rid of the old man, and put on the new.' * * * With many in this room, it is quite true, that they do know that their sins are forgiven, and they only want now to know how to live the right sort of life; and the only way to live it is to get the right sort of faith, and you wont have any trouble in living it at all. * * * Let those who have not taken this step, say, 'Lord Jesus, I will really consent that Thou shalt be my life: I will cease to live myself; I will take thee for my indwelling—my life,' and reckon that you have to do it. Reckon that He is abiding in you. Reckon that He has come in and taken His seat upon the throne of your existence. Reckon, dear friends, that you are dead to sin, and alive to God in Jesus Christ, and then go on reckoning, and I know how it will be. I know you will find it to your surprise."

H. W. S., in these extracts, places the whole work that now remains to be done to effect our salvation in our own hands. She practically ignores the transforming power of the Spirit of Christ in the heart, in the accomplishment of this, by whose effectual visitations alone we are enabled even to think a good thought, much less to experience such a marvellous change as the putting off the old man, and putting on the new man; which our Saviour in other language describes as being born again. This Holy Spirit, which bloweth where it listeth, and whose manifestations are utterly beyond our control, she puts into our power, saying, we make "a fatal mistake" in not appropriating it and reckoning it as our own.

This form of speech conveys to our mind a different impression than that which we receive from the statement of the scriptural doctrine held by our early Friends of the Light of Christ; which shines in the hearts of all, as a reprover for sin, and a guide to everlasting happiness to all those who receive and follow it. As we come under its influence, and submit to its operations, enduring the baptism of repentance for our past sins, as they are brought into remembrance and under condemnation, we experience in due time a sense of forgiveness, and ability to walk in the strait and narrow way, with a degree of steady faithfulness. An unbroken series of worthy men and women in our Society, from George Fox down to the present time, have borne testimony to the importance of that 'patient continuance in well-doing," to which, "eternal life" is promised in the Scriptures—even that holy walking in the Light of Christ,

by and through which they have experieneed redemption from the power of sin, and true faith in the Saviour of the world—the same Saviour who offered himself on the cross a sacrifice for their sins, and who now appears in the heart, *there* to crucify the old man with his deeds, and to enable His obedient disciples to follow Him in the regeneration.

H. W. S. discourages this slow method of obtaining salvation, and as a substitute for this safe and sure pathway, marked by the footsteps of the flock of Christ's companions, we are directed to a faith which we can exercise at our pleasure, "*Just begin from now and say, 'Lord, I believe that this is what the Lord Jesus Christ died for, and that I can get rid of the old man and put on the new.'*" Such a faith is but the working of our own nature, and not that Divine gift, which alone is effectual.

Imagination takes the place of experience. "*Reckon, dear friends, that you are dead to sin and alive to God in Christ Jesus, and then go on reckoning. * * * I know you will find it to your surprise.*"

There is but one way in which we can obtain saving faith, be redeemed from the power of sin, and know our past transgressions forgiven for the sake of Christ, and thus find our salvation secured; and that is by being brought into union with His Light or Spirit inwardly revealed. This union, with all its glorious and saving results, is the experience of those who humbly, submissively and reverently walk in the Light of Christ. And so long as any continue in this state they are safe, but in wandering from it they are exposed to danger. This is the path, which the vulture's eye hath not seen, nor the lion's whelp trodden, but the wayfaring man, though a fool, shall not err therein.

The theory of a "higher life," as advocates of which, R. P. and H. W. Smith have obtained considerable notice, is founded on the erroneous idea, that we can obtain forgiveness of sins, through an exercise of faith in Christ, without having experienced the sanctifying work of the Spirit. Hence they desire (and the feeling is a laudable one in those holding such views) to impress upon nominal Christians, the importance of obtaining practical holiness, which they term the "higher life." But the true Christian doctrine, and that ever held by the Society of Friends, is, that true faith in Christ, and the forgiveness of sins, are inseparably connected with the sanctifying work of the Spirit, and cannot be known without it; and that all other faith is a dead faith, and all other hope of salvation a delusion. Thus George Fox says, "So far as a man is sanctified, so far is he justified, and no further."

It is a mournful thought, that many well-meaning persons are in danger of being drawn aside by such views as are contained in the address above referred to, and thus led to seek an easier path to the kingdom, than that of the daily cross, or else to have their judgment confused on important points of Christian practice. And it is especially to be regretted that Friends in England should have practically promoted the spread of such sentiments among their own members, by the encouragement they have given to those who advocated them. This willingness on the part of some of them to bring persons holding and propagating such views as are here pointed out, into contact with their members, was strikingly manifested by having a day set apart during the late Quarterly Meeting at York, for this especial object; information being given by an advertisement, to which were attached the names of nine or ten members,—of whom, several were in the station of ministers in the Society, and one had lately visited this country with certificates. It is also further indicated by the fact, that during the Conference of the First day School Association of Friends at Darlington, three meetings were arranged to be held, called "Devotional Meetings," to which it was understood these persons were to be received; and this with the sanction, it is fair to presume, of the Clerk of the Yearly Meeting, whose name is appended to the announcement of the meetings to be held there.

It seems to us beyond controversy, that such sentiments can never be owned as the doctrines of Friends; but that those who hold them and adhere to them, must finally leave the Society, or it will be broken up.

We truly desire that Friends everywhere may be awakened to a sense of the responsibility that rests upon them, to maintain those doctrines and testimonies committed to us by the Head of the church; while at the same time they are preserved in that feeling of love to the whole human family, which will keep out an uncharitable and judging spirit. In this course, we are persuaded, they will more efficiently promote the spread of the Redeemer's kingdom in the earth, than by joining with any movements or doctrines that are not in strict accordance therewith.

In the 48th number of "The Friend," it is stated that on the 10th ult. five persons were drowned by the overturning of a boat in which they were sailing in an excursion on the ocean. The company consisted of D. Offley Sharpless, Esther his wife, their daughter Caroline, and son Alfred Sharpless, Anna W. Roberts, daughter of Elisha and Elizabeth Roberts, proprietors of Chalfonte House, Atlantic City, and three other persons, including the owner of the boat. Those whose names are given were all lost. The bodies of the drowned have subsequently, at different periods, been recovered, and interred at the burial places of the respective families. The bodies of D. O. Sharpless and A. W. Roberts, the last recovered, were seen to arise about midway of the "Inlet" at Atlantic City, on the 9th inst., thirty days after the accident occurred, and by prompt attention of kind friends restored to their families. Their interment took place on the following day. At that of A. W. Roberts at Moorestown, a meeting was held, which was attended by a large number of sympathising friends and connexions.

We have received a copy of a pamphlet entitled, "A Reviewer Reviewed. The Quaker Doctrine of the Inward Light Vindicated," &c., and the Friend who, we suppose, sent it, puts the query whether we unite with a letter contained in said pamphlet, signed Joseph Potts? It seems hardly necessary to say we do not, but we do not see any sufficient cause for us to notice it further.

SUMMARY OF EVENTS.

FOREIGN.—The amount of specie in the Bank of England having recently largely increased, the Directors of the Bank on the 20th inst., reduced the rate of interest on loans from 4 per cent to 3½ per cent.

The Mark Lane Express, in its weekly review of the breadstuffs market, says of wheat: There is little difference in prices since the last report, although the tendency is downward. France is sending back here cargoes shipped hence. The crops here and in France are mostly secured, and dependence of both countries on foreigners is materially lessened. The latest estimates place our crop at seven per cent. below the average.

The shore end of the United States direct cable has been laid at Caherciveen, near Valentia, Ireland. The steamship Faraday, which is to lay the deep sea section, was expected at Caherciveen the 22d inst.

The jute imported into Great Britain in 1873, is returned at 4,643,438 cwt., of the value of £3,634,577. The import of last year is nearly three times greater than that of 1866.

London, 8th mo. 24th.—Consols, 92½. U. S. sixes, 108⅞; 5 per cents 104⅝.

Liverpool.—Uplands cotton, 8⅛*d.*; Orleans, 8¼ a 8⅜*d.*

According to the Registrar General's quarterly returns just published, the births registered during the three months ending June 30th throughout the United Kingdom, amounted to 288,476, the deaths to 167,444, showing a consequent increase in the population of 120,732.

A London dispatch of the 22d says: The Russian government has refused to recognize the Spanish Republic, and it is in consequence of this that other Powers delay the complete recognition; but it is reported that the governments of Austria and Germany have sent credentials to their representatives at Madrid.

A Madrid dispatch of the 21st announces that Serrano has signed full credentials for the representatives of Spain at European capitals.

The Carlist General Tristany has captured Seo de Urgel, 67 miles north-east of Lerida. The losses heavy on both sides. A large quantity of military stores and thirty-two cannon fell into the hands of the Carlists. A Madrid dispatch attributes the surrender of the citadel to treachery. The entire garrison, 485 men, were taken prisoners. The Carlists are besieging other places in the north of Spain. A second engagement is reported at Oteiza between General Moriones and the Carlists, in which the former was defeated and driven back to Larraga.

In consequence of the confiscation of the property of the Carlists by the Spanish government, Prince Alfonso has issued an order to the troops under his command announcing that retaliatory measures will be taken.

The Carlists have extinguished the lights on the Spanish coast between San Salvador and Bilboa.

The German ships of war Nautilus and Albatross, have arrived at Santander, where they were well received.

Legal proceedings have been instituted against several French newspapers because of the publication in those journals of Bazaine's letter in relation to his escape. The proceedings are based upon the law prohibiting the printing of articles signed by persons deprived of civil and political rights.

President MacMahon is making a provincial tour through the Republic, and is generally well received. At Morlain he met with a strong Republican demonstration. A Paris dispatch of the 21st says: The French government reminds the newspapers in an official note that the publication of articles signed by those deprived of civil and political rights, is prohibited by law.

President MacMahon had a grand reception at Brest to-day, and reviewed the troops. There was a display of fireworks, and the city was illuminated.

Marshal Bazaine expected to be in England in a few days. He has written a letter to the Minister of the Interior in which he says that neither Colvetti nor any other prisoner now in custody is responsible for his escape. He declares that he had no accomplices in the fort or elsewhere except his wife and nephew. He describes how he eluded the surveillance of his jailors; and in conclusion says: "Resenting the humiliating prison regulations, I felt justified in attempting to recover my liberty. As I was not tried by my peers my sentence was illegal."

A Geneva dispatch states that leaders of the ultramontane party are coming to Geneva from France, Belgium, Austria and Germany for conference.

The Brussels Congress has adjourned. The delegates have transmitted for ratification to their respective governments the resolutions which were adopted, and which merely enlarge the humane provisions of the General Convention.

The King of Denmark has returned to Copenhagen from his visit to Iceland. He was accompanied from England by his daughter the Princess of Wales.

A Hong Kong dispatch says: The Chinese government has given Japan ninety days to withdraw its troops from the island of Formosa. In the meantime

China is making extensive preparations for war with Japan, which it is generally believed will ensue.

There was a very severe typhoon at Nagasaki, Japan, on the 20th inst. Great damage was done to property on shore and shipping in the harbor, and a considerable number of persons lost their lives.

The plans of the railway which is to ascend Mount Vesuvius are now complete. The route will be 16.1 miles in length. The grades are 20 and 35 feet in the hundred, and the road terminates at a few feet from the crater. There will be one station, protected by a sort of break-lava, which will divert the flow, in case of eruption, from the building and rails. The road is so laid out as to be naturally sheltered at every point, except for a distance of about sixty feet.

In the ten days ending the 20th ult., thirty-one ships passed through the Suez Canal, paying $120,400 transit dues.

UNITED STATES.—There were 682 deaths in New York last week.

The interments in Philadelphia numbered 355, including 181 children under two years.

General Custer, with a scientific corps and a military force of one thousand men, cavalry and infantry, was recently sent by the government to explore a region in the southwestern part of Dakota and eastern border of Wyoming, known as the Black Hills. They cover a district of country supposed to be about one hundred miles in diameter, nearly encircled by two large rivers, branches of the Cheyenne, whose tributaries take their rise in these hills. The centre of the region is nearly in lat. 44 deg. and long. 104 deg. west. Gen. Custer in his official report declares that for richness and beauty the country is unsurpassed by any which he has ever seen. The main portion of it consists of beautiful parks or valleys, near or through each of which flows a stream of pure, clear, cold water, while bounding these valleys are invariably found unlimited supplies of timber. He says: "In no portion of the United States, not excepting the famous blue grass region of Kentucky, have I ever seen grazing superior to that found growing wild in this hitherto unknown region. I know of no portion of our country where nature has done so much to prepare homes for husbandmen and left so little for the latter to do as here. The open and timbered spaces are so divided that a partly prepared farm of almost any dimensions, from an acre upwards, can be found here. Not only is the land cleared, and timbered, both for fuel and building, conveniently located, with a stream of fine water flowing through its length and breadth, but nature ofttimes seems to have gone further and placed beautiful shrubbery and evergreens in the most desirable location for building sites." Moisture is evidently abundant within the space enclosed by the Black Hills, and the soil is that of a rich garden, and composed of a fine grained dark mould. Black and red raspberries, strawberries and other fruits of delicious flavor, were found in abundance. Large game, such as elk, deer and bears, of course, were found in great numbers. But little search was made for gold, but wherever the earth was examined it was found in greater or less quantity.

The steamship Colima arrived at Yokohama, Japan, on the 2nd inst., in seventeen days and thirteen hours from San Francisco, being the quickest passage ever made between the two ports.

The Markets, &c.—The following were the quotations on the 24th inst. *New York.*—American gold, 109¾. U. S. sixes, 1881, registered, 117⅞; do. coupons, 118⅜; do. 1868, registered, 116¾; coupons, 117¾; new five per cents, 112⅝. Superfine flour, $5 a $5.10; State extra, $5.10 a $5.30; finer brands, $5.50 a $10.65. No. 2 Chicago spring wheat, $1.19; amber western, $1.24; white Kentucky, $1.38. Rye, 90 a 92 cts. Yellow corn, 83 cts. Oats, 50 a 55 cts. *Philadelphia.*—Middlings cotton, 16¾ a 17¼ cts. for uplands and New Orleans. Superfine flour, $3.50 a $4; extras, $4 a $5.25; finer brands, $5 a $8.75. Red wheat, $1.25 a $1.26; amber, $1 29 a $1.35; white, $1.25 a $1.35. Yellow and mixed corn, 86 a 87 cts. Oats, 55 a 56 cts. Lard, 15 cts. About 3500 beef cattle sold at 7 a 7½ cts. per lb. gross for extra, 5½ a 6¾ cts. for fair to good, and 3 a 5 cts. for common. Of sheep 15,000 were sold at 4 a 6 cts. per lb. gross, and 4500 hogs at $11 a $12 per 100 lbs. net. *Baltimore.*—Choice white wheat, $1.37 a $1.38; fair to prime do., $1.15 a $1.30; choice amber, $1.35; good to prime red, $1.20 a $1.30. Yellow corn, 80 a 82 cts.; southern white, 92 a 93 cts. Oats, 49 a 51 cts. *Chicago.*—No. 1 spring wheat, 99 cts.; No. 2 do., 89½ cts. No. 2 corn, 65 cts. No. 2 oats, 42 cts. Rye, 74 cts. Spring barley, 90 cts. Lard, 15 cts. *St. Louis.*—No. 2 winter red wheat, $1.15; No. 3 do., $1.05 a $1.07. No. 2 corn, 69½ cts. Oats, 45 cts. Rye, 85 a 90 cts. Lard, 15¼ cts.

RECEIPTS.

Received from Clarkson Moore, Pa., $2, vol. 48; from Jeremiah Foster, R. I., $2, vol. 48; from Sarah Greene, R. I., $2, vol. 48, and for Eliza G. Sheffield, Conn., $2, vol. 48; from Daniel Satterthwaite, N. J., $2, vol. 48, and for Samuel Satterthwaite and William Satterthwaite, Mich., Reuben Satterthwaite, Del., and Daniel Satterthwaite, N. Y., $2 each, vol. 48; from Joshua Embree, Pa., $2, vol. 48; from Mary Thistlethwaite, N. Y., $2, vol. 48; from Joel Wilson, Agent, N. J., $2, vol. 48, and for Walker Moore, Samuel Alsop, Jr., and Isaac C. Stokes, $2 each, vol. 48; from Deborah D. Horney, Ind., per Samuel Allen, $2, vol. 48; from Hannah W. Williams for Aaron K. Williams, Io., $2, vol. 48; from William Berry, Gtn., City, $2, vol. 48; from Susan J. Yerkes, Fkd., City, $2, vol. 48; for Amos Lee, Pa., $2, vol. 48; from David F. Knowles, Vt., per Robert Knowles, $2, to No. 42, vol. 48; from Isaac Cowgill, O., $2, vol. 48, and for Joseph Cowgill, $2, vol. 48; from William J. Evans, N. J., $2, vol. 48, and for Amos Evens, $2, vol. 48, for Joseph Evans, $2, vol. 48, and for Samuel Cooper, $2, vol. 48; from Rachel Cope, O., $2, vol. 48; from Dr. Joseph Warrington, N. J., $2, vol. 48; from Henry Knowles, Agent, N. Y., for David Peckham, Benjamin Boss, Robert Knowles, John J. Peckham, John P. Carpenter, Margaret P. Knowles, Chester A. Weaver, and Alonzo Knowles, $2 each, vol. 48; from Stacy Cook, O., per William Cook, $2, vol. 48; from Morris Cope, Pa., $2, vol. 48; from N. Newlin Stokes, M. D., N. J., $2, vol. 48; from Joseph S. Moore, City, $2, vol. 48, and for Walker Moore and William Wickersham, Pa., $2 each, vol. 48; from Charles Stokes, Agent, N. J., for Rachel E. Haines and Levi Troth, $2 each, vol. 48; from Edward G. Smedley, Pa., $2, vol. 48; from Nathan Cook, N. Y., $2, vol. 48; from William H. Blackburn, O., for Israel Cope, James Heald, Wilson Hall, Nathan H. Armstrong, and Meader Allman, $2 each, vol. 48; from John A. Potter, Agent, N. Y., $2, vol. 48, and for Freelove Owen, $2, vol. 48; from Lewis Passmore, Pa., per William Kite, $2, vol. 48; from William C. Stokes, N. J., $2, vol. 48; from Hannah Stevenson, Ill., $2, vol. 48; from Benjamin D. Stratton, Agent, O., $2, vol. 48, and for Samuel Barber, Edward Y. Cope, Hannah Gilbert, Christiana Kirk, Uriah Price, and Joseph Winder, $2 each, vol. 48, and for Charles W. Satterthwaite, $2, to No. 19, vol. 49; from Benjamin Sharpless, Pa., $2, vol. 48; from Ann H. Bacon, N. J., $2, vol. 48; from Charles T. Westcombe, Mo., per John Bell, Agent, $2, vol. 48; from Isaac Roberts, Pa., $2, vol. 48; from Samuel Shaw, O., $2, vol. 48, and for Levi Boulton, Linton Hall, Benjamin Harrison, Jonathan Blackburn, Phebe Ellyson, Thomas Blackburn, Daniel Blackburn, Jehu Allman, Job Huestis, and Barak Ashton, $2 each, vol. 48, and for Francis Bartley, Mich., $2, to No. 22, vol. 49; from E. W. South, M. D., N. J., $2, vol. 48; from E. J. Richards, City, $2, vol. 48; from Henry R. Post, L. I., $2, vol. 48; from Stephen H. Foster, Ill., $2, vol. 48; from Rebecca S. Conard, Sen., Pa., $2, vol. 48, and for G. T. Satterthwaite, $2, vol. 48; from Charles DeCou, N. J, $2, vol. 48; from Harriet J. Smedley, City, $2, vol. 48; from Hannah Kite, Pa., $2, vol. 48; from John Woolman, City, $2, vol. 48; from Samuel T. Balderston, City, $2, vol. 48; from Mary Ann Chambers, Pa., $2, vol. 48; from Richard C. Shoemaker, Pa., $2, vol. 48; from Sarah Hoopes, Pa., $2, vol. 48; from Micajah M. Morlan, Agent, O., for Daniel Boulton, Rachel S. French, William Darlington, Samuel Street, Theophilus Morlan, Mordecai Morlan, Sarah Ann Cope, Josiah Fawcett, Anna Macy, Elizabeth Hunt, and Richard B. Fawcett, $2 each, vol. 48; from William Smedley, Pa., $2, vol. 48; from Martha T. Cox, Gtn., City, $2 vol. 48; from Stephen Hobson, Agent, O., for Rachel Arnold, Thomas Bundy, John Naylor, Thomas Hobson, and John S. Fowler, $2 each, vol. 48; for Asenath A. Cooper, Pa., $2, vol. 48; from Elizabeth D. Meredith, Pa., $2, vol. 48; from Elisha Brackin, O., $2, vol. 48, and for Lindley M. Brackin, $2, vol. 48; from Nancy B. Buffinton, Mass., $2, vol. 48; from Joseph Scattergood, Jr., Agent, Pa., for Edward H. Hall, Amy C. Hoopes, George B. Mellor, Mary E. Pim, Isaac Hayes, Gilbert Cope, Lucy Cope, Rebecca Conard and Esther Jackson, Aaron Sharpless, Sydney Sharpless, William P. Townsend and Thomas Thorp, $2 each, vol. 48, and for John Scarlet, $4 50, vols. 47 and 48; from Charles L. Willits, N. J., $2, vol. 48; from James Harkness, Io., $2, vol. 48, and for Russell Taber and Nathaniel McDonald, $2 each, vol. 48; from Martha Taylor, N. J., $2, to No. 44, vol. 48; from Penelope Smith, N. J., $2, vol. 48.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

RASPBERRY ST. SCHOOLS FOR COLORED ADULTS.

Teachers will he wanted for these schools, to be opened 10th mo. 5th. Applications may be made to
Thomas Elkinton, 118 Pine St.
Elton B. Gifford, 719 Market St.
James Bromley, 641 Franklin St.
George J. Scattergood, 413 Spruce St.

HADDONFIELD BOARDING & DAY SCHOOL.

Under the care of Haddonfield Monthly Meeting, and taught by REBECCA ALLEN, will open 8th mo. 31st.

Children of both sexes will be taken to board in the family on moderate terms. Apply to
REBECCA ALLEN, Haddonfield, N. J.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to
Charles Evans, 702 Race street, Philadelphia,
Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

SHELTER FOR COLORED ORPHANS.

Wanted, a Teacher for this Institution, to enter upon her duties 1st of 10th mo. Apply to
Hannah R. Newbold, 643 Franklin St.
Mary Wood, 524 South Second St.
Mary Randolph, 247 North Twelfth St.
Sarah Richie, 444 North Fifth St.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 7th, 1874. The Boys' School, on Cherry St., above Eighth St., is under the care of Zebedee Haines, as Principal. The Girls' School, on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools for the instruction of those children who are too young to attend the higher schools; one of which is held in the Meeting-house at the corner of Sixth and Noble streets, taught by Deborah Brooks, the other in the Boys' School building on Cherry street, under the care of Susanna House.

The attention of Friends residing in this city and its neighborhood is particularly invited to these schools. The terms are moderate, and by provisions recently made for that purpose, Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members) who may find the charges burdensome, can be fully relieved. In the principal schools opportunities are afforded of obtaining a liberal education in useful branches of Study, and in the Latin and Greek languages. Facilities for illustration are afforded by a valuable collection of philosophical apparatus, minerals, and Anzoux's models of parts of the human system, &c. French is also taught in the Girls' school. In the primary schools the children are well grounded in studies of a more elementary character.

It is desirable that applications for admission of children should be made early, and that parents returning children to the schools should send them at the beginning of the term.

Further information may be obtained upon application to the Treasurer of the Committee,
JAMES SMEDLEY, No. 415 Market street.

HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, *President*,
Haverford College, Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend."

Christian Charity.

"And now abideth faith, hope, charity; these three; but the greatest of these is charity." 1 Cor. xiii. 13.

The pre-eminence given by the apostle to charity as one of the Christian virtues, over both faith and hope, is a fact that may perhaps deserve more consideration than we usually accord to it; and some thoughts in this connection have suggested themselves, which are subjoined.

Charity, as spoken of in this place, is evidently not what we usually understand by that term when applied to mere almsgiving, as the apostle in the same chapter declares that one may bestow all his goods to feed the poor; and yet not exercise charity. His definition of the term may be best found in his own statement of its attributes. First, he tells us that "charity suffereth long and is kind." How different from the feeling that usually actuates even highly professing christians when sustaining some injury from a fellow being? A jealous competition in business unjustly insinuates that our mode of dealing is not what it appears to be on the surface, or that we give short weight or measure. A fellow-passenger on a railroad train, during our brief absence from the car, appropriates a seat that we had previously occupied and are entitled rightfully again to resume. The first impulse is to assert our rights, or vindicate our innocence of the charges preferred, and that perhaps in the heat of wounded feelings. We do not suffer long and bear the injustice kindly, as taught by Paul; are not in that state of mind alluded to by Christ: "But I say unto you resist not evil; and if any man will sue thee at the law and take away thy coat, let him have thy cloak also." Nay, it would rather be esteemed a proof of cowardly want of spirit to act thus by most. The injunction of our holy Pattern in such cases is, that we should "be not overcome with evil, but overcome evil with good." Did we live and act thoroughly up to this spirit, let us examine for a moment what effect such an example of christian conduct might produce. Would not the wrong-doer have brought home to him a clearer proof of unselfish motive to serve our Redeemer, than any mere profession could indicate? How convincing to the worldling would this be of the reality of Divine grace as a rule of action! How brightly the light would glow from such a candlestick!

Again, "charity thinketh no evil." Ah! whose thoughts are thus practically brought into captivity unto the obedience of Christ! No unnecessary suspicions entertained or expressed concerning the secret motives of a fellow professor whose sentiments may not run in our particular groove. No insinuations that one of our acquaintances is no better than he or she ought to be. No secret satisfaction in finding that some one who had stood high in public estimation had descended to an unworthy action, or was guilty of crime. I think Machiavelli asserts that "there is something in the misfortunes of our best friends that does not displease us." This remark opens a crevice through which we may glance at a very dark phase of human nature unrenewed by grace, but it is only a step lower than other forms of selfishness which do not shock us so abruptly.

"Charity envieth not." How difficult is it to repress the secret risings of envy, when success or promotion attends the lives of our cotemporaries, whilst *we* labor under failure and disappointment. The apostle tells us that in the church when one member suffers, his fellow members suffer with him; if one is honored, all the others should rejoice. That every one should strive, not to please himself, but to please his neighbor to edification. Surely most Christians may find room to grow deeper in this root of grace and Divine love. "Laying aside all guile, and all malice, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby."

"Charity vaunteth not itself, is not puffed up." Bunyan gives the following account of the meeting of Christian and Faithful, in Pilgrim's Progress: "Now as Christian went on his way he came to a little ascent, which was cast up on purpose that pilgrims might see before them: up there, therefore, Christian went, and looking forward, he saw Faithful before him on his journey. Then said Christian aloud, Ho, ho! so ho! stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me. At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him, so the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again until Faithful came up to help him."

Here is an apt illustration of vaunting oneself—Christian had overcome some temptation, we may suppose, which still beset Faithful, and the "vainglorious smile" with which he looked back on his fellow-traveller, the high opinion of his own spiritual attainments, with which he became "puffed up," rendered him oblivious to another snare, and hence his fall.

Charity "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." This is, then, none other than a picture of that heavenly love which drew the only begotten Son from the Divine bosom to share the sorrows and bear the pains due to His rebellious sons, that they might not perish but have everlasting life. It is an emotion unknown to heathen philosophy, and foreign to the first and unrenewed nature. The beloved disciple was imbued with its spirit when he writes to the new converts in this strain: "Hereby perceive we the love of God, because He laid down his life for us: and *we ought to lay down our lives for the brethren.*" It is portrayed in the example and injunction left on record by its Divine Author on the occasion of the last supper, in those memorable words: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet;" and again, "this is my commandment, that ye love one another, as I have loved you." John Woolman had drank deeply at this exhaustless fount; and Isaac Penington fetched his inspiration from a kindred source when he wrote these strains of sweetness:

"What is love?

"Answer. What shall I say of it, or how shall I in words express its nature! It is the sweetness of life; it is the sweet, tender, melting nature of God, flowing up through his seed of life into the creature, and of all things making the creature most like unto himself, both in nature and operation. It fulfils the law, it fulfils the gospel; it wraps up all in one, and brings forth all in the oneness. It excludes all evil out of the heart, it perfects all good in the heart. A touch of love doth this in measure; perfect love doth this in fulness. But how can I proceed to speak of it! Oh! that the souls of all that fear and wait on the Lord might feel its nature fully; and then would they not fail of its sweet overcoming operations, both towards one another, and towards enemies. The great healing, the great conquest, the great salvation is reserved for the full manifestation of the love of God. His judgments, his cuttings, his hewings by the word of his mouth, are but to prepare for, but not to do, the great work of raising up the sweet building of his life, which is to be done in love, and in peace, and by the power thereof.

"Oh! how sweet is love! how pleasant is its nature! how takingly doth it behave itself in every condition, upon every occasion, to every person, and about every thing! How tenderly, how readily, doth it help and serve the meanest! How patiently, how meekly, doth it bear all things, either from God or man, how unexpectedly soever they come,

or how hard soever they seem! How doth it believe, how doth it hope, how doth it excuse, how doth it cover even that which seemeth not to be excusable, and not fit to be covered! How kind is it even in its interpretations and charges concerning miscarriages! It never overchargeth, it never grates upon the spirit of him whom it reprehends; it never hardens, it never provokes; but carrieth a meltingness and power of conviction with it. This is the nature of God; this, in the vessels capacitated to receive and bring it forth in its glory, the power of enmity is not able to stand against, but falls before, and is overcome by."

Gas Wells.

Their Situation and Characteristics in Europe, Asia and America.

The chief component of natural gas is carburetted hydrogen, and its source may be traced to beds of bituminous material. The close resemblance of the flame of carburetted hydrogen gas to that of coal gas has led many to the conclusion that its origin is in the decomposition of coal. Noted geologists, however, hold that gas does not necessarily depend upon the presence of beds of coal, but is probably formed by the action of heat on the bituminous matter diffused through the strata of sandstone, slate, &c. This theory is supported by numerous gas springs and wells which are situated hundreds of miles from any coal deposit. In the autumn of 1870, while workmen were boring a well on the plantation of General Wade Hampton, gas was discovered at a depth of forty feet. The discovery caused considerable surprise, as there are no coal deposits in the neighborhood; and, furthermore, the well was sunk in "made" land, or, as it is sometimes called, "bottom" land, which at one time was the channel of the Mississippi river. The gas originated, in all probability, from a submerged forest, which in process of decomposition evolved the carburetted hydrogen gas.

Natural gas is usually without the disagreeable odor which accompanies that which is manufactured, and possesses a much greater heating power. For illuminating purposes on the average it does not equal the coal gas, although in many instances it is notably better, giving a most brilliant light. How long the flow of gas at any particular place will continue is a question which no one can answer with certainty. In some spots gas has issued incessantly for centuries, while in others the flow has ceased a day or two after the gas has been struck by boring. Borings that strike the fissures in the strata are the most promising.

Gas wells have been known for many centuries. Alexander the Great, according to Plutarch, found in Medea "a gulf of fire which streamed continuously as from an inexhaustible force." There are many of these wells in China known as "fire wells," and the gas which issues from them has been employed for hundreds of years for illumination, and also for evaporating salt.

The most remarkable gas well in the world is called the "Atashghah," or "Place of Fire," about two miles from the Russian town of Baku, on the west coast of the Caspian Sea. This "everlasting fire" has for many centuries been considered sacred, and is an object of reverence to pilgrims from Persia, India, and other countries. It is recorded that early in the tenth century a temple was raised there to which thousands of pilgrims flocked. A temple still stands on the spot, but it is not known whether or not it is the original one. Four low walls enclosed the hallowed grounds. A square tower resting on four columns stands in the centre, enclosing a small cavity in the ground into which the gas is conveyed by a pipe. Recesses or cells in the surrounding walls serve as lodging-rooms for the pilgrims. Each one has a gas jet which furnishes light and heat to the inmates, while a rug serves them as a covering. The central structure is appropriated to religious uses; the flame is constantly burning in it, the worshippers being persuaded that it has always done so, and that it will continue so to do to the end of the world. In that region gas issues from the ground whenever a hole is made in the surface. This being lighted, the fire becomes not only an object of adoration, but an assistance to the worshippers in their culinary operations, and also supplies heat during the winter season.

A burning well at Aucliff, near Wigan, in Lancashire, England, in 1660, attracted considerable attention, the general opinion being that the waters were inflammable, like oil. Thomas Shirley, in an account published in 1667, held that the flame was caused by the combustion of bituminous fumes issuing from the water, and these arose from the coal bed which underlies all that part of the country. Dr. Clayton experimented with this gas. He distilled it, filled bladders with it, and exhibited it to his friends, the gas burning like a candle; yet no practical good resulted from his experiments, as it was nearly a century later when coal gas was used for illuminating purposes.

In 1711, in the same country, a spring was discovered at Brosely, in Shropshire, near the river Severn, which burned with great violence. A candle attached to a stick would ignite the gas when held at a distance of two feet from the water, and the flames would flash and flicker with great vigor. The owner of the land made considerable money by exhibiting the spring to visitors.

Springs of gas have been found in the volcanic regions of the Apennines, in Italy, Hungary, Greece, Germany and other countries of Europe; but very little is known about them.

In the United States there are numerous gas wells and springs, particularly in the States of Ohio, Pennsylvania and New York. The gas has issued from the ground for years, but it has rarely been made useful until within the past few years. In boring for oil great quantities of gas have been liberated, and, indeed, the "oil fever" may be credited with furnishing a vastly enlarged knowledge of its many admirable qualities to mankind.

The town of Fredonia, in western New York, twelve miles from Dunkirk, and about three miles south of Lake Erie, has been lighted for about fifty years by natural gas. The flow from the gas springs in that neighborhood has been continuous for more than forty years, with scarcely any perceptible diminution. The gas was discovered in 1827, while some persons were taking down an old mill which stood on the edge of a small stream called the Canadaway, running through the town. Bubbles were first noticed rising to the surface of the water, and a light being applied they were found to be inflammable. Sometime afterwards, a company being formed, a bore with a diameter of an inch and a half was made through the soft limestone rock. A gasometer was then constructed in a small wooden building, and to this the gas was conveyed through a tube. This reservoir was filled in about fifteen hours. It had a capacity of two hundred and twenty cubic feet, and furnished a good supply for seventy or eighty lights, the gas being distributed through pipes. When the Lake Erie lighthouse was erected pipes were laid to it from Fredonia, but as the site of the building was much lower than Fredonia, the gas would not descend, and the project was abandoned.

At Bloomfield, in Ontario county, there has been a gas well for many years. A company of capitalists lately purchased the ground in which the well is situated, with the object of supplying the city of Rochester, some twenty-six miles distant, with gas for illuminating purposes. A bore was made to the depth of five hundred feet, and the gas conveyed in wooden pipes to Rochester, where it was introduced a few months ago. The flow of gas at the well was estimated at 800,000 cubic feet a day; but it has been found that only 25,000 cubic feet reached Rochester each day, a large proportion escaping through the leakage of the pipes.

To determine exactly the flow of gas at the well a novel experiment was tried, under the direction of Samuel A. King, the well-known Boston æronaut. With two balloons—one of a capacity of 20,000 cubic feet and the other of 13,000 cubic feet—the dimensions being accurately computed by expert mathematicians, he took the flow of gas from the well for a certain period of time, and the result showed that the flow was about 4,000 cubic feet per hour. It is thought that the orifice at the bottom of the bore-hole where the gas first made its escape is very narrow, and obstructed by stones, and it is the intention of the company to complete the hole, and also to drill a new hole as near the present well as practicable. In 1871 the Buffalo Gaslight Company bored a well for gas, six hundred and twenty feet deep, with great success.

Numerous springs of inflammable gas have been found at various places near the shores of Lake Erie, in this State, the most remarkable being situated at Fredonia, Van Beuren Harbor, Sheridan and Westfield. At Portland Harbor the gas is employed to illuminate the lighthouse, situated seventy-five feet above the level of the lake. Gasport, near Lockport, in Niagara county, received its name from the gas springs in the neighborhood. The story goes that a party of Rensselaer students, accompanied by Professor Eaton, while on a geological tour passed through the village when it was building, and suggested the name of Gasport to the inhabitants. On their return they found that the name had been placed on the tavern signboard. Near Riga, in Monroe county, there are springs which evolve gas in such quantities as to supply a constant flame. About forty years ago a farmer near Canandaigua conveyed through bored logs the gas which issued from crevices in the ground to his house, where it was used for both illuminating and culinary purposes.

(To be concluded.)

Never let us sit in judgment upon the ways of God; repine against His providences; nor find fault with His arrangements.

For "The Friend."

Sophia Hume.

The 3d volume of "Piety Promoted," contains a short account of this Friend, from which it appears she was born in South Carolina, about the year 1701. Her grand parents were valuable Friends and able ministers of our religious Society, but Sophia's mother, though she continued in profession with Friends, married out of the Society. Her daughter was consequently educated agreeably to her father's mind; and in her younger years took great delight in the pleasures and delusive amusements of this world. About the thirty-eighth year of her age, her judgment was opened to see the vanity and folly of these practices; and she in measure forsook them, but it was not until the year 1741 that she was fully convinced of the truth of Friends' principles, and became a steady exemplary member of the Society. The perusal of Barclay's Apology appears to have been the means, in the divine hand, of bringing about this important change.

She afterwards removed from South Carolina to reside in London, and about the year 1747 a concern came upon her to visit the inhabitants of her native country, to which she returned. While living there she sent the following account in a letter to a friend:

"A concern I had often felt for the happiness and eternal welfare of the people of my native country revived in my breast; when I was to return and abase myself, by telling what God had done for my soul, and to call them from those things, in which I had often run to an excess of riot with them; and from which I had been, by the great love and powerful hand of God, brought and redeemed. When I arrived in Carolina, I found it my place and duty to keep meetings, with those few that professed with me; and though at first the meetings were sometimes interrupted by the rude and uncivil treatment of many, we met pretty quietly, and some of the inhabitants would now and then come and sit with us, to whom my mouth was open at times in rehearsing what God had done for my soul."

During her continuance there, she wrote a short account of the dealings of the Lord with her, which was soon after published. From thence she went by land to Philadelphia, a difficult journey of between eight and nine hundred miles. After her return to England she labored, both by word and writing, to bring the people to believe and live under the blessed influence and preserving power of the Spirit of Truth, which she had found, by happy experience, to be as a fountain of life.

In her private station she adorned the gospel by a life of humility and self-denial, and was zealous against superfluity, both in dress and furniture. Thus preserved through a course of many years, she manifested remarkable tenderness towards the close, and as if sensible that her dissolution was approaching, gave directions respecting her burial with much composure.

She died from apoplexy after a short illness, on the 26th of First mo. 1774. She was nearly seventy-three years of age, and had been a minister about twenty-five years.

"The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God."

For "The Friend."

Richfield Springs.

Following up the headwaters of the Susquehanna into the eastern-central portion of the State of New York, we find, where the streams seem to hesitate between flowing into the Susquehanna on the west, or the Hudson on the east, nestled among the hills, the town of Richfield Springs. It is a small town, which, save in the *season*, has many of those old time attractions which still linger around it, quite pleasantly, in the primitive habits of the inhabitants of it and its surrounding neighborhood.

The town owes its name, and its celebrity as one of our Spas, to the presence in its midst, of one of the strongest sulphur springs in the country. Early in this century Dr. Manly settled where the town now stands, and was attracted by the water of the spring still known by his name. On trying it in his practice he found it very efficacious in skin diseases, as well as rheumatic and neuralgic affections, and the town gained an early celebrity, under him, for the use of these waters. As a proof of the primitiveness of that day, we may mention that patients were boarded at $1.25 a week, in the only tavern in the place. A marked change is noticable in this respect as well as some others. The doctor, now over eighty years of age, still walks the streets of the town which has grown up around him, with the firm step of a hale old man. The large hotels and the usual bustle connected with such health-restoring places, while they give the invalid visitors a cheering hope of benefit to their maladies, must contrast strangely in that old man's memory with the time when the primeval forest of white pine occupied the place of the fine buildings, well-kept turnpikes, and grass covered fields which now confront him at every turn.

First, as to the medical virtues of the spring. Here is an analysis of a gallon of its water:

	Grains per gallon.
Bi-carbonate magnesia,	20
Bi-carbonate lime,	10
Chloride sodium and magnesia,	15
Sulphate magnesia,	30
Hydro-sulphate magnesia and lime,	2
Sulphate of lime,	20
Solid matter,	152.5
Sulphuretted hydrogen gas	20.6 inches

These waters boil up in a spring, now covered with a suitable building, in great profusion, furnishing many hundred barrels a day. Curiously, this spring comes to the surface on a knoll of many feet elevation, apparently formed by its own deposits and incrustations. The water is very cold and furnished to every one who enters the enclosure by a lad who charges nothing for his attendance, though a notice on a box to please remember the dipper boy, is indicative of a willingness to receive a gratuity. The water is conveyed to large buildings where it is heated, and in which are situated bathing arrangements. Here the visitors—invalids of course—bathe; the water being raised to a temperature of from 90° to 110° according to the advice of competent medical authority. The usual time of bathing being about fifteen minutes: some taking a bath each day, others less frequently, as their cases may seem to demand. After the first feeling—shall we say of disgust?—at the scent arising from the steaming fluid has passed away, the sensation of lying quietly in it is very luxurious, and you forget all unpleasant associations after one or two visits to the bath rooms. But after all, the water *is sulphur water*, and, after many trials, we must confess to a distaste for, at least, drinking it. As we ride through the town, the proximity of the spring is indicated by a consciousness of an odor that makes the water so unpleasant to drink: sulphurous, faintly suggestive of stale eggs!—but still so cold as to be refreshing.

The routine of the day is about this: one tumbler—we never could avoid wasting a part of ours—before breakfast, a hearty meal—a bath at 11 o'clock—another glass of water—rest—dinner—a drink half an hour before tea—early tea and early retiring. Of course, according to your strength, rambling between times among the hills. The use of these waters must conform to the advice of your medical attendant: we merely sketch a routine which is quite common.

Bunyan, in his inimitable Pilgrim's Progress, gives us a character on crutches under the name of Ready-to-Halt; and the name of his invalid was often present to our mind as, in our daily walks through the town, we noticed the frequent *halt* in the gait of those we met, evincing, what we believe to be the case, that the healing virtues of these waters are among the chief attractions to the place. Health is a boon of so much value to us that a reasonable effort to attain it is obligatory on us, and hence a resort to such places in search of it is advisable—ever keeping in mind our duty to our fellow-men, as well as to our Divine Master, so to walk as to adorn our christian profession with all due fidelity.

Richfield Springs stands in a vale some 1000 feet above tide water, surrounded by hills rising many hundred feet higher. Of course the climate partakes of the character of this elevation. Our party, in the beginning of this month—the Eighth—being glad to sit by a fire oftentimes, and found a light waterproof or overcoat quite desirable in the early morning ramble. The crops also conform to the climate. We noticed little wheat, it not being often sown; a few fields of rye—buckwheat taking the place of these grains: and very pleasant was the odor wafted to us across these buckwheat fields—suggestive of honey, by a natural association of taste and smell. Corn, diminutive in height, but productive in yield, and peculiarly rich as a food, is freely grown. One of the crops was new to us and looked strange—hops. To see what we were accustomed to find in one corner of a garden on one or two poles, growing by the acre, was a curiosity to us, and we would have been willing to have been there when they gathered them. Strange looking buildings with conical, half steeple like projections on the roof, indicated the necessity of artificial drying in the curing of this crop, but except these we saw nothing as to the preparation for market. Oats grow finely there, and we saw these occasionally sown with peas for a winter crop.

But this is preëminently a grass country. The hills are often very steep and difficult to cultivate, while the rich soil produces luxuriant crops of native grasses. Farming being principally confined to the leveller portions of the fields, while cattle and sheep—mostly the former—range the more elevated parts, the result is naturally shown in the market produce of the surrounding country. Already, ere we left, had we noticed team after team pass by toward the railroad depot loaded with those round boxes we have grown familiar

with as containing New York cheese. So rich are these that they have a high value, even in England, supplanting the cheese-maker of the old country in his home market.

But there was one production of these fields that we always looked upon with sorrow, beautiful in its fine foliage and delicate pink flowers though it is, and that was the Canada thistle. Over all these hills we found this noxious weed spread—to our eyes a sad blot on the landscape.

Health permitting, the rambles over the hills surrounding this pleasant spot are peculiarly interesting. These rise around you without any regularity, often steep enough to try both your strength and your lungs, yet presenting at every turn such new and beautiful varieties of landscape that we never tired in beholding them, or ceased enjoying them. Situated near the head of a lake, Canadarago, five miles in length, almost every hill we climbed presented a view of that sheet of water, while other lakes are to be seen in a near circuit of the town. One hill we mounted gave us a view of the Adirondacks on the one hand and the Catskills on the other, while the valleys which lay at our feet were pictures fit for a poet's eye. Indeed we found a rich charm to our rambles in the ever recurring views of farm houses nestling below us, mostly painted white, and surrounded by orchard or other trees, half hidden by the summer foliage, and all the more suggestive of comfort from their privacy. Among the native trees of this region we never tired of admiring the beautiful elms of these hills. Graceful in their tall stems and weeping branches, they always adorned the landscape, and being new to us were the more attractive.

This section of New York abounds in fossiliferous limestone, and many pleasant recollections cluster around the memory, of rambles with a dear young friend in search of these evidences of by-gone ages. On one of the highest peaks, Round Top, there has been erected an observatory 70 feet high, the top of which commands a most extended and interesting view over many miles of varied and broken landscape, one of the most attractive features of which was the numerous lakes seen glittering in the sun. The climb to the top of this building was fatiguing, but well repaid the toil of the ascent.

Our visit to Richfield Springs will long be pleasantly remembered by us.

W.

Eighth mo. 1874.

Boiled Hammers.—Old Dr. Twitchell, of Keene, once wanted to blister some one in a farm-house, far from home. He had nothing with him to do it with. He asked his wife to find him a hammer. The article was brought out, put in a tea-kettle over the fire, and after the water steamed and bubbled well, he lifted it out and gently touched it to his patient in a half dozen spots, over the seat of pain, with very positive effect. Boiled hammers were, for many years, used in that neighborhood for pleurisy; and every old lady knew nothing was equal to a hammer, and there was a long dispute whether it should be a claw-hammer or not. The yeas finally conquered.—*Sanitarian.*

There were two boys in a school I used to go to when I was young, which was about forty years ago. One was remarkable for doing with promptness and perseverance whatever he undertook. The other had the habit of putting off everything he could. "I'll do it to-morrow," was his motto. "I'll do it now," was the motto of the other boy. The boy who loved to put things off had by far the best natural talent; but he was outstripped in the race of life by his neighbor, whose motto was, "I'll do it now." Let that be your motto. Never put off till to-morrow what you can do to-day.

Selected.

"NO ROOM IN THE INN."

A gentle girl one summer day,
At her pleasant work was sitting,
Weaving a web of changing thought,
With the mesh of her mazy knitting.

Her careless heart was open wide,
With never a watch a-near it;
An angel whispered a warning low,
But the maiden did not hear it.

To and fro, as her fingers sped,
The changing thoughts were speeding,
Filling her breast with unseemly quests
While she was never heeding.

Fancy had come with his dainty hues,
And a bright-winged Hope was there;
And together they fashioned a phantom life,
That had never a touch of care.

And fitful Purpose came flitting in,
And claimed him a lordly seat,
Though a face of shame, like a shadow came,
And lingered about his feet.

Ambition too, in a graceful garb,
Came in at the open door,
And a host of others found welcome there,
Where they oft had come before.

So the place was full with its noisy guests,
Like that Inn in the Eastern land;
And the maiden marked not a Silent One
Awhile at the threshold stand.

That morning alone in her quiet room,
She had asked, as His children may,
That he would come to her lowly heart,
And abide with her alway.

He heard, and answered—who ne'er forgot—
He came, but she did not know;
He could not 'bide with the restless tribe
That were surging to and fro.

He turned Him aside to a lowly heart,
The dwelling of sordid Care,
And the voice of sorrow was stilled within
By His peaceful presence there.

That night the maiden sought in vain
For the face of her wondrous guest;
The bitter song of the mocking throng
Echoed her eager quest.

Then she read again from the Holy Book,
How "there was no room in the Inn,"
For Him who came to free the world
From its weary load of sin.

And she wept to think how her crowded heart
Had no place for Him who died—
That she had not heeded the still small voice,
The voice of the Crucified!

—*Presbyterian.*

Selected.

TRUST IN GOD.

The child leans on its parent's breast,
Leaves there its cares and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing streams or grassy mead,
He sings to shame
Men who forget in fear of need,
A Father's name.

The Black Hills Discoveries.

Custer's expedition to the "Black Hills" country is interesting for two reasons: It gives official information concerning a tract of territory of which but little has hitherto been known; and it threatens to implicate the Government in some rather questionable business. As to the first point, let us describe where the Black Hills tract is, and then recite briefly the account which General Custer gives of a portion of it. There are several groups of "hills" in the Rocky Mountain region called "Black Hills." The particular group visited by Custer, it situated partly in Dakota and partly in Wyoming Territories. The north and south boundary line between the two territories, which is the one hundred and fourth meridian of west longitude, intersects these mountains, leaving about two-thirds of their surface on the east in Dakota, and about one-third, on the west, in Wyoming. The forty-fourth parallel of north latitude passes through the Black Hills about midway in the group; so that the situation may be described as at the intersection of the 44th parallel of latitude with longitude 104 west. The length of the tract of country thus situated is about one hundred and fifty miles north and south, and its breadth about seventy-five miles east and west. It is embraced within the two main forks of the Cheyenne River (one of the affluents of the Missouri,) and all of the water courses flowing out of the Black Hills drain into the Cheyenne through a rather bad lot of "bad lands." The high peaks in the Black Hills rise to elevations of from eight thousand to eleven thousand feet above the sea level. The valleys and "parks" described by General Custer are probably at elevations of from five thousand to seven thousand feet. We go into these particulars because very few people have anything more than a vague impression as to where these "Black Hills" are.

In his report of August 15th, General Custer gives a very favorable description of a portion of this "Black Hills" country, for it is to be borne in mind that he saw but a portion of it, and that the tract is quite limited, as already described. He found it to be a rugged country on its outside boundaries—hard to penetrate so as to get into the interior, but when once within the rugged walls he found grassy, well-watered valleys and "parks" (that is, fertile mountain plateaus,) with some timber, well sheltered against northern storms. These places were green, fresh and beautiful when the surrounding plains beyond the mountains were dry and parched. They are said to furnish "rich pasturage," and to be capable of growing all the grain crops excepting Indian corn. This in substance presents the agricultural advantages of the newly-explored country. All that is necessary to complete the description is to advise readers in the Eastern country that what is considered "rich pasturage" in the Rocky Mountain region would be considered sparse and poor in Pennsylvania, Jersey, Delaware and Maryland, or in any pasture country east of the Alleghenies. The only way in which it can be made to support numerous cattle is to allow to each "head of cattle" five to ten times as much land to roam and graze over as could possibly be afforded in our part of the country. The whole of the language of the report must be interpreted by comparison of the country of the Black Hills with the surrounding barren plains and untillable rocks.

Eastern people are surprised by the meagre and scattered herbage which, on these Rocky Mountain grass lands, is styled "the finest pasture in the world." It is only the great expanse of those lands in proportion to the number of cattle grazed on them that fits them for pasturage at all.

But, in addition to the agricultural advantages of the laps and valleys in the Black Hills country, General Custer reports that his party found iron and plumbago, and also gold. He does not proclaim this discovery of gold in as strong terms as those used by some of the correspondents who accompanied the expedition, but simply says that in "some" of the water courses "almost" every panful of earth produced gold in "small" but "paying quantities." The same thing can be said, with truth, of many farms in California, the proprietors of which, instead of trying to wash the gold out of the earth of their farms, have turned their attention to planting barley, oats and wheat in the aforesaid earth, the fruits of which they reap in more "paying quantities" than they ever got out of the gold. Gold is known to exist in hundred of places in the United States, where not a man is engaged in mining or digging for it. The mere fact of its existence in any place is, therefore, of itself no reason why anybody should emigrate to that place to dig for it. The real point is, can a man dig and wash out as much gold in any place in a day as will pay for his day's subsistence at that place. To a Chinaman, who can subsist for a day on the rice and fish that he can buy for fifty cents, one dollar's worth of gold a day would be a "paying quantity," while a white man would not count anything less than five to ten dollars' worth a "paying quantity." In the early days of a new gold country it sometimes requires from ten to twenty dollars a day to pay for the day's subsistence.

Such are some of the contingencies to be considered by those who read the current accounts of the discoveries in the Black Hills, and who may feel tempted to try their fortunes there either in gold or agriculture. We are already told by some of the correspondents, that so strong is the thickening tide of emigration to this new land of promise, that it will require a considerable force of Government troops to regulate matters, and to prevent collisions between the emigrants and the Indians, who have a title to the land. This is possible, and yet we suspect that such givings out are made for the very purpose of inducing emigrants to go there, by the enterprising "civilian employes" of the Expedition, who, we are told by the same correspondents, have already taken advantage of their employment by the Government, to "stake out claims" and "organize companies." Emigration thither and a strong military force to occupy the territory, would be grand things for the "stakers" of those "claims" and the "organizers" of the "companies." They would make business brisk for all but the possible victims. These words in the letters from the "Black Hills," are significant, and should cause every one contemplating emigration to "be sure he is right" before he "goes ahead." Meanwhile the Government at Washington, should see to it that no one of its civilian employes should be permitted to take advantage of a Government Exploring Expedition to seize upon lands which the Government has dedicated to the Indians, by solemn treaty. Toleration of such business will not look very creditable either in the United States or elsewhere, nor will it pay in view of the expensive character of Indian wars, brought about by similar means. The fact that a portion of the country dedicated to the Sioux by the treaty of 1868 is good country furnishes no good reason why that good country should be wrested from them, however indirectly, through the agency of a Government Exploring Expedition.—*From the Public Ledger of 8th mo. 28th*, 1874.

For "The Friend."

Prayer.

The following instructive remarks of the late John Barclay, on the subject of prayer and a right preparation therefor, are commended to the attention of all, but more especially of those who, it is feared, not unfrequently address the Almighty without having that sense of their own wants, or the wants of others, which is only given by close attention to the operations of the Holy Spirit.

"The Lord ever hears and answers the prayers which he hath put into the hearts of those that desire to fear Him. As far as I can recollect, those daily formal repetitions of words, in the practice of which I was brought up, were but seldom accompanied with that which is the essence of true prayer, viz: a reverential breathing unto the Lord, and a longing of the soul after those things that we need. There were times too, in which my soul did ardently crave the attainment of best things; but then my prayers being confined to certain times and certain words, and I being taught this restricted notion of the act, it did not allow of the springing forth of those secret desires which the Lord raised in my heart, so that those seasons wherein true prayer was begotten by Him, who teaches when and how to pray, were not rightly availed of or profited by.

I remember that after I refrained from repeating these forms of prayer, which were taught me in my childhood, I was much in the habit of kneeling down and repeating extempore prayers by dint of my natural abilities. This I did for some little time with great fervor of youth and eloquence, even sometimes aloud, both morning and evening; until the Lord opened my eyes in this respect, and gave me clearly to see that these attempts in my own will, way and time, were but sparks kindled about me, and which availed nothing with Him whose own sacrifices (of his own preparing and kindling) were alone acceptable. Thus in obedience, I was made willing to be silent and seek the Lord, who is nigh at hand, and dwells in the hearts of his people, and is not far from any of us, if we look for and unto Him. This silence of all the creaturely reasoning powers was very hard to something in me, which would be judging and questioning; very unmeaning did it appear; yet durst I not forbear to meet with my Lord and Master, or to strive to meet with him, day by day, and oftener than the day; and frequently crying in the depth and sincerity of my heart unto Him, that he would be pleased to show me the way to call upon him aright, and what to pray for. I was often in tears, and lay down my head in grief upon my pillow, fearing I should never be made sensible of true prayer, and partake of the privilege of "praying always." The Lord did not long leave me without His blessing, His blessed countenance and presence and comfort; no, He showered at times of His merciful goodness unto my poor heart, and kindled such love towards Himself, such earnest breathings after the further arising, the glorious spreading and increasing exaltation of His name, and power, and truth, as enabled me to praise and bless His holy name; engaged me still more to cleave unto, obey, and follow Him in whatsoever He might require. My soul was also filled with living warmth of love and charity towards His creature man, whom He created in His image; with great pity also towards such as had deviated from the path in which He would have had them to go, and who had thus turned away from the Lord their leader: an unspeakably sweet feeling of fellowship and sympathy arose in me towards those in whom the Lord had excited a love or desire of Himself. Thus was true prayer in and by the true spirit, in measure raised in my heart, not according to the way or time which man's wisdom or inclination would lead and teach, but the very contrary, for even to this time, I am often so situated as not to have any words for long seasons together to utter, either audibly or in my heart; and still more often am in dryness, distress, and apparent desolation; yet through all I can praise the Lord."

A Curious Dream.

Fancy highly excited, or reason deeply absorbed in its labors, will not always sink to repose with the body of its owner. Rousing up again in dreams, it will continue the lines of thought which it had been pursuing during the day, but always with more or less of waywardness.

Perhaps the most curious specimen of this class of dreams that ever came under our notice was this one. The subject was a boy of thirteen, busily employed during the day and devoting his evenings to the class-room. To allow time for study he arose early and retired late, never wasted a moment, denied himself everything in the shape of recreation, and, with the exception of his walks between the school-room and his place of business, took no exercise. The classes he attended were formed in great part of adults, all of whom had much more leisure than himself, and most of whom were merely renewing their acquaintance with former reading; yet the boy managed to keep abreast of the very best of his classmates. Of course such exertions could not be made by a mere child with impunity. After six or seven months of them, he became subject to a singular malady. He never left his books so long as his eyes would keep open. When they refused to labor longer he retired—to fall at once into a heavy sleep. From this, however, he was sure to start, in half-an-hour or thereabouts, under the influence of night-mare, which compelled him to recite aloud every word of the lessons of the day. The thing was most painful, but there was no escape from it. Once in the grip of the tormenting fiend, he was constrained to go on repeating declensions, conjugations, trigonometric formulæ, and so on, to the very last syllable. Then the fit left him to a disturbed and unrefreshing slumber.

There was no remedy for the disease save discontinuance of study, and to this the boy would not consent—even though this most repulsive night-mare was, visibly and rapidly, sapping his constitution. At length he was

favored with a strange dream. A face seemed to bend over him—one that he had never seen before, but whose features remained ever afterward fixed in his memory. This face, which he describes as beautiful, spoke in tones delightfully sweet, to this effect—"If somebody will watch by your bed and when the nightmare seizes you recite a certain passage" (which we shall specify presently) "you will be set free to sleep in peace." It was not until the dream recurred more than once that the dreamer ventured to mention it. It was laughed at by all, save an elder sister, who made up her mind to give a fair trial to the remedy so curiously suggested. She did so when her brother was next undergoing his torture. Hardly had she begun to speak than he ceased to go over his lessons, and taking up the passage after her, he went through it to the end—quite involuntarily as before, but very differently, with an ease and comfort perfectly indescribable. When the recitation was over he sunk into a calm and refreshing sleep. The experiment was repeated night after night, and always with still more satisfactory results than before. By degrees the pest relaxed its grasp, and in nine or ten days vanished for ever. The passage employed was "the Lord's Prayer."

The dreamer used to explain the matter thus: Once when thinking of his strange affliction, as he often did, and casting about for an antidote, there occurred to his memory a piece of old reading, in which it was stated that the wounds made one day by the application of heated irons might be cured on the next by a similar application. While turning the story over in his mind, a conception of the remedy which, in the end, proved beneficial, glanced before him, but so vaguely and for so short a period that he could not grasp it. To this passing idea, and to his efforts to arrest it, he attributed—rightly as we think—the material portion of the vision. The passage recommended for recitation he accounted for by the fact that he had been piously trained. But his later opinion was that a paragraph from a profane author would have served just as well.—*Cornhill Magazine.*

Carrying a Ladder.—Did you ever see a person carry a ladder? He puts it on his shoulder, or it may be he puts his head between the rounds and has one of the sides resting on each shoulder, and having it nicely balanced walks along. A man with a ladder is an interesting object in a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look for bruised hats and bumped heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder. When a small boy I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop and said very quietly, "Look here, my son: there is one thing I wish you always to remember; that is, every ladder has two ends." I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits I think he only sees one end of that ladder, and that he does not know that the other end is wounding his parents' hearts. Many a young girl carries a ladder in the shape of a love for dress and finery; she only sees that gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*The Moravian.*

Thoughts on Novel Reading.

Reading is like the sowing time of the soul. The laborer goes round his field, his hand full of seed, which he scatters in every direction; but the harvest greatly depends on the quality of the seed.

The mind is like a field prepared for the sower, and without great care every individual, every book, becomes like a laborer scattering good or bad seed upon it; every syllable one hears, every impression one receives, may become to us a seed, a germ of good or evil.

Choose your studies, therefore, in a serious and Christian spirit. If they are bad, it is clear that they will poison your mind; if they are even dangerous they will lower your constitution, like unwholesome food. Reading is, we repeat, the sowing time of the mind, and if we find many minds bearing the harvest of weariness, insipidity, and disgust with life, we shall more often than not find the cause in the choice of injurious books.

"Very well," says every intelligent person: "then we must only read good books. Ah! but what is a good book?" We reply, "That which will prove useful both to the heart and intellect, and which cannot do harm either to the religious or the moral qualities of him who reads it." "The only book which is really good," says Madame de Swetchine, "is the one which suits, which interests, and which touches our hearts."

You would be careful not to set fire to a train of gunpowder, you would not dare to touch a venomous serpent; yet you think you can read foolish and even sinful novels, and fancy they can do you no harm. Still you know, you have a heart, a head, an imagination, which can all take fire, and that lucifer matches scattered amongst inflammable matter are, to say the least, highly unsafe.

Don't tell me that such and such books are well written. Perhaps you would like to take poison because that which holds it is made of gold. Are there not plenty of other authors whose style is as pure, as attractive, and as noble as these? But, however, I quite understand you. Pure style and innocent authors are like good advisers, who are pleasant to admire at a distance, but wearisome to follow after. You think me too severe, perhaps, but tell me truly, what has been the result of reading a bad or even dangerous novel, upon yourself?

Do you remember a certain hour which you passed in reading a book which some of your friends have spoken of as bad? Did you not afterwards dislike the practical duties which called you away from its cruelly fascinating pages? Were you tempted to forget your duty as daughter, wife, mother, and christian? Did wrong seem right, and was right half covered with ridicule? Did you brain seem dizzy, and your heart feel sick within you?

You say all this is too strong. Yet tell me, if it is so, from whence arose your utter distaste for everything around you? your languor of mind? your flight from home duties?

Don't hunt up other causes; you have read what was not good for *you* to read, and its poison has entered into your veins. From this arises your craving after the excitement which you do not find in your round of commonplace events, and from this rubbishy reading arises your distaste for that which might raise your mind. A bad thought cast into your soul serves Satan's interests better than any amount of bad actions. A bad action often passes and is done with, but a bad thought grows so quickly that one never knows where it will end. As Madame de Stael said, "I will not disguise from you the fact that novels, even the best, do harm. You can scarcely do anything afterwards without remembering that you have read about it, and all the vails of the heart have been torn asunder."

The grand motives, the ideal feelings, the generous impulses, the strange adventures which your heroine passes through, are not in the least like those which happen every day of our lives. Imagine a poor girl, dreaming of the marvelous yet tender things which have charmed her in her reading, how astonished she will be at finding no real person in the least like her heroes! She wants to live as her imaginary princesses live in her novels, or like the sweet and charming women who are always beloved, always overcoming every petty care if they ever have any, who are, in fact, heroines; not poor, every day kind of girls like herself; and of course she is disgusted with her descent from hero worship to the details of her home life.

Souls like hers would create a new order of existence to satisfy the caprices of her heroes; but, unfortunately, hard necessity will not listen to their doleful fancies, and the old-fashioned order of events goes on with its heavy, monotonous footfall. Seen in this light, novels have done a great deal of harm to the life of women. They have, as it were, divided their existence, and the two halves struggle like the two ends of a serpent which has been cut in two, and which try violently though uselessly to be re-united.

Not that I do not love the Ideal; I love it, and I shall ever love it; and it is this love of the ideal lying at the bottom of every human heart of which the Genius of Error takes advantage by giving you a taste for novels.

Religion has her ideal regions also; but they are not like those of novels. Religion raises us upward, toward all that is great and noble, and prepares us for the sorrowful realities of life. But her ideas are Divine, pure, and fruitful; above all, they are accompanied by common sense, they exact from us nothing that is impossible, they teach us to wait and to endure; to wait and to endure, perhaps, until the eternal day.—*The Church of England Magazine.*

Thimble Making. — The manufacture of thimbles is very simple, but singularly interesting. Coin silver is mostly used, and is obtained by purchasing coin dollars. Hence it happens that the profits of the business is affected instantaneously by all the varia-

tions in the nation's greenback promises to pay. The first operation is nothing else than putting a lot of bright silver dollars, fresh from the mint, into dirty crucibles, and melting them up into solid ingots. These are rolled out to the required thickness, and cut by a stamp into circular pieces of any required size. A solid metal bar of the size of the inside of the intended thimble, moved by powerful machinery up and down in a bottomless mould of the outside of the same thimble, bends the circular disks into the thimble shape as fast as they can be placed under the descending bar. Once in shape, the work of brightening, polishing and decorating is done upon a lathe. First, the blank form is fitted upon a rapidly-revolving rod. A slight touch of a sharp chisel takes a thin shaving from the end, another does the same on the side, and the third rounds off the rim. A round steel rod, dipped in oil and pressed upon the surface, gives it a lustrous polish. Then a little, revolving steel wheel, whose edge is a raised ornament, held against the revolving blank, prints that ornament just outside the rim. A second wheel prints a different ornament around the centre, while a third wheel with sharp points makes the indentations on the lower half and end of the thimble. The inside is brightened and polished in a similar way, the thimble being held in a revolving mould. All that remains to be done is to boil the completed thimbles in soapsuds, to remove the oil, brush them up and pack them for the trade.—*Late Paper.*

The story is told of a woman who freely used her tongue to the scandal of others, and made a confession to a priest of what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement, he bade her go back and gather the scattered seeds; and when she objected, that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child, can scatter a handful of thistle seed before the wind in a moment, but the strongest and wisest man cannot gather them again.—*Late Paper.*

How to carry on war humanely is exercising several of the nations of Europe, just now. Russia takes the initiative, and the subject was before the British parliament. But why not go a little further back, and, instead of considering the means of preventing the barbarities of war, take up the question put before them since the success of the Geneva arbitration, and try to get rid of war itself, the prolific cause of those barbarities, or at least to lessen the number of them, according to the example set by the United States and Great Britain? The absurdity involved in this whole business is enormous. Nations vie with each other in seeking to invent the most destructive weapons—those which will kill and wound most and farthest off—and then vie with each other in seeking humane devices to ameliorate the sufferings of the wounded and to pay respect to the dead! The vital principle of war is to inflict the greatest possible amount of injury, destruction and death upon "the enemy"—and the problem now before these European nations is how to inflict this injury death and destruction in the most humane manner!

It would be quite as easy to enforce the principle of peaceful arbitration as to enforce a code to humanize slaughter and destruction. Either will have to rest on the honor of nations.—*Ledger.*

The Soul of a Soldier.—Prince Metternich said to the Emperor Napoleon, "Sire, I have just passed through your regiments. Your soldiers are children. You have made levies by anticipation, and summoned into the field a scarcely formed generation. When this generation is destroyed by the war now pending, will you anticipate anew? Will you call one younger still?"

Napoleon became furious, dashed his hat on the ground, and exclaimed, "You are not a soldier! You have not *the soul of one*, like me! You have not learned to despise the lives of others and your own! What are two hundred thousand men to me?"

In the balance of the sanctuary a grain of Grace is heavier than pounds of gold.

THE FRIEND.

NINTH MONTH 5, 1874.

In the editorial columns of this Journal, under date of 10th mo. 24th, 1868, notice is given that a suit had recently been brought against Friends of Ohio Yearly Meeting, by those who separated from that body in 1854; the object of which was to obtain possession of the Boarding School property situated at Mount Pleasant, Ohio.

After the evidence on both sides had been presented to the court before which suit was brought against Friends, the judges proposed that the case be referred to the Supreme Court of the State for decision. This being agreed to by the parties, it was accordingly done. Of the five judges before whom the case was thus brought, the term of service of one or more expired after the hearing, and before a decision was arrived at. We are informed that one person elected to fill a vacancy thus created, and who did not hear the pleadings, with two others have, after a delay of many months, united in giving the property in question to the plaintiffs, representing what is called the Binn's body; the other two judges were in favor of its being left in the hands of those who for many years have been in possession of it. The decree of the court was dated 6th mo. 20th, 1874, and in accordance therewith, the premises were delivered up to the claimants about the 1st of 8th month.

We believe the opinions of the judges have not yet been filed, and we cannot therefore now ascertain on what grounds they arrived at a concluson so subversive of equity and justice. Had the case remained in the hands of those to whom the evidence and the pleadings were originally addressed, the result might have been different.

We sincerely sympathize with our brethren of Ohio, in the trial of their faith which has been thus occasioned; knowing that many of them will greatly miss the assistance which this school has rendered them in the satisfactory education of their children. We hope they will be encouraged promptly to take the requisite steps for re-organizing such an institution in some convenient and accessible situation. They have had sufficient experience of its usefulness in past years to stimulate them to provide such a means for the guarded education of their children, in a central school, where can be accumulated more of the aids and appliances requisite, than can reasonably be expected in the different neighborhood schools scattered over the country. In addition to this primary motive—the right training of the young,—we believe such a school is of great value, as being a common object of interest, and thus a bond of union, between all parts of that Yearly Meeting—whose members are scattered over a wide extent of country from Western Pennsylvania to Central Iowa. The children from the most distant parts meeting at such a central point, form life-long friendships, to the great increase of that kindly feeling and interest, which it is desirable to cultivate between remotely situated branches of the same religious body.

The Boarding School at Mt. Pleasant has been much used during the fall vacation as a place of entertainment for Friends attending Ohio Yearly Meeting. As the house is now closed, a committee of the Meeting for Sufferings has been appointed to make arrangements for the proper accommodation of those who wish to be present on that occasion. Any such, who may desire to have homes provided, may send the information in due season to Israel Steer, Colerain P. O., Belmont Co., Ohio. The Yearly Meeting commences on the last First-day in the Ninth month.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 31st ult. says: "Quarantine regulations have been put in force at Queenstown, which cause great hindrance to commerce. All persons are prohibited from leaving or embarking on vessels from ports in America, West Indies, the Mediterranean and the Black Sea, until it is ascertained that such vessels have clean bills of health."

The Mark Lane Express says: "The bulk of the wheat crop is now safe. Another week of fine weather and the fields will be clear. The damp state of some samples shows that we had a narrow escape. Prices are now receding in consequence of the belief that the crop is fully up to the average. Prices are very low in France, and English wheat is still being reshipped from there."

A strike of the Belfast operatives resulted in the workmen, about 10,000 in number, resuming work in the factories at reduced wages.

The Bank of England has reduced its rate of discount from 3½ to 3 per cent. The rate for money at the Stock Exchange on government securities is only 2 per cent.

The steamship Great Eastern, up to the 30th ult. at noon, had paid out 647 nautical miles of the Anglo-American Company's new cable, and all was going on well.

The Liverpool market for cotton and breadstuffs was dull. Middling cotton 8 1-16*d.* a 8⅛*d.* for Orleans.

The Italian Bible Society has recently printed a translation of the Bible upon its own press and put it into circulation, with notice to the Protestant pastors of Italy that this publication "upon the shores of the Tiber and before the doors of the Vatican," is an event to be commemorated.

The Carlists have made great efforts to take Puycerda, a fortified town at the base of the Pyrenees, but have failed in all their attempts. On the 26th they endeavored to carry it by assault. Three columns attacked the city at different points, but were all driven back with heavy losses.

The French authorities have disarmed a Carlist battalion which was operating against Puycerda, for entering French territory. The French are keeping a close watch on the frontier, and the Carlists are consequently straitened for provisions.

The conscription for the Spanish army is being carried on throughout the country without opposition.

The German government has formally notified the

Powers that it will not interfere in the internal affairs of Spain.

Russia has again informed Germany that she sees no cause to modify her attitude on the Spanish question.

The *Provinzial Correspondenz* of Berlin declares the friendship and good understanding of the three emperors are unexampled.

A Berlin dispatch says: The Spanish representative in this city has received full credentials as Minister, and has asked for an audience with the Emperor.

The Vienna New Free Press publishes the text of a circular note from the Russian government, declining to recognize Spain. The note says, Russia cannot recognize a government which is unrecognized in its own country. She has no wish to interfere with the internal affairs of Spain and favors no party there. She will officially communicate with any government which possesses legal authority and promises to be permanent. Germany and Austria are free to act in this matter in accordance with their own interests.

A dispatch from Brussels to the Pall Mall Gazette, says that the International Conference, at a full sitting, rejected four introductory general principles proposed by Russia, and all proposals concerning reprisals. The course of the deliberations has been peaceful, and there has been no recrimination between the German and French delegates. All the members signed the protocol except the delegates from Great Britain and Turkey, who postponed attaching their signatures.

President MacMahon has signed a decree ordering elections to be held in seven of the departments of France on Tenth mo. 4th, to fill vacancies in the National Assembly.

The sale of the London Hour in France has been prohibited in consequence of the publication of letters written by Bazaine.

A Madrid dispatch of the 31st ult. says: The Carlists made two determined assaults on Puyeerda to-day, but without effect. Both attacks were defeated, and the beseigers in their rage set fire to and destroyed houses outside the walls.

Mount Etna is now in a state of eruption. Streams of lava are pouring from three craters.

Several regiments of soldiers have been sent to Sicily on account of the increase of brigandage and general lawlessness.

UNITED STATES.—The Commission of Engineers, to report on an improved plan of an outlet at the mouth of the Mississippi, have left for Europe, and will visit the Po, Danube and Rhine, in order to personally inspect those rivers, and to obtain such information as may be applicable to the Mississippi.

During the year ending 6th mo. 30th last, the net receipts of the United States Treasury were $289,478,756. Of this sum $163,103,834 were from duties on imports; $102,409,785 internal revenue; $5,037,665 premium on sales of coin, and $8,927,472 sales of public lands, and government property, and miscellaneous.

The total net expenditures during the same period were $285,752,530. The interest on the public debt was $107,119,815, the expenses of the military establishment $42,313,927, of the navy $30,932.587, for pensions $29,038,414, for the Indians $6,692,462, civil and miscellaneous $69,655,325.

Official returns made to the Bureau of Statistics show that during the six months ending 12th mo. 31st, 1873, the number of immigrants landed in this country was 173,198, and during the six months ending 6th mo. 30th last, it was 139,708, making a total of 312,906 for the year. Of that number 194,144 landed at the port of New York.

Information has been received at Washington that another delegation of Chinese students, thirty in number, will arrive early next month. They will be distributed among several educational institutions in New England. After a short time the Chinese government will send another delegation of youths to this country to receive instruction. This is in accordance with the plan resolved upon by that government some years since.

The interments in New York last week numbered 660, and in Philadelphia 288, including 147 children under two years.

A call has been issued for an extra session of the Kansas Legislature, to devise means for the relief of the settlers whose crops have been destroyed by the grasshoppers.

The United States steamer Tuscarora, Commander Belknap, has for some time past been engaged in making soundings in the Pacific Ocean, to ascertain the practicability of laying a submarine cable between China and Japan and the coast of the United States. On the 29th of 7th month commander Belknap sent the following dispatch to the Secretary of the Navy, from Ounalaska: "We arrived here to-day. A shore line is practicable. The greatest depth found is 4037 fathoms, eighty miles from Aggalton; and the next greatest 3754 fathoms, one hundred and twenty miles east of Kuriles Straits. There is a ridge between Kuriles and the Aleutian Islands, the least water on which is 1777 fathoms. There is a fine harbor and beach at Tenaga."

The Markets, &c.—The following were the quotations on the 31st ult. *New York.* — American gold, 109¾. U. S. sixes, 1881, registered, 117⅜; do. coupons, 118½; do. 1868, registered, 116¾; coupons, 117⅜; do. five per cents, 112½. Superfine flour, $4.80 a $5; State extra, $5 a $5.50; finer brands, $6 a $10. No. 1 Chicago spring wheat, $1.22; No. 2 do. $1.15 a $1.18; No. 3 do. $1.10 a $1.14; white Kentucky, $1.40 a $1.43; white Michigan, $1.40 a $1.45; red western, $1.24 a $1.26. Oats, 50 a 56 cts. Yellow corn, 84 a 85 cts.; white, 92 a 95 cts. *Philadelphia.*—Uplands and New Orleans cotton, 17 a 17½ cts. Superfine flour, $3.50 a $4; extras, $4.25 a $5.25; finer brands, $5.50 a $8.75. White wheat, $1.30 a $1.35; amber, $1.23 a $1.28; red $1.22. Rye, 86 a 88 cts. Yellow and mixed corn, 85 a 87 cts. Oats, 51 a 55 cts. Smoked hams, 15 a 16 cts. Lard, 14½ a 15 cts. The receipts of beef cattle reached 4100 head. Market dull and prices lower. Common sold at 3½ a 4¾ cts. per lb. gross, and fair to choice 5 a 7½ cts. Sheep sold at 4 a 6 cts. per lb. gross. Receipts 19,000 bead. Hogs $10 a $12 per 100 lbs. net. Receipts 5000 head. *Baltimore.*—Amber wheat, $1.33 a $1.38; white, $1.20 a $1.30; No. 1 western red, $1.20 a $1.23. Yellow corn, 83 a 84 cts.; white, 94 a 97 cts. Oats, 50 a 55 cts. Rye, 85 a 90 cts. *Chicago.*—No. 1 spring wheat, 98 ets. a $1; No. 2 do., 93 cts. No. 2 mixed corn, 67 cts. Oats, 39½ cts. Rye, 75 cts. No. 2 spring barley, 93 cts. Lard, 15 a 15¼ cts. *St. Louis.*—No. 3 fall red wheat, $1.05; No. 2 winter red, $1.14. No. 2 mixed eorn, 68 a 69 cts. No. 2 oats, 42½ cts. *Cincinnati.*—Corn, 69 a 72 ets. Oats, 43 a 47 cts. Rye, 83 a 85 cts. Spring barley, $1.02.

RECEIPTS.

Received from Ellen Waln, City, $2, vol. 48; for Ann Sharpless, Pa., $2, vol. 48; from Elwood Thomas, Pa., $2, to No. 14, vol. 49; from George B. Allen, Pa., $2, vol. 48, and for Deborah L. Walton, $2, vol. 48; from Israel Steer, O., $2, vol. 48, and for E. B. Steer, $2, vol. 48; from Ephraim Smith, City, $2, vol. 48, and for Abiah Cope, Morris S. Cope, and Elizabeth Hughes, Pa., $2 each, vol. 48; from Elizabeth M. Cope, Pa., $2, vol. 48; from Ann D. Sinnickson, N. J., $2, vol. 48; from Jacob Parvin, Pa., $2, to No. 8, vol. 49; from Martha R. Comfort, N. J., $2, vol. 48; from Juliana N. Powell, N. J., $2, vol. 48; from Miller Chace, Mass., $2, vol. 48; from Ann M. Wetherill, Pa., $2, vol. 48; from William Bettles, Ill., $2, vol. 48, from Jordan Ballard, O., $2, vol. 48, and for Elijah Haworth, John A. Oren, John Carey, and Lewis Johnson, $2 each, vol. 48; from Charles Lippincott, N. J., $2, vol. 48; from Enos P. Eldridge, Pa., $2, vol. 48; from Susannah Marriott and Phebe Bowerman, N. Y., $2 each, vol. 48; from Pelatiah Gove, Vt., $2, vol. 48, and for Daniel Gove, $2, vol. 48; from George Haines, N. J., $2, vol. 48; from Eliza L. Thomas, Pa., $2, vol. 48, and for Celina T. Pratt, $2, vol. 48; from Isaac Hall, Pa. $2, vol. 48, and for Jacob Roberts and Thomas W. Smedley, $2 each, vol. 48; from William Marshall and William H. Walter, Pa., $2 each, vol. 48; from Joshua Haight, Agent, N. Y., $2, vol. 48, and for William Breckon, Hibbard Fuller, H. S. Haight, and Levi H. Atwater, $2 each, vol. 48, and for David Haight, $2, to No. 8, vol. 49; from Eunice B. Carr, R. I., $2, vol. 48; from Joseph W. Hibbs, Pa., $2, vol. 48; from Samuel Betts, N. J., $2, vol. 48; from Mifflin Cadwalader O., $2, vol. 48, and for Esther Cadwalader, $2, vol. 48; from David Darnell, N. J., $2, vol. 48; from Sarah B. DeCou, N. J., $2, vol. 48; from Richard P. Gibbons, Del., $2, vol. 48; from John R. Tatum, Del., $2, vol. 48; from Alexander C. Wood, N. J., $2, vol. 48, and for Sarah C. Gaskell and Nathaniel N. Stokes, $2 each, vol. 48; from Finley Hutton, City, $2, vol. 48; from George Reid, City, $2, vol. 48; from Ruth P. Johnson, Pa., $2, vol. 48; from Elizabeth T. Yarnall, Pa., $2, vol. 48; from Dorcas B. Robinson, R. I., $2, vol. 48; from Benjamin Philips, City, $2, vol. 48; from Joseph Scattergood, Jr., Agent, Pa., for David J. Scott, Ann Scott, Eusebius H. Townsend, Margaret W. Pyle, Hannah Taylor, Jesse P. Thatcher, and Thomas Warrington, $2 each, vol. 48; from Micajah M. Morlan, Agent, O., for Edward Stratton, Mark Bonsall, Benjamin Antrim, Robert Miller, and Mary S. Barber, $2 each, vol. 48; from Robert Parker, City, $2, vol. 48; from Henry W. Wills, N. J., $2, vol. 48, and for Joshua S. Wills, $2, vol. 48; from Elizabeth S. Field, City, $2, to No. 9, vol. 49; from Stephen M. Trimble, Pa., $2, vol. 48, and for Rebecca Trimble, $2, vol. 48; from William Carpenter, Agent, N. J., $2, vol. 48, and for Rebecca Wistar, Josiah Wistar, Letitia Reeve, Achsah Reeve, Samuel P. Carpenter, William C. Sheppard, and Joseph T. Warren, $2 each, vol. 48; from Edward Thorn, N. J., $2, vol. 48, and for Barton F. Thorn and Joseph S. Middleton, $2 each, vol. 48; from Anna R. Fiske, Mass., $2, vol. 48; from James Embree, Pa., $2, vol. 48; from David J. Brown, City, $2, vol. 48; from Joseph Pusey, Pa., $2, vol. 48; from Seneca Lincoln, Mass., $2, vol. 48; from Andrew Moore, Pa., $2, vol. 48; from Parker Hall, Agent, O., $2, vol. 48, and for William Hall, William Hall, Jr., John W. Smith, Robert Smith, Lewis Taber, Josiah Hall, Jonathan Binns, and David Binns, $2 each, vol. 48, for David Thomas, $3, to No. 52, vol. 48, and for Joseph Russell and Mary Bracken, $2 each, to No. 20, vol. 48; from Elwood E. Haines, N. J., $2 vol. 48; from Joseph W. Lippincott, City, $2, vol. 48; from Truman Forsythe, Pa., $2, vol. 48; from Jane Ann Passmore, Pa., $2, vol. 48; from William R. Taber, N. C., $2, vol. 48; from Townsend Hoopes, Pa., per Susan T. Hoopes, $2, vol. 48; from Jacob Edge, Pa., $2, vol. 48, and for Joseph R. Downing, $2, vol. 48; from Valentine Meader, Mass., $2, vol. 48. and for William Hill and Pelatiah Hussey, Me., $2 each, vol. 48; from Sarah Ann Leeds, N. J., $2, vol. 48.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

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Teachers will be wanted for these schools, to be opened 10th mo. 5th. Applications may be made to

Thomas Elkinton, 118 Pine St.
Elton B. Gifford, 719 Market St.
James Bromley, 641 Franklin St.
George J. Scattergood, 413 Spruce St.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

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Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

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Wanted, a Teacher for this Institution, to enter upon her duties 1st of 10th mo. Apply to

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Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 7th of Seventh month, 1874, at Concord, Belmont Co., Ohio, in the seventy-first year of his age, CALEB BRACKEN, a member of Short Creek Monthly Meeting.

——, in Norton, Mass., on the 10th of the Eighth month, 1874, LYDIA P. CHACE, widow of the late Palmer Chace, of Fall River, Mass., a member of Providence Monthly Meeting. It had not been her privilege of late years to meet often for Divine worship with those whose prineiples she best loved, yet her zeal was not weakened, nor her faith shaken. The well-worn pages of her bible—her beloved companion in retirement—unmistakably attest the employment of her solitary hours. She performed her life service faithfully and well. Self-sacrifice and sympathy were marked features in her character. On the morning of the day of her decease, our friend arose apparently in her usual health. But a few moments elapsed ere she was seized with an attack of apoplexy, which in five hours completed its work, and the purified spirit was gathered to receive the reward of the just made perfect. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

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AT NO. 115 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Thoughts on the late Yearly Meeting of London.

The number of the *British Friend*, dated 8th mo. 1st, has a communication from one of its correspondents, which contains some thoughtful and valuable reflections on the proceedings of the last London Yearly Meeting. It is as follows:

"Dear Friend,—These reflections are suggested by a perusal of the narrative of the Yearly Meeting's proceedings, furnished by the *British Friend*, for I was only able to attend one of the business sittings of the meeting.

"They refer to a few out of the many subjects which engaged the attention of that assembly, but they involve points of great moment to the well-being of our religious Society, of which we need to be again and again reminded in these perilous times.

"*Reading the Bible in our Meetings for Worship.*—It was said there was nothing in the writings of the early Friends to prohibit the Bible in our meetings; nor, it may be replied, to sanction it. And, from the following passage in W. Shewen's Meditations, it would appear that no such innovation as an adventitious aid to divine worship was ever contemplated as contributing to the glory of true spiritual worship.

"'Blessed are all those that know themselves members of the true Church, which is built of living stones, elect and precious, and are made an habitation of God in the Spirit and in the Truth; who meet together, and wait upon the Lord in silence, and worship in spirit and in truth, without a book, or dependence on a man minister.' And this from I. Penington:—'God is to be worshipped in spirit, in his own power and life, and this at his own disposal. His Church is a gathering in the Spirit. If any man speak there, he must speak as the oracle of God, as the vessel out of which God speaks, as the trumpet out of which He gives the sound. Therefore, there is to be a waiting in silence till the Spirit of the Lord move to speak, and also to give words to speak. For a man is not to speak his own words, or in his own wisdom and time, but the Spirit's words, in the Spirit's wisdom and time, which is when he moves and gives to speak. And seeing the Spirit inwardly nourisheth, when He giveth not to speak words, the inward sense and nourishment is to be waited for, and received as it was given when there are no words. Yea, the ministry of the Spirit and life is more close and immediate when without words than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen, nor ear heard, neither hath entered into the heart of man, how and what things God reveals to His children by His Spirit, when they wait upon Him in His pure fear, and worship and converse with Him in spirit; for there the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.'

"With regard to the attendance of our First-day Evening Meetings, a Friend in the Women's Meeting thought the record of exception should not be accepted as altogether deficiency, for in many cases the circumstances gave explanation; some of the young people were engaged in efforts for the good of those around them. Other Friends spoke on the same point, and said they thought there should not be feelings of much discouragement in hearing these answers, for that in many meetings there were precious tokens of revived life amongst the young people, and there was great hope to be cherished in regard to the future prosperity of our Society. I have heard this excuse for the non-attendance of our Evening Meetings pleaded before, but I cannot see that neglect in the one case can be compensated by activity in another. It looks like compounding for things we are not inclined to, by doing those we have a mind to. And seeing that many of those who are not conspicuous for their support of our ancient doctrines and testimonies, or in their attendance of our meetings for discipline, are largely engaged in what has been termed 'Christian Work,' I do not think this plea for non-attendance of our meetings a valid one. Then, as to the precious tokens of revived life amongst the young people—if it be so, by all means let it be cherished and encouraged; but let us be assured that it is a healthy spiritual life and growth begotten from the alone pure source of life and light, for then it will bear fruit, and be visible to all around, 'as a city set upon a hill that cannot be hid,' fruitful in good works, to the praise and glory of the Great Head of the Church, and affording a solid foundation for the great 'hope to be cherished in regard to the future prosperity of our Society.'

"*The Queries.*—These important constituents in our code of Discipline seem fast drifting away, or becoming absorbed in the formal character of a mere declaration of general principles, as embodied in the unanswered queries. The various reasons assigned for their diminution, or abolition, will not bear examination. We are told, 'They used to have great influence on our families and individuals; the feeling had much ceased to exist, and consequently it was less important to retain them." The same reasoning might be applied to the extinction of the Society itself—Quakerism used to have great influence on our families and individuals; the fecling had very much ceased to exist, and consequently it was less important to retain our distinctive character as a Christian Church. The reply to this assertion was, 'That the answers were low; that there was a difficulty in answering them fully was not a reason for abandoning them, but for answering them more fully.' To such of our members, conscious of not living up fully to the requirements of the Queries, these periodical reminders of their deficiencies, involving the painful mental operation of self-examination in the light that makes manifest, would be likely to be regarded as inquisitorial, and hence their abolition would be a short and easy method of removing the difficulty. But this condition of things does not absolve the Yearly Meeting from the heavy responsibility of removing the ancient landmarks which our fathers have set, and which they considered essential to the maintenance of good order and discipline in the Church; and we, as their legitimate successors, are bound to maintain them inviolate.

"*Dr. Ash, and the testimony concerning him.*—In the discussion upon this subject great stress was laid upon the character of the deceased as a good man, and a true minister of Christ; but this was not the question before the meeting, and hence the attention of Friends was very properly recalled to the point, and a very important one, from which they were receding. The question was asked, 'Has the Yearly Meeting taken the responsibility of what it issues? We authorise the publication of a document, and by so much we become responsible for it. Friends spoke of liberty of conscience! It is for that we desire to suffer, but it is a liberty in accordance with the ancient principles of the Society. We were sitting within these walls to uphold the profession of truth made by this body, not a profession which has been made by any other body. It was to support these views that we met, not to circulate testimonies concerning a man, as a Christian minister, but as a minister holding the principles of our Society.'

"The Yearly Meeting, as a reflex of the Society at large, was composed of Friends holding diverse views on many subjects; and to give a clearer view of the different ideas prevalent in that body the following brief analysis is offered, with the view of considering whether there is any prospect of arresting the progress of innovation, and of forming a compact body for the restoration of the Society to a nearer approximation of primitive Quakerism than we now witness. The division, then, will consist of two classes:—

"Firstly, we have those whose principles are identical with the views of the early Friends, and therefore have a claim to be regarded as

their legitimate successors and representatives. The individuals forming this class were engaged, as occasions arose, in the exposition and vindication of our original doctrines and practices; ever watchful to discover, in any propositions submitted to the attention of the meeting, whether such propositions were in harmony with the true principles of the Society, or, on the contrary, tended to undermine or invalidate our ancient doctrines, testimonies, and usages. Conscious of the solemn trust and responsibility devolved upon them, with unshaken confidence in the efficacy and all-sufficiency of the great principles given them to defend, their faith failed not amidst the unrest and unsettlement around them. These are the real pillars of the Church. The existence of the Society, as a distinct religious body, in the ordering of the Great Head of the Church, depends upon the fidelity of these his instruments, who, in the obedience of faith, and animated with the zeal and spirit of their forefathers in the unchangeable truth, are prepared, if it be His will, through conflict and suffering, to uphold and defend, in their day and generation, the cause of truth and righteousness in the earth.

"The second and more numerous class, professing the same principles as the preceding, evinced less firmness in defending them. They appeared unable, satisfactorily to themselves, to draw the line, and inclined more readily, for the sake of peace, to some sort of compromise. Wearied with contention, even in a good cause, the pleading seemed to be, 'Let us have peace in our day! Cannot we find a middle path, where we may all meet and compare our differences, or agree to differ?' With this section of the Church, intellect predominated over feeling or conviction in the various discussions, to the disadvantage of the latter, for feeling or conviction has no adequate language in which to express itself. Argument cannot convey to another mind the strength of deep-rooted spiritual impressions, and hence the emotional has little power to convince the intellectual—a difficulty the early Friends experienced in their controversies with their opponents. But when the conscience is touched with power from on high, when like begets like, then farther argumentation is needless, for conviction is accomplished. This may account in some measure for the tenacity with which those who know and believe, from indisputable authority, that their cause is just, their leader infallible, adhere to the views which they entertain respecting the work, purpose, and mission of the Society—'to be witnesses for God, and to propagate His life in the world; to be instruments in His hand, and bring others out of death and captivity into true life and liberty." Hence, there can be no amalgamation of the two classes spoken of without a surrender of principle to expediency, or yielding for the sake of peace. This can never be assented to by men who believe it is their mission to proclaim the truth, the whole truth, and nothing but the truth, as they have received it from the hands of its Divine Author. For as one of old testified, 'This is that which keeps us a living, virtuous people, even as we abide in Him, increase and grow in Him who at first appeared unto us, and unto whom our minds were at first directed. Herein we shall be preachers of righteousness, lights of the world, and as the salt of the earth indeed.'

Thy Friend, X."

Gas Wells.

Their Situation and Characteristics in Europe, Asia and America.

(Concluded from page 18.)

Gas wells and gas springs are frequently met with in many parts of northern Ohio. At Painesville several successful wells have been bored. The most noted is situated on the farm of C. C. Jennings, about a mile to the east of the village. This well was constructed under the direction of General Casement, the son-in-law of C. C. Jennings, who began operations in the fall of 1870, but was forced, for several reasons, to discontinue the work until the spring, when the drilling was resumed. Gas was found at three hundred and fifty feet below the surface, sufficient in quantity to run the engine, and when a depth of five hundred and fifty feet had been reached, a large vein was struck of such power as to temporarily stop the work. The boring was continued, however, to a depth of seven hundred feet, at which an abundant supply of gas was found. The gas is conveyed through a three-inch pipe to the dwelling two hundred feet distant, where it is used not only for illuminating purposes, but also for heating and cooking. During the two years that it has been in use its qualities have been fully tested. Every fire in the house is fed by the gas, which leaves no ashes, dust or smoke, and can be lighted at any moment by simply turning a stop-cock and applying a lighted match. In the kitchen the gas is introduced into a large range; this is heated by a number of burners arranged in six parallel lines about an inch apart, and covering nearly the whole of the fire-plate. The volume of the flame, and consequently the degree of heat, is regulated by a simple tap at the side of the hearth which can be turned in an instant.

The old-fashioned open fireplace in the sitting-room or library is made cheerful by the brilliant blaze of the gas as it escapes through the fissures in the perfectly imitated logs of terra cotta, which rest on the ancient and-irons.

Two wells have been finished during the past year at the seminary in Painesville, affording a supply of gas sufficient to illuminate and heat the building. At Conneaut and other places in the neighborhood many gas wells have been bored, the majority of which have been successful. A number of wells have also been bored at Cleveland, but they were not so fruitful as those further east. The well bored by Captain Spaulding, who lives about three miles from Cleveland, furnishes a supply of gas sufficient to light and heat his own house and those of his neighbors. Generally speaking, the wells in this district of country do not give a sufficient quantity of gas to warrant the expense of boring, which ranges from $500 to $5,000 according to the depth and the difficulties encountered.

There are about twenty-five gas wells in profitable operation at Erie, Pennsylvania. Some of them were bored for oil, but in place of that article such an abundant supply of gas was obtained that the actual results proved almost as profitable. They range from five hundred to twelve hundred feet in depth, and the gas is used not only for illumination, but also for heating and cooking purposes. It is used in many of the factories and breweries, and lately has been introduced into dwelling-houses, affording an abundant supply for all household uses. The water-works which furnish the city with water are driven by two large steam engines which are worked by the gas flowing from a well sunk on the premises.

About five miles from Titusville, on the Nelson farm, is the great Newton gas well. The boring is lined with a three and-a-quarter inch casing, and the flow of gas is estimated at more than 500,000 cubic feet a day. A week after the completion of the boring one of the men employed at the well fired the gas, producing a great concussion, which shook the ground for many miles around. The flames rose to the height of more than thirty feet, and it was some twenty-four hours before they were extinguished. The gas from this well is now conveyed to Titusville through two pipes, which distribute it to many of the refineries, and likewise to a few private houses. Since the well was opened the pressure has gradually increased so that several outlets are now needed in order to relieve the pipe from undue pressure. The supply of gas seems to be inexhaustible.

Near Oil City there are several gas wells. One was bored in 1866 to a depth of eight hundred and fifty feet, and another two years later to a depth of nine hundred and sixty feet. The gas is used for heating, and as fuel for the steam engines which pump oil from the oil wells near by.

In the Kanawha Valley, where it intersects the mountains of West Virginia, the gas which issues from the salt wells has been used for upwards of twenty-five years as fuel in the evaporation of the brine. That gas existed in this region was known to the early settlers, who found it escaping through crevices in the ground, and from the surface of springs of water. Its discovery was purely accidental, and occurred during an encampment of a band of these explorers on the banks of the river. One of the number, who had occasion to go to the spring near the encampment on a dark night, took a torch to light his path. On reaching the spring, to his great surprise, it took fire, the gas burning with great brilliancy on the surface of the water. He called his companions to witness this unusual sight, and they called the spot the "Burning Spring," a name which it has borne ever since, although now it is a mere puddle. While drilling for brine springs in 1847, a mixture of gas and water was struck at a depth of one thousand feet. This mixture gushed upward with great violence to the height of forty feet, and upon the application of a lighted candle became a sheet of flame. The flame was extinguished, but the gas and brine continued to spout upward. The gas was collected in tanks or gasometers, and furnished an excellent fuel for the salt furnaces at a very small cost. Later borings for gas were equally successful, and the quantity discharged daily was enormous.

The gas which issues from a deep boring near Cumberland, Maryland, has lately been turned to a novel use in the manufacture of carbon and lampblack. The gas was discovered in boring for oil, and being accidentally lighted the flow was so great that it continued to burn incessantly for many months.

About a year ago the well was purchased by a company who had secured a patent for the manufacture of carbon. The gas is burned against soapstone plates, depositing on them carbon in very fine particles, like soot. By

a simple process scrapers are passed along the plates at intervals of about twenty minutes, by which the carbon is detached, and falls into long tin boxes, which are filled at every fourth passage of the scrapers. The number of burners in use formerly was six hundred and sixty, consuming five thousand cubic feet of gas an hour, or about one-twelfth of the volume that issues from the well; but recently a larger building has been erected, containing one thousand three hundred and twenty-eight burners, and these consume three times the quantity of gas previously used. If the company had to pay for the gas used at the rate charged in this city for manufactured gas, it would cost them at least $1,000 per day.—*N. Y. Evening Post.*

Selected.

A Testimony of Haddonfield Monthly Meeting, concerning Joseph Snowdon, *deceased.*

We deem it to be our duty to issue a brief testimony concerning our late beloved Friend Joseph Snowdon, to record our sense of the loss we have sustained by his removal, the esteem and regard we have for his memory, and his religious exercises and care amongst us; also to exalt the power and efficacy of Divine Grace, by submission to which he was made a living member of the Church of Christ, and prepared for service therein; filling the important station of an elder in our religious Society for over thirty years.

He was deeply concerned for the preservation of a rightly authorized ministry amongst us, and as a faithful watchman, was often engaged to caution and guard the flock against the introduction through this door, of unsound doctrine, and crude, speculative, religious sentiments, with other innovations, tending to undermine the faith of the Society, and to lay its original testimony waste.

He was also as a tender, nursing father in the Church to many, taking them by the hand, and helping the rightly concerned forward in the right way; thus evincing that he was an elder indeed, worthy of double honor, laboring and travailing for Zion's welfare, both in word and doctrine. He was one who lived in the sense, feeling, and enjoyment of that he made profession of, and was qualified not only to travail and suffer with the Seed, but also at times, from a living sense of the arising of the Word of life, the true spring of all right ministry, to declare from his own experience, "the Lord reigneth!" Of this our beloved Friend and worthy Elder, we believe it may be said, as he lived, so he died, "in the Lord;" and the concern is felt that his example may animate us, who are still left behind, to walk by the same rule, and to mind the same thing, following him, as he followed Christ.

A few nights previous to his decease he remarked to one of his children, that eighty years seemed a long time to live, but nothing in comparison to eternity. That he believed there was nothing in his way, but he felt that he had been an unprofitable servant, and that not by any works of righteousness that he had done, but in great poverty of spirit, he believed, through the mercy of God in Christ Jesus, he would be saved. On the afternoon of his death, just before the close, he was heard to say in a faint voice, "Where is thy sting?" We reverently believe that the language has been found applicable to this dear Friend, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

He died on the 15th of the 8th month, 1873, being in the 83d year of his age; and his remains were interred in Friends' burying-ground at Haddonfield, on the 19th of the same month.

For "The Friend."

Temperance Coffee-Houses.

Among the Temperance movements of the day, one that bids fair to be useful, if rightly managed, is the establishment of comfortable and attractive places of resort, where suitable refreshments can be obtained by the working classes at very moderate rates; and, at the same time, books and papers of an interesting and instructive character, and the usual conveniences of a reading room are supplied to the customers. It is believed that such restaurants and reading rooms combined, conducted on a liberal scale, might prevent many from partaking of the intoxicating drinks which are kept for sale in most of the houses to which such persons resort.

In 1860, Thomas Corbett, an opulent merchant of Glasgow, opened such an establishment in that city—a city which is noted for the immoral and intemperate character of many of its inhabitants. Cooked food was there supplied at cheaper rates than the workingmen had been paying. The house became very popular, and branch after branch was added to it. It became a self-supporting institution, and yielded in profit a moderate interest on the capital invested. Similar results have been obtained in other cities. The Seamen's and Landsmen's Aid Society of Philadelphia, are making an effort to open one or more such houses in parts of this city where there seems especial need for them.

Selected.

Report of the Proceedings of the Tract Association of Friends, for the year 1874.

The Managers Report:—That there have been printed during the year ending Second month 28th, 1874, 84,173 Tracts; 6,004 Almanacs for the year 1874; 3,000 Proverbs of Solomon; 4,800 Sermon on the Mount; and 500 Biographical Sketches and Anecdotes of Friends.

There have been taken from the Depository during this period, 26 copies of Brief Account of the Life and Religious Labors of Sarah [Lynes] Grubb; 20 Divine Protection through Extraordinary Dangers, &c.; 13 Spiritual Progress of M. R.; 24 Memoir of Mary Dudley and Daughters; 65 Select Extracts; 184 Short Account of Ann Reeve; 149 Memoir of Rachel C. Bartram; 338 Biographical Sketches; 2,570 Sermon on the Mount; 1,796 Proverbs of Solomon; 73 Select Readers; 709 Juvenile Books; 4,760 Almanacs, and 60,456 Tracts.

The stock of Tracts on hand Third month 1st, 1873, was 156,866. There have since been printed as above, 84,173 Tracts. There have been sold and taken for distribution, 60,456 Tracts, leaving on hand in the Depository, Second month 28th, 1874, 180,583 Tracts.

There has also been printed for distribution throughout the City by an association which has for one of its objects the circulation of matter of this kind, 78,000 copies of the four page Tract, entitled, "Honest Jane Bawden," 13,000 of which were in German; 100,000 copies have also been printed of a leaflet, entitled, "Is Temperate Drinking Safe?" which has been circulated largely in this City, chiefly through the medium of the same distributing society. The agents of this society scatter these leaflets freely among that portion of our population to whom it seems especially needful to bring to view the blighting effects of an indulgence in the use of spirituous liquors, and we can not but hope that some of its readers may thereby have been induced to pause and consider, before passing the deceptive limit of temperate drinking, and that others may be deterred from commencing the dangerous practice, through its perusal. 60,456 Tracts, and 12,950 of the leaflet mentioned, taken from the Depository in the usual way, have been intended for distribution as follows:

In Prisons, among the poor, on steamboats and elsewhere in this city,	8,760
In other parts of Pennsylvania,	4,156
" Massachusetts,	646
" Rhode Island,	360
" New York,	1,533
" New Jersey,	5,615
" Delaware,	248
" Maryland,	341
" Washington, D. C.,	4,308
" Virginia,	420
" North Carolina,	460
" Florida,	896
" Ohio,	4,646
" Michigan,	240
" Iowa,	6,314
" Missouri,	200
Chiefly within the limits of Kansas Yearly Meeting,	9,940
In the Western States generally,	1,532
" Utah,	100
" California,	445
" Ireland,	232
" The Argentine Confederation,	200
" Places not particularly designated,	11,325
Making a total of,	62,917
There have been sold,	10,489
Making the total number taken from Depository,	73,406

The total number of Tracts and Leaflets disposed of during the year, has been 235,956.

The reading matter for the Moral Almanac for the year 1875, has been mostly selected and placed in the hands of the printing committee for publication.

A new tract has been added to our series, since the last report, numbered 117. It is entitled, "What is it?" and is designed to call attention to that inward Monitor, whose gentle intimations are to be known in the secret of the soul, condemning for doing evil and justifying for doing well.

Encouraged by the favorable reception of the "Biographical Sketches," it is proposed to issue in the course of the present year, a book with the title of "Musings and Memories," giving authentic and striking instances of Providential Interpositions, &c., in many cases accompanied with instructive comments. It is believed that such a work will be of interest to many outside of our Society, and we trust it will prove an acceptable and valuable addition to our publications.

The collection of tracts now kept in store for distribution form an interesting and instructive miscellany, each pointing more or less directly to the necessity of experiencing the operations of the Holy Spirit in the heart,

and the blessed effects which follow obedience to its dictates. Accounts of this character, whether in the form of biographical notices of religious men and women, striking narratives of particular events, or the exposition of subjects of a doctrinal nature, contain matter which must always be of deep interest to the newly awakened mind, and often afford food for serious reflection to others of greater experience. We continue to be cheered at times by information that they have been made the instruments for good to individuals in different localities, into whose hands they have fallen, and it is our desire that all suitable opportunities for the presentation of these treatises to serious enquirers, may be improved, and the judicious general circulation of them and the other publications of the Association encouraged.

On behalf of the Board,

RICHARD J. ALLEN, *Clerk.*

Philadelphia, Third month 19, 1874.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year.

Clerk,—Edward Maris, M. D.

Treasurer,—Elton B. Gifford.

Managers,—John C. Allen, Jacob W. Fry, Edward Richie, John S. Stokes, Horatio C. Wood, Richard J. Allen, William Kinsey, John W. Biddle, Samuel Allen, Ephraim Smith, Mark Balderston, James G. M'Collin, George J. Scattergood, Joseph W. Lippincott, William Kite.

The Annual Meeting is held in the Arch Street Meeting-house, on the last Fourth-day in the Third month, at eight o'clock in the evening.

How to Rise in the World.—In 1855 a young gentleman registered his name in the largest hotel in the city of Louisville, Ky. He had a pretty good wardrobe, such as young men usually have, including a gold watch and chain. He was in search of occupation. At the expiration of two weeks he took an inventory of his personal effects: "Out of money and no business." He had a brief interview with the proprietor of the hotel. His trunk of clothing was left as security for his board bill; he hypothecated his watch for the loan of ten dollars, and "went diving for the bottom." He found "bottom" on Water St., where a steamer was being discharged of cotton. Having purchased a heavy pair of boots, a blue shirt and overalls, he commenced rolling and piling cotton at the rate of five cents per bale. In three weeks he was promoted to the position of "marker" with a salary of forty-five dollars per month, and at the expiration of nine months he was in receipt of a salary of $125 per month. To-day this gentleman is one of the largest business operators in Bay street. No moral need be given. The story speaks its own.—*Late Paper.*

I have never, I think, been accused of enthusiasm, the faith which I have possessed I have kept pretty much to myself before God. At any rate, I have made no proud boasting of it—believing what is called religious conversation, where it is not the offspring, is too often the parent of vanity. I have thought it best to leave *my actions* to speak for me—they are the fruits which both man and God will judge us by.—*Samuel Roberts.*

Selected.

MY DREAM.

BY J. G. WHITTIER.

In my dream, methought I trod,
Yesternight, a mountain road;
Narrow as Al Sirat's span,
High as eagle's flight it ran.

Overhead, a roof of cloud
With its weight of thunder bowed;
Underneath, to left and right,
Blackness and abysmal night.

Here and there a wild flower blushed,
Now and then a bird-song gushed;
Now and then, through rifts of shade,
Stars shone out, and sunbeams played.

But the goodly company,
Walking in that path with me,
One by one the brink o'erslid,
One by one the darkness hid.

Some with wailing and lament,
Some with cheerful courage went;
But, of all who smiled or mourned,
Never one to us returned.

Anxiously, with eye and ear,
Questioning that shadow drear,
Never hand in token stirred,
Never answering voice I heard!

Steeper, darker! lo! I felt
From my feet the pathway melt.
Swallowed by the black despair,
And the hungry jaws of air,

Past the stony-throated caves,
Strangled by the wash of waves,
Past the splintered crags, I sank
On a green and flowery bank,—

Soft as fall of thistle-down,
Lightly as a cloud is blown,
Soothingly as childhood pressed
To the bosom of its rest.

Of the sharp-horned rocks instead,
Green the grassy meadows spread,
Bright with waters singing by
Trees that propped a golden sky.

Painless, trustful, sorrow-free,
Old lost faces welcomed me,
With whose sweetness of content
Still expectant hope was blent.

Waking while the dawning gray
Slowly brightened into day,
Pondering that vision fled,
Thus unto myself I said:—

"Steep, and hung with clouds of strife,
Is our narrow path of life;
And our death the dreaded fall
Through the dark awaiting all.

"So, with painful steps we climb
Up the dizzy ways of time,
Ever in the shadow shed
By the forecast of our dread.

"Dread of mystery solved alone,
Of the untried and unknown;
Yet the end thereof may seem
Like the falling of my dream.

"And this heart-consuming care,
All our fears of here or there,
Change and absence, loss and death,
Prove but simple lack of faith."

Thou, O Most Compassionate!
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain,—

Through the doubt and mystery,
Grant to us Thy steps to see,
And the grace to draw from thence
Larger hope and confidence.

Show thy vacant tomb, and let,
As of old, the angels sit,
Whispering, by its open door:
"Fear not! He hath gone before!"

The highest act of charity in the world is to bear with the unreasonableness of mankind.—*A. Benezet.*

For "The Friend."

From the proceedings of the Academy of Natural Sciences of Philadelphia, the following notes are taken:—

"*5th mo. 19th.*—*Direct Growth Force.*—Thomas Meehan referred to some potatoes exhibited by him to the Academy a few years ago, in which the stolons of a grass had penetrated through from one side to the other, preferring, as it would seem, to go through such an obstruction to turning aside to avoid it. A potatoe was a rather rough surfaced body. He now exhibited a similar case, only the obstruction was the round smooth root of an herbaceous peony. Though not more than one-third of an inch thick and round, a stolon of *Triticum repens*, the common couch grass, had pushed itself through.

6th mo. 2d.—*Habits of the Orchard Oriole.*—Thomas Meehan stated that he was not familiar with the latest knowledge in ornithology, that not being a special study with him; but if *Wilson's Ornithology* contained all that was known of the habits of the orchard oriole—*Oriolus mutatus*—he might say that the bird did not confine itself solely to insect food. He had on his grounds a large specimen of the *Staphylea trifolia*, which, when in bloom, was a favorite resort with humblebees and humming-birds, and the oriole took its share of honey from the flowers as well. It did not rest on the wing as the humming-bird did, but sought a lower branch from which it could leisurely extract the sweets from the flowers above. He had thought it possible that the bird was in search of insects among the flowers, but a careful examination proved otherwise.

Poisonous character of the Flowers of Wistaria Sinensis.—T. Meehan remarked that there was a popular belief that the flowers of the *Wistaria sinensis* were destructive to bees. He had himself seen hundreds of dead bees under large flowering plants. He was struck with the fact this season, that none were dead under similar circumstances. The flowers were continually visited by the honey bee, and others, without, so far as he could see, any fatal results following. It was clear, therefore, that, whatever might be the cause of the death of these insects under some circumstances, it could not be from the honey alone.

Growth of the Cuicus arvensis, Hoff.—In regard to the rapidity with which plants sometimes grew, Thomas Meehan observed that, though it was well known that the Canada thistle spread surprisingly, there had been no figures, giving its exact growth, placed on record. In the first week in May, 1873, he sowed a few seeds. By the first week in June the plants were well above the ground, and about to push out their stolons. They continued to radiate from this centre in every direction till the first week in September, when they had reached a distance of six feet, covering a circle of twelve feet in diameter, the space being profusely filled with plants thrown up from the creeping stolons. This gave an average of about three-fourths of an inch of growth per day; equal to maize or other rapid-growing vegetation above ground."

6th mo. 16th.—Prof. Leidy described some curious animalculæ found in the neighborhood of Philadelphia. He says: "In the earth about the roots of mosses growing in the crevices of the bricks of our city pavements, in damp places, besides finding several species

of *Amœba*, together with abundance of the common wheel-animalcule, *Rotifer vulgaris*, I had the good fortune to discover a species of *Gromia*. I say good fortune, for it is with the utmost pleasure I have watched this curious creature for hours together. The genus was discovered and well described by Dujardin, from two species, one of which, *G. oviformis*, was found in the seas of France; the other, the *G. fluviatilis*, in the River Seine.

Imagine an animal, like one of our autumnal spiders stationed at the centre of its well-spread net; imagine every thread of this net to be a living extension of the animal, elongating, branching, and becoming confluent so as to form a most intricate net; and imagine every thread to exhibit actively moving currents of a viscid liquid both outward and inward, carrying along particles of food and dirt, and you have some idea of the general character of a *Gromia*.

The *Gromia* of our pavements is a spherical cream-colored body, about the $\frac{1}{16}$th of a line in diameter. When detached from its position and placed in water, in a few minutes it projects in all directions a most wonderful and intricate net. Along the threads of this net float minute naviculæ from the neighborhood, like boats in the current of a stream, until reaching the central mass they are there swallowed. Particles of dirt are also collected from all directions and are accumulated around the animal, and when the accumulation is sufficient to protect it, the web is withdrawn and nothing apparently will again induce the animal to produce it.

From these observations we may suppose that the *Gromia terricola*, as I propose to name the species, during dry weather remains quiescent and concealed among accumulated dirt in the crevices of our pavements, but that in rains or wet weather the little creature puts forth its living net which becomes so many avenues along which food is conveyed to the body. As the neighborhood becomes dry, the net is withdrawn to await another rain. The animal with its extended net can cover an area of nearly half a line in diameter. The threads of the net are less than the $\frac{1}{30000}$th of an inch in diameter."

"Professor Cope mentioned the capture of a young whale, *Balæna cisarctica*, of forty-eight feet in length, in the Raritan River, near South Amboy, on May 30th. The skeleton was buried and would be preserved in some museum. He examined the whalebone, of which there are 245 laminæ on each side of the mouth. The color is black and the hair is fine, long, and has a brownish tinge; length of longest plate with hair, 48 inches. The gum is 116 inches long and 11 inches deep. He was informed that the whale was entirely black, and the dorsal line without irregularities."

For "The Friend."

Tearing Down a Wall.

Having recently had occasion to cut a doorway through a stone wall, from one cellar to another, I watched with some interest the proceedings of the workman, who was engaged in the operation. He had been for many years employed as a tender to masons and bricklayers, and had learned by experience how to effect his object. I observed that when he had by blows of his pick on the softer mortar effected a slight entrance, so as to obtain a foothold for his instrument, he endeavored to pry out one of the stones, using all the force his instrument would bear. But his effort was unsuccessful; the stone was too massive and too firmly fixed into its place to be moved. Finding this to be the case, he soon desisted from the attempt, and proceeded to pick at the mortar, gradually detaching pieces of it, and loosening and removing the smaller pieces of stone that had been wedged in the crevices between the larger ones. In this way, he soon removed the supports from the large stone, so that it readily yielded to the blows and prying of the pick, and fell to the ground. An opening having once been made in the wall, the work of destruction proceeded more rapidly. The other stones thus left with only a partial support were easily displaced, and the whole process was soon accomplished.

As I stood, a quiet spectator of the scene, the thought flashed across the mind, how apt an emblem is this workman with his pick, to Satan assaulting with his temptations those whom he is seeking to delude and destroy. He does not begin by persuading his intended victim to do some gross or outrageous action, the mere mention of which would alarm and put him on his guard. He attacks the weak points and attempts to get a foothold there first. Are we naturally persons of strong appetites? he leads us to an undue indulgence of these, an indulgence which leads us beyond the limits which a proper attention to the checks and restraints of the Spirit of Christ in the heart would impose. The advantage he thus gains over us, he follows up by stimulating us to take greater liberties, and indulge in more lavish expenditures in gratifying the corrupted wishes of the heart The further steps by which he leads us to ruin, may accord with our physical and mental constitution, and on the outward position in which we are placed. Many a young man, who has thus entered on the downward course, has been led to appropriate to his own use the funds of others without their knowledge and consent. The principles of his education, and the convictions of Grace, show him the wickedness of dishonesty; and at first he attempts to quiet the pleadings of these, by resolving to return the money to its rightful owner at a convenient time. But that convenient time never comes; the devil, to whose service he is submitting, leads him on from one step to another, until disgrace and ruin are his portion.

Some who have thus entered the broad way that leads to destruction, have been aroused to a sense of their lapsed condition, and of the danger that overhung them, by the renewed and merciful visitations of the Spirit of Christ; and by submitting their hearts to its awakening call, and suffering the Divine judgments to have their full effect, have been brought into true repentance, and enabled with the poor publican of old to cry out from the bottom of their hearts, "Lord, be merciful to me a sinner." Such have been so humbled, that they have felt that they could not obtain that peace of mind they longed for, without making confession of their guilt to those they had wronged. When the poor sinner has been brought to the situation, in which he makes no reserves, but is willing in all things to obey the Divine requiring, if he may but know the return of peace to his soul; surely, then is verified the language of our Saviour, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance."

For "The Friend."

The following letter to a Friend of this city, has been kindly placed at our disposal for publication.

Wichita Agency, Ind. Ter.,
Eighth mo. 25th, 1874.

The last few days have been eventful ones at this Agency. On the morning of the 22d inst., being the day for the issue of rations, and hence many of the Indians of this Agency present, Gen. Davidson appeared upon the scene with four companies of troops.

His object, as stated, was to take to Fort Sill some Quahada Comanches who belonged to that reservation, and who refused to go in and be enrolled in accordance with the instructions of the Department. They had encamped a few days before near the Penetheka Comanches of this Agency, and near the commissary where our Indians were congregated for their weekly supplies. The General made known his object to the chief of the Quahadas, Red Food, and demanded that their arms should be given up, and that they should accompany him to their reservation. To this Red Food agreed; but while the officers were still conversing in reference to terms of capitulation, Red Food made a dash for his horse, mounted and escaped, a company of troops firing upon him as he ran. The Kiowas, a number of whom were present, together with the Comanches, then fired upon the troops, and thus the battle began.

The chiefs of the friendly Indians did all in their power to separate their people from those whom the troops were firing upon, for, being issue day, they were all together a promiscuous company of men, women and children.

A bullet passed so near to Asa Truit, a good Comanche, as to take off a large piece from his hat rim.

The troops were ordered to burn the camps of the Quahadas, and they were consumed with their stores and munitions—about eighty lodges. The reports of exploding gunpowder in their lodges, showed that they were not lacking in munitions of war.

Our Indians scattered to their various villages. The enraged Comanches and Kiowas scoured the country in parties, killing all the white men found from their homes, and burning and destroying property. About ten are thus far reported to have been sacrificed to their barbarity. Five bodies have been found and buried. One was brought to the Agency, Osborne, a son-in-law of Black Beaver, chief of the Delawares. He was fearfully mutilated, but not scalped. Three others of the men killed were in Beaver's employ. I hardly every witnessed a more distressed countenance than Beaver presented when the news of the outrages reached him. A party of the Indians entered the store which the traders had deserted at the commencement of the fight, and destroyed the greater part of the goods, estimated at from eight to ten thousand dollars in value.

On the morning of the 23d inst., about daylight, the wild Indians of the tribes before mentioned, estimated at 250 in number, collected on the heights overlooking the Agency.

A skirmish line of troops were occupying some of the higher points, and between these and the Indians a brisk firing began. Col. Carpenter with fifty dismounted cavalrymen, hastened to the scene, regained the height, and dispersed the Indians. Meanwhile, the

Indians had attempted to retake the store, which is located on a point on the same height, for the occupancy of which the troops were contesting.

The few troops stationed in the store kept up so brisk a fire upon the Indians that they fell back and abandoned the enterprise. Finding they were foiled in all points in their attempts, they set fire to the prairies back of the Agency. The wind drove the flames toward the Agency buildings, forcing many of the troops in, and it was only by the greatest exertions that the mill and other property escaped the conflagration. I should have remarked that Lone Wolf set fire to the commissary building, in which were the stores for the Indians, on the attack of the 22d inst. at that place; but it was seen and extinguished by the troops before it had gained any considerable headway. It must be remembered that it is very dry here, the grass and vegetation is as dead as in mid-winter, and fires once started are not easily extinguished.

During the day (23d) the Wichita schoolhouse No. 1, situated five miles from the Agency, was burned by the Indians, and several of the houses constructed by the Agent for the Indians were consumed, among them a good two-story frame building, the home of Delaware Possum, the house of J. Davis and the homes of some of the Caddos. The houses and lodges of most of the Indians were robbed and plundered of all their goods. What could not be taken, in many instances, was destroyed. Many of them had collected quantities of winter supplies, blankets and clothing, so that much suffering must ensue from their destruction. Ponies were taken from them, and cattle and other stock killed.

But four soldiers were wounded during the skirmishing; none killed. It is thought about eleven Indians were killed. And, as before stated, ten whites who were found making hay, herding, &c., out from the Agency, were killed. On the 24th many of our chiefs came into the Agency and wanted to know what all the disturbance meant; some were under the impression that the slaughter was intended to be indiscriminate, and that they were among the proscribed. (A Comanche woman who had taken refuge at the Agency had been sent out the day before to invite the friendly Indians to a council.) As they were among those fired upon at the commissary affair it is not to be wondered at that they should be in doubt as to their own safety. Gen. Davidson explained the case to them, and they seemed to feel easier about it. It is a wonder none of them were killed.

Dispatches were sent on the night of the 22d to Fort Sill for more troops. About two o'clock on the morning of the 24th, two companies of infantry joined the forces here, making in all seven companies now here, four of cavalry and three of infantry. Some of the friendly Kiowa and Comanche chiefs came in yesterday, among whom were Kicking Bird, Iron Mountain, Cheevers, Horse-Back, Sun Boy, Pacer of the Apaches, and others.

They report the forces of the raiders led by Lone Wolf, as having separated from those who are willing to go to their Agency. The troops are expected soon to go out in search of them. The Indians already out will, no doubt, fight with desperation, knowing that to surrender means imprisonment and humiliation. The number on the war path is not definitely known. The Indians report to-day that all the Kiowa raiders were in this conflict except Big Bow, who was on a raiding expedition elsewhere.

None of the Cheyennes were here. All is quiet at present, but I think it is the intention of the military to follow and punish (if they find) those who have refused to go to their Agency.

* * * * We hope the difficulty may soon be at an end. The damage already done here is considerable, besides the demoralizing effect upon our Indians. I think, however, school will open with fair numbers; some of the chiefs are in to-day; said they had rather have their children here in school than in camp.

Agent Richards started to Caddo in company with Cyrus Beede on the morning of the 22d, little thinking that the afternoon would witness a battle at his own Agency. I think our Indians will pull together, and some good may yet be accomplished among them. I do not think we ought to abandon the field, however much the military would like to occupy it. Now is the time we are needed.

F. Grinnell, M. D.

For "The Friend."

The Grasshoppers in the North-west.

Those of us who live in this section of our widely extended country, can probably form but little idea of the desolating effects of the invasions of the grasshoppers, such as frequently occur, and are now taking place in many parts of some of the North-western States. One of the subscribers to "The Friend," writing from Polk County, Nebraska, under date of Eighth month 24th, says in reference to them:

"I will just to give thee an idea of their numbers, state that on the 23d of last month, when they first appeared in sight, they looked like a cloud of smoke, extending from west to east for at least twenty miles, and flying as closely together as swarms of bees. They arrived here about four o'clock P. M., and though enough lit down to cover corn and every thing else (together with the ground) thickly over, yet the main swarm passed on, and was just one hour and twenty minutes passing a given point.

We had 20 acres corn, [a neighbor] 25, which was completely stripped, as well as all in the county; our vegetables, such as potatoes, beans, squashes, onions, cucumbers, melons, &c., all gone. They (the hoppers) are still flying over, high in the air, by millions, every few days."

A correspondent of the *Country Gentleman*, from the same State says:

"They have taken about all the corn, almost all garden stuff, have stripped the apple trees of leaves and tender twigs, leaving the apples almost untouched, having stripped crab apple and pear trees bare; and are eating the peaches, leaving the trees without much harm. Of the deciduous forest trees, they have stripped willows, cottonwoods, except a tuft at top, ashes, ailanthus, bois d'arc (single specimens), Lombardy poplars, balm of Gilead, black walnut, black locust and hackberry. The honey locust, ash-leaved maple or box elder, Morello and early Richmond cherry, oak, white maple and wild plum trees are all right. Plum trees are about half stripped. Bois d'arc in hedge, are partly stripped, but not seriously damaged. Evergreens are stripped. Currant bushes are all bare. Raspberry bushes and apricots are all right. Rose bushes and most shrubs are stripped. The locusts do not seem to have worked much upon the grass, and the sorgho is untouched.

The course of the locusts seems to be about southeast, and their rate of travel from two to five miles a day. They will continue in one place about three days, when the main body leaves in search of new fields to conquer, leaving a rear guard as gleaners. Those now here are about half grown, they seem to increase in size, until about September, when, usually they pair and deposit their eggs, to be hatched out the next spring. If not checked or the course changed, they may be expected as far east as eastern Iowa or Missouri, or possibly they may reach western Illinois or Kentucky. On reaching a corn field they do not spread all over it at once, but, as if under orders, or by concerted plan, advancing in ranks a million deep, they clean off the first five or six rows, and thence advance to a new parallel.

The loss here is immense. The loss of the corn crop means no beef, no pork, no poultry, no eggs. It means poor teams and poor farming. It means dead horses, poor wool and dead sheep. It means the discouragement of many, and a partial depopulation. It means no money and hard times. This attack of the locusts fills the bucket of misery full to overflowing for many. But yet we have had a fair wheat harvest, so there will not be actual starvation. There is a fair cut of grass, so cattle can live, and it is not yet too late, if we have rain, to raise a crop of turnips and and some other vegetables. If our fruit trees are killed, the loss cannot be estimated."

In Kansas their numbers are no less alarming. A writer in Nemaha County, in the north-eastern part of Kansas, says:

"The sun is quite hidden by the clouds of grasshoppers flying all around and alighting on everything. They are pelting against my doors and windows as fast as hailstones ever came.

I can scarcely see through my screen door for them, and to look out as far as eye can see, it looks like a snow storm—as they fly their wings look white like flakes of snow in the air. They destroy everything they alight on. They have destroyed acres and acres of corn, and now they are going into our cornfield by clouds, and will destroy it all in a day.

Instead of rain we are having showers of grasshoppers. Our six windows are completely covered with them, and as I write, they are pouring down the chimney and coming down the stovepipe."

Naturalists who have traced the flight of these insects on previous similar invasions, inform us that the native home of these grasshoppers is in the canons of the Rocky Mountains. Within the last fifty years, at least eight of these incursions have been noted, occurring generally from the 27th of Eighth month to the 1st of Tenth month; and they also record the striking fact, that though hardy and vigorous themselves, their progeny hatched in the warmer lowland country over which their swarms have passed, appear weak and diseased, so that the race soon dies out. This species of grasshopper, therefore, is not

likely to become a permanent denizen of the region thus visited.

The distance which these insects, aided by the wind, can traverse in a few weeks, is very surprising. They have been seen at the distance of three hundred and fifty miles from their original starting point, though this seems to be about the limit of their journeyings. In no case have the parent swarms been observed, in any considerable numbers, east of the Mississippi.

Dr. Guthrie, in his autobiography, describes an odd character among his Scotch country parishioners, at Arbirlot, "who died as he lived, a curious mixture of benevolence and folly." The lawyer who drew his will, after writing down several legacies of five hundred pounds to one person, a thousand to another, and so on, at last said, "But, ——, I don't believe you have all that money to leave." "O," was the reply, "I ken that as well as you, but I just want to show them my good will!" An equally cheap benevolence is often exhibited by people who have nothing of their own to give, but who are profuse in promises and slow in performances.

THE FRIEND.

NINTH MONTH 12, 1874.

Many parts of our country have, within the past few years, received abundant evidences, that unless the blessing of Heaven smile on our efforts, we may plant and water in vain, the looked for increase will not be given. The All-wise Ruler of the world can accomplish his purposes, either by the immediate manifestation of his power, or through the agency of those laws which he has impressed on his intellectual and material creation. If He sees the population of a great city, too much absorbed in the pursuit of wealth, or filled with pride at the rapid growth in size and riches of the place of their abode; it is easy for Him to permit the carelessness of even one of its inhabitants, to kindle a great conflagration, which may sweep over a large part of its area, with uncontrollable violence, and reduce thousands of its costly edifices to a mass of smoking ruins. By such a severe lesson, many may be made to realize their dependence on His favor; and their minds in measure may be turned from a too ardent pursuit of the things pertaining to this world; and led to seek more earnestly for that treasure which fadeth not away, but is safely stored in Heaven.

The withholding of the rain in some sections has, in several recent seasons, greatly disappointed the hopes of the husbandman; rendering almost fruitless the labor expended in preparing the ground, and planting and tending the crop. While in other neighborhoods the fall of the water has been so unusually heavy, that life and property have been destroyed by the swollen streams.

The recent pouring forth of an overwhelming flood of grasshoppers, which has eaten up nearly every green thing in many parts of the more remote Western States of the Union, has been an occurrence which could not have been foreseen, nor its evil effects prevented. In another portion of our columns will be found some interesting particulars concerning it.

There are persons and neighborhoods, which for many years have been exempt from any serious loss or trial, such as has fallen to the lot of many others. The tendency of this immunity is to make them feel that their mountain stands strong. They listen to the report of the affliction that has overtaken others, but it does not occur to them that this may one day be their own experience. They do not realize the truth of the Scripture declaration, It is of the Lord's mercies we are not consumed; nor of that other passage, applicable to our temporal as well as spiritual condition, Let him that thinketh he standeth take heed lest he fall. We have none of us any security, save the Divine protection, against the convulsions of the elements, before which we are powerless, or the terrible visitations of pestilences, which have at many times been sent forth with a "warrant to destroy," and may again be so commissioned.

Sudden and wide-spread calamities are calculated to appeal to the sympathies of the benevolent. It is no doubt a part of the moral discipline prescribed for man in this state of existence, to be continually called upon to extend a helping hand to his brethren in their time of need; and it is pleasant to observe how liberally this call is often responded to. The rapid extension of information and intercourse by telegraph, railroad and steam vessels, tends to bind the whole human race into one family; so that if one member suffer, all the members suffer with it. Much more freely than formerly we now extend our thoughts, and contribute of our means to alleviate the distresses of even distant nations. We believe it is the design of our common Father, that this fraternal feeling should increase; and that laying aside the exclusive robe of selfishness, we should every man look, not on our own things only, but also on the things of others. In prophetic vision, the seers of old have seen the coming of that day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the seas," and "the kingdoms of this world shall become the kingdom of our Lord and of His Christ." This divine and blessed government is already begun in the hearts of many; and those who are fully subject to it, will learn to regard themselves, not as owners, but merely as stewards of the worldly possessions placed in their charge. They will feel that they must account to their Heavenly Master for the right use of the means placed at their disposal; and their great concern will be so to fulfil the trust confided to them, that at the end of time they may hear the blessed language, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

SUMMARY OF EVENTS.

FOREIGN.—At noon the 5th inst., the Great Eastern had paid out 1696 nautical miles of the Anglo-American cable. She was then in lat. 51 deg. 30 min. North; long. 47 deg. 35 minutes, West. A dispatch of the 6th at 5 A. M., says: We are close to Skelligs, and we are going to buoy and hope to make the final splice to-day. The cable is in perfect condition.

The representatives of the Atlantic steamship lines have held a conference at Liverpool, and agreed on measures to end the competition between them. They fixed the rate of steerage passage at five guineas on fast and £5 on slow lines, and agreed to carry freight at the minimum rates, which are much below those of the old arrangement.

The Marquis of Ripon has resigned the position of Grand Master of the Order of Free Masons, and has joined the Roman Catholic Church.

At a meeting of cotton spinners, held in Manchester the 4th inst., it was decided that a circular should be sent to the Lancashire mills advising that work be limited to four days a week.

The expedition from the United States to observe the transit of Venus, arrived at Cape Town on the 5th of Eighth month.

The members of the Austrian Polar expedition for whose fate grave fears were felt, have at last been heard from. They were shipwrecked and took to sleighs, in which they succeeded after a long journey in reaching the Norwegian island of Wardoe. After abandoning their ship the party travelled for seven months on sledges, and two months were passed on the ice. A large track of land was discovered to the northwest of Nova Zembla. The highest point reached was in lat. 83 deg. Only one death occurred during the entire voyage. The expedition arrived at Wardoe on a Russian boat.

A Berlin dispatch of the 7th says: There has been a very destructive fire in the town of Meiningen. Half of the place was burned. The loss on buildings alone is estimated at 3,000,000 thalers. Upward of 700 families have been made homeless, and there is great distress among the people.

London, 9th mo. 7th. The rate of discount in the open market for three months bills is 2½ per cent., which is ¼ below the Bank of England rate.

The Liverpool cotton market steady at 8*d.* for uplands and 8¼*d.* Orleans. Breadstuffs firm. California white wheat 10*s.* a 10*s.* 3*d.* per cental.

The official report of the Commissioners appointed to investigate the circumstances of the escape of Bazaine, implicates the jailers, and states that they were instigated by Colonel Villette, Bazaine's aid-de-camp, to facilitate the flight, but acquits the garrison of the fort of complicity in the affair. Bazaine has gone to England.

At a recent meeting of the Permanent Committee of the French National Assembly, several members of the extreme Right uttered their protests against the recognition of Serrano's government in Spain, because it was opposed to the interests of France.

Chaband Latour replied that France had acted in harmony with the other Powers. He added that large bodies of troops had been dispatched to the frontier to preserve a strict neutrality.

There were serious disturbances at Meze, in the Department of the Herault, on the anniversary of the establishment of the Republic. The gensd'armes fired on the rioters, of whom one was killed and nineteen wounded. Reinforcements of infantry and cavalry were immediately ordered to Meze, and entered the town. No further trouble is apprehended. Slight disturbances are reported in other places on the 4th inst., and at Lyons several arrests were made.

It is stated that the French wheat harvest will be unusually abundant. Instead of having, as last year, to import wheat and flour to the value of £12,000,000, France will be able to export from £3,000,000 to £4,000,000 worth of grain.

The sale of ten Bonapartist journals, all published in the provinces, has been prohibited by orders from the Minister of the Interior.

On the 5th inst. the eruption of Mount Etna had ceased. The inhabitants of the villages near the foot of the mountain were greatly alarmed, but happily for them the lava stream did not flow towards the cultivated parts of the mountain.

The Carlist forces on successive days renewed their attacks upon Puycerda, but were each time repulsed. When retreating from the siege of the place the Carlists were attacked and defeated by the Republican forces, and lost seven hundred men killed and wounded. The attacking force also suffered severely.

The Carlists are intrenching themselves around Bilboa, and continue military operations elsewhere in the north of Spain. Russia has sent special agents to the Republican and Carlist generals' headquarters to report the military positions of the contending parties. The Carlist generals Tristany and Mora were defeated by the Republicans, near Seode Urgel, a few days since. There has been some rioting in the province of Barcelona, caused by opposition to conscription. In some instances the boxes containing the names of those liable to draft were stolen and burned.

The 2d inst. was observed throughout Germany as a holiday, being the anniversary of the surrender of Sedan. The day was celebrated with great enthusiasm everywhere.

A dispatch from Shanghai reports that the difficulty between China and Japan, in regard to Formosa, has

been settled. Favorable rains have fallen in India during the past week, and the crop prospects are fair or excellent everywhere except in the Hoogly district. The government is in hopes of being able to close its relief operations in fifteen districts by Tenth mo. next, but ten districts will still require help for an indefinite period.

The canton of Schwytz, in Switzerland, is said to have adopted the principles of female suffrage to the fullest extent, women being eligible not only as electors, but also as candidates for public offices.

The Bishop of Yucatan, Mexico, has issued an order excommunicating all Catholics who contract civil marriages.

The Portuguese Minister of the Interior has issued a notice that Arabian ports on the Red Sea are infected with the plague.

UNITED STATES.—There were 604 deaths in New York city last week, and 293 in Philadelphia, of which 118 were adults and 175 minors.

	1873.	1874.
Mean Temperature of Eighth month, per Pennsylvania Hospital, ...	75.95 degs.	74.73 degs.
Highest point attained during do., do., . . .	93.00 "	93.50 "
Lowest point reached during do., do., . . .	61.00 "	58.00 "
Rain during the month, do.	12.28 inch.	6.53 inch.

Average of the mean temperature of Eighth month for the past *eighty-five* years, 73.38 deg. Highest mean of temperature during that entire period, 1872, 81.64 deg. Lowest mean of temperature during that entire period, 1816, 66.00 deg. Mean temperature of the three *summer* months of 1873, 76.50 deg. Mean temperature of the three *summer* months of 1874, 76.24 deg. Average of the *summer* temperatures for the past *eighty-five* years, 73.73 deg Highest *summer* mean occurring during that entire period, 1872, 80.09 deg. Lowest *summer* mean occurring during that entire period, 1816, 66 deg. The rainfall of the first seven months of this year has been 30.75 inches, against 41.56 inches in the corresponding portion of 1873.

The Public Debt of the United States, less cash in the Treasury, amounted on the first inst. to $2,140,178,614, having been reduced $1,626,761 during the Eighth month. Of this debt $515,705,573 bears no interest.

The prospects of the cotton crop for this year are still doubtful, but the National Cotton Exchange at New Orleans in its last report does not consider them highly promising. It says: "In Mississippi, Louisiana, Arkansas and Tennessee, crops are generally suffering from drought, the prospects are less favorable than at the same time last year, and though a month ago crops were generally later, picking will begin quite as early as last year, the drought causing premature opening. In Alabama, Virginia, North Carolina and South Carolina, the condition is about as good as at the same time last year. In Georgia and Florida the crops are injured by drought, the condition being now less favorable than last year."

The Markets, &c.—The following were the quotations on the 7th inst. *New York.*—American gold, 109¾. U. S. sixes, 1881, registered, 117⅞; do. coupons, 118⅞; do. 5-20, 1868, registered, 116½; coupons, 117⅝; do. 5 per cents, 112½. Superfine flour, $4.75 a $5; State extra, $5 a $5.50; finer brands, $6 a $10. White Michigan wheat, $1.40; amber western, $1.25; No. 2 Chicago spring, $1.16; No. 3 do. $1.13; No. 2 Milwaukie spring, $1.23. Canada barley, $1.25 a $1.40; western, $1 a $1.20. Oats, 60 a 64 cts. Rye, 88 a 90 cts. White corn, 95 a 97 cts.; yellow, 92½ cts.; western mixed, 90 a 91 cts. *Philadelphia.*—Uplands and New Orleans cotton, 17 a 17½ cts. for middlings. Superfine flour, $3.50 a $4; extras, $4 a $5.25; finer brands, $5.50 a $8.75. White wheat, $1.38 a $1.40; amber, $1.25 a $1.30; red $1.20 a $1.24. Rye, 95 cts. Yellow corn, 88 a 89 cts. Oats, 54 a 58 cts. Lard, 14½ a 15 cts. The receipts at the beef cattle market reached 3500 head. The lowest sales per lb. gross, were at 3½ cts., and the highest 7¾ cts.; good and choice from 6¼ to 7½ cts per lb. gross. About 16,000 sheep sold at 4½ a 6 cts. per lb. gross, and 5500 hogs at $11.50 a $12 per 100 lbs. net for corn fed. *Baltimore.*—Family flour, $7 a $7.75; superfine, $4 a $4.75; extra, $5 a $5.50. No. 1 western red wheat, $1.22 a $1.23; No. 2 do. $1.20 a $1.22; Maryland red, $1.25 a $1.32; amber, $1.35 a $1.38. Southern white corn, 95 a 97 cts.; yellow, 85 cts. Oats, 54 a 60 cts. *Cincinnati.*—White wheat, $1.10 a $1.15; red, $1.05 a $1.08. Corn, 76 a 78 cts. Oats, 46 a 52 cts. *Chicago.*—Spring extra flour, $4.60 a $5.12. No. 1 spring wheat, $1; No. 2 do., 94 cts.; No. 3 do. 91 cts. No. 2 mixed corn, 72½ cts. No. 2 oats, 44 cts. Rye, 81 cts. *St. Louis.*—No. 2 winter red wheat, $1.15; No. 3 do., $1.06. No. 2 mixed corn, 72 cts. No. 2 oats, 47½ cts. Refined lard, 15¾ cts.

RECEIPTS.

Received through Jacob Smedley, Jr., for William Webster, Pa., $2, to No. 11, vol. 49, and from Owen T. Webster, Pa., $2, vol. 48; from Richard W. Bacon. City, $2, vol. 48; from Daniel Maule, Gtn., City, $2 vol. 48, and for Joseph Matlack, Pa., $2, vol. 48; from William Evans, City, $2, vol. 48; from Benjamin W. Passmore, Pa., $2, vol. 48, and for Amanda Gallimore, O., $2, vol. 48; from Jane S. Comfort, Gtn. City, $2, vol. 48, and for Charles Jones, Gtn., City, $2, vol. 48, and Mary J. French and Abigail Ware, O., $2 each, vol. 48; from C. I. Hayes, O., $2, vol. 48; from Elijah Kester, Md., $2, vol. 48; for Morton Neill, O., $2, vol. 48; from John H. Ballinger, N. J., $2, vol. 48; for James Kitely, Canada, $2.50, to No. 27, vol. 49, and Postage; from William C. Ivins, N. J., $2, vol. 48; from Joseph B. Taylor, Pa., $2, vol. 48; from Samuel Walton, O., $2, vol. 48; from Joseph E. Troth, N. J., $2, vol. 48; from Hannah H. Dilks, Ind., $2, vol. 48; from Joseph E. Mickle, Pa., $2, vol. 48; from Thomas Evans, Pa., $2, vol. 48; from Lydia T. King, Pa., $2, vol. 48; from John Carter, City, $2, vol. 48, and for Charles S. Carter and Milton Conard, Pa., Benjamin K. Hiatt, Ind., and Shelter for Colored Orphans, and Elizabeth Thornton, City, $2 each, vol. 48, and for Lydia Yearsley, Pa., $2, to No. 40, vol. 48; from Mary B. Buffinton, Mass., $2, vol. 48; from John M. Smith, Agent, O., $2, vol. 48, and for Rachel Barber, Eliza Wilson, Henry Briggs and Morris C. Smith, $2 each, vol. 48; from J. B. Jones, N. J., $2, vol. 48; from Joseph Pennell, Pa., $2.62, to No. 52, vol. 48; from Henrietta W. G. Heath, Pa., $2, vol. 48; from Joseph Bailey and Joseph L. Bailey, Pa., $2 each, vol. 48; from Charles A. Clement, N. J., $2, vol. 48; from Ruth Foster, R. I., $2, vol. 48; from Lydia G. Allen, Pa., $2, vol. 48, and for Nathan Garrett, $2, vol. 48; from Philip P. Dunn, N. J., $2, vol. 48, and for Thomas A. Bell, Pa., $2, vol. 48; from Ezra Engle, N. 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McGrew, Agent, O., $2, vol. 48, and for Sarah Willits, John Hoyle, Amasa Negus, James A. McGrew, and James Edgerton, $2 each, vol. 48; from Mary R. Ely, N. J., $2, vol. 48; from Nathan Warrington, Agent, Io., $2, vol. 48, and for Jonathan Briggs, Jesse Garwood, George W. Mott, Lindley B. Steer, John Hoge, and Homer Gibbons, $2 each, vol. 48, and for John N. Miller, $3, to No. 52, vol. 48; from Thomas Perry, R. I., for Elizabeth Perry, George Foster, George C. Foster, and J. B. Foster, $2 each, vol. 48, and for Charles Perry, $2, to No. 11, vol. 49; from Martha Mickle and James J. Lord, N. J., per Carlton P. Stokes, $2 each, vol. 48; from Thomas Twining, N. Y., $2, vol. 48; from John E. Sheppard, N. J., $2, vol. 48; from Benj. Penn Elliott, City, $2, vol. 48; from Edward Sharpless, N. J., $2, vol. 48; for Charles Burton, Pa., $2, vol. 48; from Richard M. Acton, N. J., $2, vol. 48, and for William C. Reeve, $2, to No. 14, vol. 49; from James F. Reid, Pa., $2, vol. 48; from Isaac S. Heston, Pa., $2, to No. 14, vol. 49; from John Forsythe, Pa., $2, vol. 48; from Josiah L. Haines, City, $2, vol. 48, and for Amy Middleton, N. J., $2, vol. 48; from Benjamin B. Leeds, N. J., $2, to No. 17, vol. 49; from John Brantingham, O., $2, vol. 48, and for Isaac Cope, $2, vol. 48; from Horatio G. Cooper, Pa., $2, vol. 48; from Parvin Smith, Pa., $2, vol. 48; from Royal Woodward, N. Y., $2, vol. 48; from Nathan Hilles, Frkfd., City, $2, vol. 48; from Esther H. Griffen and William D. Griffen, N. Y., $2 each, vol. 48; from Sarah C. Winner, Pa., $2, vol. 48; from Jonathan Chace, R. I., $2, vol. 48, and for Harvey Chace and John T. Kenyon, $2 each, vol. 48; from Daniel Nichols, N. Y., $2, to No. 18, vol. 48; from Ellis Winner, O., $2, vol. 48; from Isaiah Kirk and Samuel R. Kirk, Pa., $2 each, vol. 48; from Caleb Hoopes, Pa., $2, vol. 48; from Joseph Scattergood, Jr., Agent, Pa., for Lewis Embree, Jacob Parker, Thomas C. Hogue, and Mary H. Parke, $2 each, vol. 48; from Jehu L. Kite, Agent, O., $2, vol. 48, and for Joseph Lynch, Joseph Painter, Rebecca Carr, Edwin Holloway, Edwin Fogg, Mary Warrington, Lindsey Cobb, Robert Ellyson, John H. Stanley, Eliza Ann Fogg, Thomas B. Woolman, Abner Woolman, David Ellyson, Mary Crew, Jane Woolman, and James H. Crew, $2 each, vol. 48, for Ann Raley, $2, to No. 4, vol. 49, and for Lydia Warrington, $2, to No. 18, vol. 49; from Benjamin D. Stratton, Agent, O., for Lewis B. Walker and Joseph Stratton, $2 each, vol. 48; from Joseph Stanton, O., $2, vol. 48, and for Walter Moore, Ind., $2, vol. 48.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

RASPBERRY ST. SCHOOLS FOR COLORED ADULTS.

Teachers will be wanted for these schools, to be opened 10th mo. 5th. Applications may be made to

Thomas Elkinton, 118 Pine St.
Elton B. Gifford, 719 Market St.
James Bromley, 641 Franklin St.
George J. Scattergood, 413 Spruce St.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

Charles Evans, 702 Race street, Philadelphia,
Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

SHELTER FOR COLORED ORPHANS.

Wanted, a Teacher for this Institution, to enter upon her duties 1st of 10th mo. Apply to

Hannah R. Newbold, 643 Franklin St.
Mary Wood, 524 South Second St.
Mary Raudolph, 247 North Twelfth St.
Sarah Richie, 444 North Fifth St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence in Germantown, on the 19th of 6th mo. 1874, ANN EDGE, a member and elder of Frankford Monthly Meeting of Friends. May the remembrance of her quiet, useful life, her guarded and consistent walk, incite an increased desire in her survivors to be strengthened by grace to follow her as we believe she endeavored to follow Christ.

——, suddenly, on the 11th of 7th mo. 1874, RACHEL L. EVANS, wife of Uriah Evans, in the 71st year of her age, a beloved member and overseer of Upper Evesham Monthly, and Cropwell Preparative Meeting, N. J.

——, on the 23d of 7th mo. 1874, at their residence, near New Sharon, Mahaska Co., Iowa, ELIZABETH, wife of Jonathan Briggs, an elder of Coal Creek Monthly and Particular Meeting, in the 70th year of her age. She bore a short illness with christian patience; evincing an humble trust in the mercy of God, saying she had not put off the preparation for death to a sick bed. She was an example of meekness and humility, and deeply concerned that the doctrines and testimonies delivered to Friends to bear, may be sustained in their primitive simplicity. We humbly trust she has been gathered into one of the many mansions prepared for the righteous. May the survivors who mourn her loss, give up all for Christ's sake, and thus be enabled to walk by the same rule and mind the same things, and witness the same blessed hope to be an anchor to the soul, both sure and steadfast.

——, near Smithfield, on the 18th of 8th mo. 1874, MARK WILLITS, in the 69th year of his age, a member of Short Creek Monthly and Smithfield Particular Meeting. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

WILLIAM H. PILE, PRINTER,
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Postage, when paid quarterly in advance, five cents.

For 'The Friend."

Indian Affairs.

(Continued from page 13.)

Five years have now elapsed since Friends entered upon the work among the Indians under the auspices set forth in the 2nd number of this paper. The tribes placed under their charge are the Kiowas, Comanches and Apaches, numbering about 6,000, Cheyennes and Arapahoes 3,500, the Wichitas and several other small bands united with them in all near 1,200, the Shawnees 700, the Sacs and Foxes 450, the Quapaws and eight or nine other small tribes in connection with them, numbering in all about 1,300, the great and little Osages 3,500, the Kaws 600, Potawatomies 350, and the Kickapoos 300: Total near 20,000. All these are located in the Indian Territory except the three last named tribes which are in Kansas.

There were originally ten different Agents under one general Superintendent in charge of them. The agencies are now reduced by consolidation to seven. Detailed reports of the condition of each have been published from time to time, from which the following facts have been condensed: There were 365 children reported as attending the schools opened at the Kickapoos, Pottawatomies, Osage, Quapaw, Sac and Fox and Wichita Agencies during the last winter. Most of the last mentioned tribes (excepting the Osages) now remain quietly on their reservations, and many of them have engaged in farming and stock raising. There are First-day schools and religious meetings held at nearly all of the Agencies. Perhaps the most interesting of these tribes is the Osage. The following remarks on their condition occur in a letter from Dr. Nicholson, dated 2nd month 6th, 1874:

"These Indians number 3,500, and are located in four principal settlements, each of which is in charge of a farmer, who, (with his assistants) resides at a station most central and convenient to the Indians under his special care. At each of these stations are kept oxen, plows, wagons, and other farming implements for general use in that division. The agency is centrally located as to these four stations, each of which is visited by the agent as often as practicable.

"These Indians have mainly lived heretofore by the chase, but are now manifesting a most remarkable disposition to a settled life. When they were about to leave for the plains last Spring for their usual hunt, the Agent offered to such of them as were willing to adopt a different mode of life, $2.50 per hundred for rails split and laid into a solid staked and ridered fence, and also to have the land thus inclosed broken for them to plant. Fifty-eight heads of families at once went to work, making and putting into fence 81,000 rails, and providing for each of these families a spot of ground which they could call home. Many others, upon their return from the hunt, selected locations, and desired land broken for them, which was done to the extent of the means at the agent's command. About 1,100 acres were broken last year, in lots varying from one acre to eighty, and their farm products greatly exceeded those of any previous year in their whole history. A young half-breed Osage is studying medicine, and renders good service as assistant and interpreter to the physician. Two workmen in the blacksmith-shop, the wheel-wright and the gunsmith, are all Osages. All the laborers at the saw-mill, except the engineer and sawyer, are blanket Osages.

"Agent Gibson, in charge of these Indians, writes me, under date of 27th ultimo, that during that month (January) ten families of blanket Osages have gone into good houses, which they have assisted in building, and that they are asking for chairs, tables, wash-tubs, wash-boards, smoothing-irons, &c. He opened the Manual Labor Boarding School on New Year's day, although the building is not completed, and there are over thirty pupils, three of whom work in the shoe-shop half of the day, one in the carpenter-shop, and one in the blacksmith shop. Others do the heavy work in and about the kitchen and wash-room, haul wood, &c. The girls are also engaged in the household and kitchen departments. The children seem happy, and manifest no disposition to run away from the school. When the blanket Osages come in from the plains, the present accommodations will not suffice for half the children that have been promised. He furthermore states that he has heard of no depredations committed on the plains by Osages during the preceding Summer or the present Winter. This could never have been said of them during any similar period in the past."

The following extracts from the reports given by native Indians, of the condition of their respective tribes, at a General Council held in the Indian Territory in the 5th month last, will throw some light on their present status as regards civilization, and furnish proof of the capacity of these people to acquire the habits of the white race.

By Rabbit Bunch, of the Cherokee Nation.

"Mr. President: I shall say a few words for the benefit of the members of the Council present. I shall say a few words concerning the condition of the Cherokees—of their progress in agriculture, education, and other matters. The Cherokees pay a great deal of attention to the cultivation of corn, wheat, potatoes, and all other products of the farm. They raise enough for their own use and some to sell. They are not, as a general thing, compelled to purchase elsewhere what they can themselves raise on their own farms. As regards the number of acres the Cherokees have in cultivation, I cannot say certainly; but from a printed report I have seen, I suppose they have about seventy thousand acres of land in cultivation. I am satisfied, however, that the number of acres has considerably increased since that report was published. What leads me to believe so, is, that there are many new farms to be seen where there were none a short time since. As to the different kinds of meats we eat, I can say, we raise cattle, hogs and fowl. I have said we raise more cattle than we need for our own use, because a great many are sold annually to cattle buyers, who are constantly passing through the Nation, buying. Our houses, as a general thing, we build ourselves, and many of them look as well as houses among the white people.

As regards education among us, I might say the Cherokees have educated themselves in a great measure—many of them are as well educated as the white people are. As an evidence that we are advancing in education, I would say, I hold in my hand a paper printed in our Nation, and a part of it is printed in the Cherokee language with Cherokee characters, which our people are able to read. We are able to make our own books, which are read also by many of our people."

By Samuel Grayson, of the Muscogees.

"Mr. President: In compliance with the requirements of the proceedings of the Council of yesterday, it becomes my duty on the part of the Muscogees, to make a few general remarks touching some of our various interests. And in doing so, permit me to say that we can exhibit no very material changes since our last report before this body. We are happy, however, to tell you that whatever changes may have occurred have been steps moving us onward toward a higher and better position in life. You who know us best, know that we are an agricultural and stock-raising people, depending almost wholly upon our skill in these pursuits, for our prosperity in the ordinary concerns of life. Interest in these branches of industry is steadily increasing, as is abundantly attested by the expansion now to be seen of the usually small farms of many of those who have heretofore exhibited but little interest in this direction. Corn is the principal production of our farms, as you are aware, and the Muscogees have, for many years raised a surplus of this staple, bartering the same at different points in the

country for merchandise; but during the past winter they had the satisfaction of seeing more considerable quantities shipped south by rail, while in the opposite direction have gone cattle and hogs, reared by the industry of the Muscogees. Our citizens in some localities are experimenting in seeds and grains never before tried in this country, the results of which, however, can only be noticed at some future time. The more enterprising are importing improved stocks of cattle and hogs, so that we may safely say that in these branches of industry, we have not much whereof to complain; and although we make the assertion, still it is our humble opinion that our steps, however slow, are 'onward and upward.'

Nothing of importance has occurred in our educational interests save the suspension of twelve of our common schools, which was done in order to realize means wherewith to build other and more comfortable school buildings. One of the results of education among the Muscogees is the existence of an alphabet suited to their tongue, by which means, portions of the Holy Bible, as well as hymns have been translated into their language, and which many are able to read and comprehend.

(To be continued.)

For "The Friend."

John Finch Marsh.

In offering to the notice of the readers of "The Friend," some extracts from a little memoir of our late beloved Friend John Finch Marsh, of Croydon, near London, England, prepared for publication by his daughter, Priscilla Pitt, it may be right to state by way of introduction, that he was an intimate friend and a correspondent of the late John Barclay, so well known in this country by his life and letters, and his character.

John Finch Marsh having, in his own experience, tested the soundness and reality of the principles of the christian religion, as ever held by faithful Friends from the beginning, bore an unflinching and unwavering testimony to them through a long life, down to the very end of it. Having bought the Truth he could not sell it to obtain the smiles, or the favors, or the friendships of men.

He was often introduced into great suffering on this account, and sometimes made to feel, like his Divine Master, as if "he trod the winepress alone," and that of the people, there were none, or few with him.

He was distinguished for great refinement of character, combined with a singular exemplification in his daily walk, of the meekness and gentleness of the humble, watchful follower of Christ.

His aged widow, who survived him, was a sharer with him in these tribulations for the gospel's sake, they being nearly and closely united therein.

The widespread surrender of these principles now become so apparent, and the timidity and hesitation openly and firmly to avow them on the part of others who still claim that they adhere to them, furnish at this day an unmistakable evidence that their sufferings were not without a cause.

May the remnant who are still concerned to hold on to the ancient testimony of the Society, be animated and strengthened to maintain the warfare; and may the number of those who are thus made willing to suffer for the name and cause of Christ and the precious and unchangeable truth of the gospel, be greatly increased.

In her brief preface to this little book, Priscilla Pitt mentions, that while watching by the dying bed of her father, though she was then expecting his recovery, she was so struck with the impressiveness of his words, that she felt impelled to note them down. After his decease, in searching among his papers, she found some memoranda and letters; and feeling "a gentle and clear pointing," she entered upon the work of preparing them for publication.

The extracts from his diary are thus introduced:

"My father was born in the year 1789. After receiving a fair education, he was apprenticed to the linen drapery with his cousin, Samuel Weetch, of Ratcliff, till the age of twenty-one, when he was engaged as shop assistant with Mary Liversidge and John T. Shewell, at Ipswich. His last situation was with John Kitching, linen draper, in Whitechapel, London, whom he ultimately succeeded in the business in 1818. This he carried on satisfactorily for ten years, with a consistent plainness, closing his shop to allow of all attending their mid-week meeting, and would often find customers waiting their return. His marriage took place in the year 1819, to Hannah Lucas, daughter of Samuel and Ann Lucas, corn dealers, in Warwick-street, London, with whom he had been acquainted from childhood. Of their four daughters, two died in infancy, and one peacefully breathed her last in the thirty-seventh year of her age. In 1828, partly from delicate health, and to be more set at liberty for religious service, he retired from business, and the year following came to reside at this cottage in Park Lane, Croydon, which he used to style 'our comfortable, peaceful home.'

The first record we find of his having spoken in meeting was in his twenty-second year. He was acknowledged as a minister in unity in 1818, by Devonshire House Monthly Meeting. His travels in the work of the ministry with the unity of his Monthly Meeting extended over a period of forty-three years, commencing in 1822, during which time he visited all the meetings of Friends in most of the English counties, and some of them several times. Also in Guernsey and Jersey and the Isle of Wight; in Wales and Scotland; and three times paid a general visit to Friends in Ireland, viz., in 1837, '56, and '65. His calling was much in the way of private sittings with individuals or families, which service he diligently performed in many places. Four times, at least, he visited in this way the Friends near home. The largest engagement of this kind was in the winter of 1846-7, when he had 277 sittings alone with the young men in our Quarterly Meeting, 66 with the young women, and 229 other sittings. He not unfrequently was led to hold meetings with persons not in our Society where his lot was cast, and once accompanied Sarah Harris, of Bradford, and Mary B. Brown, her companion, to some parts of Holland and Germany. There are evidences and testimonies that his labors in Gospel love were acceptable, and not without fruit. His ministry, like his nature, was loving and persuasive, bearing a clear testimony to the spiritual and inward nature of religion, and of the powerful operation and working of saving grace in the secret of the heart, often reminding us that it was 'an individual work.' Perhaps on the occasion of interments, his ministry was most of all impressive. It was then his exhortations on the vanities of life, and the realities of death, seemed to penetrate the hearts of many present, and leave a savour of divine life long to be remembered.

His heart yearned over little children, that they might not be hindered from coming to the Saviour by the indifference of those around them; and often when he met with infants would instructively remark, 'This is what we must all come to—the state of a little child.'

He was remarkable in life for endeavoring to walk spotless, and not join with anything that by the inward light was forbidden him, and in the near approach of death he was the same.

He directed that none of his money should be given for the promotion of those undertakings in our Society with which he had not felt unity, *because* they were not sufficiently carried on in accordance with the principles we profess, saying we could not depart from them without going back to a *lower dispensation;* and *because*, deeply feeling the need of a daily cross to possess a true religion, he believed that a superficial religion, or profession only, had too much usurped its place among us, and become a substitute for that vital Christianity, or the life and witness of God manifest in the soul, which ought to *precede* all our efforts for the good of our fellow creatures. Otherwise he had a sympathizing heart, easily moved to pity and compassion.

He often used to say, 'When I was young, I felt that if there was only one Quaker left, I must be that one'—a feeling he retained to his end. And he lamented that our early Friends' writings are so little valued and read by Friends at the present day."

(To be continued.)

For "The Friend."

Perilous Encounter with a Panther.

In the early part of this century that destructive animal the cougar or panther was quite common in all the mountainous portions of Pennsylvania. With the settlement of the country, the opening of coal mines and the introduction of railroads, &c., it has been nearly exterminated in most places, and is now very rarely seen east of the Susquehannah river. That it is not altogether extinct, however, even within a hundred miles of Philadelphia, is shown by the following narrative furnished the *Reading Eagle*, by a correspondent. The writer says: "I have just learned the particulars of an encounter had on the Blue Mountain on Wednesday evening of this week, which has caused a great deal of talk in this section. For weeks past, people coming down or crossing the hills have reported at various times having seen a large wild animal, and others as having heard deep growls and strange noises at certain hours of the night. A farmer along the base of the hills lost two young calves and an entire litter of young pigs in the short space of eight days, and he attributes the loss to the incursions of this strange animal. These reports came to the ears of Rudolph Pfleger, an old hunter and trapper who has passed fully forty years on the mountains, and he made several efforts to hunt up the strange animal, but to no purpose. At last he concluded to organize a small hunting party. He got some one to write to Schuylkill county to two old friends of his

who were also engaged in hunting, and who had likewise passed more than half their lives on the mountains. On Tuesday last they arrived on foot over the hills and stopped at the cabin of Pfleger that night, determined to start out as soon as they were rested. Their names are Henry Vancolt and Thomas Anson, two Englishmen, who first came to the mines when the canal was built, but gave up their business and took to the hills soon afterwards.

On Wednesday afternoon, about 2 o'clock, the three started out on three different pathways, the men having previously agreed to meet at the 'big tree,' a point five miles off in the mountains. They were well armed and determined to hunt up the mysterious animal if it were possible. Nothing happened to any of the party up to the time when Pfleger and Vancolt arrived at the tree, which was within half an hour of each other. But nothing was seen or heard of Anson. The sun had gone down behind the hills, and the forest and woods were becoming gloomy in the dusk. Anson was making his way slowly and cautiously through a deep and tangled underbrush, and when about one hundred yards from the point of meeting, he determined to pass up through a small ravine, whose sides were overhung with a dense undergrowth of shrubs. When directly under a small crag and walking along with his head bent to the ground and his form doubled in creeping under a low vine, suddenly he heard a crash overhead, and the next minute he felt the claws of an animal sink into his neck and flesh, accompanied with fierce growls. By a very quick movement, Anson swung around his arms, grasped the animal by the neck with both hands and held it in his vice-like grip. He then staggered back to the clearing, when the animal shook off the hunter's grasp and made an effort to bite his neck. Quick as thought the man grasped a knife in his belt, and with great velocity swung it around and sunk it deep into the animal's side. The brute gave a long, low howl, and amidst the excitement man and beast rolled over on the ground, and as they did so the former received three severe bites on the shoulder. The growls of the animal attracted the attention of the remaining two hunters, who came dashing through the brush towards the spot where the hunter and the brute were tussling. The struggle did not last long. Anson plunged his knife the second time in the animal's body, and in a few minutes it rolled over in its own blood and died."

The hunters on examining the animal, found it to be a panther weighing one hundred and forty-six pounds. It was compactly and powerfully built, and stood two feet eight inches high. Its length, including the tail, was six feet and a half.

The Medicinal Rhubarb.—What is known in English commerce as the best Turkey Rhubarb in reality comes from China, through Russia, by the way of Kiachta. It was formerly imported from Natolia, whence the name Turkey Rhubarb. The root is said by Pallas to be dug up in the summer, washed, bored with a hole, strung on a thread, and dried in the sun. In this state it is sent to the chief towns of China, and to the Russian frontier town, Kiachta: at the latter place it undergoes careful examination by the agents of the Russian Government, and all inferior or decayed specimens are rejected.—*The Garden.*

For "The Friend."

We hear a talk of Centennial tea parties, to be held in different parts of the country; and I have feared that some of our young Friends may be induced to join in or attend them, under the plausible idea that they are intended to encourage industry and the arts; but it appears to me this is nothing more than celebrating the Fourth on a large scale; and we know that consistent Friends have always borne a testimony against this. Some remarks of our dear Friend, William Evans, on the observance of the 4th of July, as it is called, may be suitable to be revived in the pages of the Friend at this time, perhaps it may meet the eye of some one who will consider the motive, before they proceed farther.

"4th of 7th mo., 1853. To-day we have had much noise in the city; and the many cases of intemperance in young men have been mournful. The people seem hardly to think that the Almighty takes any cognizance of evil deeds, committed under the pretext of celebrating the declaration of the independence of this country of Great Britain. I believe it best, and most consistent with our religious profession, to keep aloof from all exhibitions of such character, designed to celebrate events attended with the effusion of human blood.

"Public parades on various accounts, are increasing in our city; by which life is sometimes put at stake, and destroyed, and evil habits of idleness and drunkenness, and looseness of principles and manners are thereby contracted by the working classes, who are most drawn away with such exhibitions. Friends may be esteemed narrow minded in standing opposed to such vanity and wickedness; but there have always been witnesses for the truth, who have withstood the popular current, and been as the salt to preserve society from becoming entirely corrupt. 'Great peace have all they that love thy law,' and keep steadily in the observance of it. When the bustle and confusion are past, they have nothing to look back upon with condemnation. Peace of mind and health of body have not been impaired, by a departure from their conscientious convictions, and their example has tended to discourage vice, not to lead others into it."

In the Laboratory with Agassiz.

It was more than fifteen years ago that I entered the laboratory of Professor Agassiz, and told him I had enrolled my name in the Scientific School, as a student of natural history. He asked me a few questions about my object in coming, my antecedents generally, the mode in which I afterwards proposed to use the knowledge I might acquire, and finally, whether I wished to study any special branch. To the latter I replied that while I wished to be well grounded in all departments of zoology, I proposed to devote myself specially to insects.

"When do you wish to begin?" he asked.

"Now," I replied.

This seemed to please him, and, with an energetic "Very well," he reached from a shelf a huge jar of specimens in yellow alcohol.

"Take this *fish*," said he, "and look at it; we call it a Hæmulon; by and by I will ask what you have seen."

With that he left me, but in a moment returned with explicit instructions as to the care of the object entrusted to me.

"No man is fit to be a naturalist," said he, "who does not know how to take care of specimens."

I was to keep the fish before me in a tin tray, and occasionally moisten the surface with alcohol from the jar, always taking care to replace the stopper tightly. Those were not the days of ground glass stoppers and elegantly shaped exhibition jars; all the old students will recall the huge neckless glass bottles with their leaky, wax-besmeared corks, half eaten by insects and begrimed with cellar dust. Entomology was a cleaner science than ichthyology, but the example of the professor, who had unhesitatingly plunged to the bottom of the jar to produce the fish, was infectious; and though this alcohol had "a very ancient and fish-like smell," I really dared not show any aversion within these sacred precincts, and treated the alcohol as though it were pure water. Still, I was conscious of a passing feeling of disappointment, for gazing at a fish did not commend itself to an ardent entomologist. My friends at home, too, were annoyed when they discovered that no amount of eau de cologne would drown the perfume which haunted me like a shadow.

In ten minutes I had seen all that could be seen in that fish, and started in search of the professor, who had, however, left the museum; and when I returned, after lingering over some of the odd animals stored in the upper apartment, my specimen was dry all over. I dashed the fluid over the fish as if to resuscitate the beast from a fainting-fit, and looked with anxiety for a return of the normal, sloppy appearance. This little excitement over, nothing was to be done but return to a steadfast gaze at my mute companion. Half an hour passed—an hour—another hour; the fish began to look loathsome. I turned it over and around; looked it in the face—ghastly; from behind, beneath, above, sideways, at a three-quarters' view—just as ghastly. I was in despair; at an early hour I concluded that lunch was necessary; so, with infinite relief, the fish was carefully replaced in the jar, and for an hour I was free.

On my return, I learned that Professor Agassiz had been at the museum, but had gone, and would not return for several hours. My fellow-students were too busy to be disturbed by continued conversation. Slowly I drew forth that hideous fish, and, with a feeling of desperation, again looked at it. I might not use a magnifying glass; instruments of all kinds were interdicted. My two hands, my two eyes and the fish; it seemed a most limited field. I pushed my finger down its throat to feel how sharp the teeth were. I began to count the scales in the different rows, until I was convinced that that was nonsense. At last a happy thought struck me—I would draw the fish; and now, with surprise, I began to discover new features in the creature. Just then the professor returned.

"That is right," said he: "a pencil is one of the best of eyes. I am glad to notice, too, that you keep your specimens wet and your bottle corked."

With these encouraging words, he added,

"Well what is it like?"

He listened attentively to my brief rehearsal of the structure of parts whose names were still unknown to me; the fringed gill-arches and movable operculum; the pores of the

head, fleshy lips, and lidless eyes; the lateral line, the spinous fins, and the forked tail; the compressed and arched body. When I had finished, he waited, as if expecting more, and then, with an air of disappointment,

"You have not looked very carefully; why," he continued, more earnestly, "you haven't even seen one of the most conspicuous features of the animal, which is as plainly before your eyes as the fish itself; look again, look again!" and he left me to my misery.

I was piqued; I was mortified. Still more of that wretched fish! but now I set myself to my task with a will, and discovered one new thing after another, until I saw how just the professor's criticism had been. The afternoon passed quickly, and when, towards its close, the professor inquired,

"Do you see it yet?"

"No," I replied; "I am certain I do not, but I see how little I saw before."

"That is next best," said he, earnestly, "but I won't hear you now; put away your fish, and go home; perhaps you will be ready with a better answer in the morning; I will examine you before you look at the fish."

This was disconcerting; not only must I think of my fish all night, studying, without the object before me, what this unknown but most visible feature might be, but also, without reviewing my new discoveries, I must give an exact account of them the next day. I had a bad memory; so I walked home by Charles river in a distracted state, with my two perplexities.

The cordial greeting of the professor, the next morning, was reassuring; here was a man who seemed to be quite as anxious as I that I should see for myself what he saw.

"Do you, perhaps, mean," I asked, "that the fish has symmetrical sides with paired organs?"

His thoroughly pleased "Of course, of course," repaid the wakeful hours of the previous night. After he had discoursed most happily and enthusiastically—as he always did—upon the importance of this point, I ventured to ask what I should do next.

"Oh, look at your fish," he said, and left me again to my own devices. In a little more than an hour he returned, and heard my new catalogue.

"That is good, that is good!" he repeated; "but that is not all; go on;" and so for three long days he placed that fish before my eyes, forbidding me to look at anything else, or to use any artificial aid. "Look, look, look," was his repeated injunction.

This was the best entomological lesson I ever had—a lesson whose influence has extended to the details of every subsequent study; a legacy the professor has left to me, as he has left it to many others, of inestimable value, which we could not buy, with which we cannot part.—*By a Former Pupil, in Every Saturday.*

Jeremiah Waring, who died in 1710, observed in his last sickness, "I had once a desire, with submission, to have visited two or three meetings more, observing in my last journeys how thin the elders everywhere appeared, and how religion appeared to be at a low ebb. *Yet the principle of truth must prevail;* for the Lord has promised, he will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. And though we see but little of this yet, I shall die, as several elders have before me, in the faith of it. Abraham saw but little of that large promise made to him of multiplying his seed as the stars of heaven, and as the sand upon the sea shore."—*Piety Promoted.*

For "The Friend."

Scraps of Travel.

A portion of the heated term of our summer may not be more agreeably spent, than by a look into New England. There is much there to enjoy, both in the climate, and among the people. It is charming to quit for a time the sultry walks of this city, to breathe the lighter, cool and bracing air, that comes in from her northern border.

A situation near the ocean, where the shore is picturesque and bold, as at Newport, is most delightful; where to-day we may have an exhilarating air from the sea, and to-morrow the tonic virtue in the winds that sweep outward over the pines that adorn so many of her forests. Many beautiful harbors are there, shut in from the direct effect of the ocean; locked in the numerous bays that indent the coast, and giving by its indirection, variety and a charm in the constantly changing outlook.

Her bold headlands, and border islands, some of which lift their tall heads several hundred feet above the tide, afford the grandest views of the outlying ocean.

The numerous rivers and smaller streams, that divide the bay shores, into points of land running far out into the surf, are often favored fishing grounds, and their margin, the seat of a cheerful New England village, where most of the inhabitants find employment *somehow* in the oceans companionship. The glassy smoothness of some of these charming bays, and the safe ground they offer for receiving all that is enjoyable at the sea side; their rich and varied border of forest, field and village, make them always a scene of attraction and interest.

Much has been well said of New England hospitality, and of the cheerfulness and independence generally prevalent. The comfort and neatness of New England homes are proverbial. All who have gone in that direction whether on business or pleasure, and have mingled in the social life of her people, must have noticed an element of character, not so marked with us; the exercise of original talent, and patient courage, zeal and self-reliance in its application, measuring the value of theories always by results. The manly independence, and pride of success under strong adverse circumstances, is a feature that belongs as truly to her mentality as the native pine, and granite rock, is a part of her rich, though rugged landscape. This seems not confined to any favored class, but animates the spirit, and gives courage to every intelligent member of society. It is as a life current running through the very soul of the State. The herculean labor into which most New England farmers are introduced, would seem insurmountable to those whose lot has been cast in more favored fields, but the patient husbandman of Massachusetts plods on in his struggle with an ungenerous soil, and a surface in many places nearly covered with rock. Stone fences mark the boundaries of farms, and make the subdivision into fields, many of these being much smaller than is needed, were it not to make room for more fencing, and larger deposits for the surface stone, which are in places so abundant as to occupy much of the labor of a life time to remove them. I noticed in one place where a considerable portion of a large property had been gone over, the whole surface changed, the rocks buried, depressions filled, and the low ground thoroughly drained. Many acres had been thus released and reclaimed, the boulders which had nearly covered the surface were now beyond the reach of the plough, and a large canal laid in heavy blocks of stone, obtained along its margin, afforded safe conduct to a small stream that passes through this most expensively improved property. On every hand the purse had been taxed, and ingenuity as well, to find out uses for the super-abundance of surface rock. I said to myself, why till these acres at all, when for less than it would cost to reduce a square rod to easy tillage, several acres might be paid for and prepared for the seed, in other parts of our country. But herein is the farmer's persistency shown, his settled purpose and stability also, and his contentment. Except a small number, who come upon the surface of society each year, and who are fired with the passion, and the *snare* of rapid accumulation, the people are more hopeful, self-possessed and contented, than where fewer natural hindrances lie in the path of success. How true it is, when comforts are purchased at an easy cost, they are apt to be more lightly estimated, than when obtained by patient labor and continued effort.

The mass of the people of New England enjoy a large intellectual equality; the result of a more efficient system of school education and mental training. The Public School is often the best school of the town or country district, graded and taught by able teachers, to meet the requirements of advanced pupils, as well as those receiving primary instruction. They are patronized by all, the children of the wealthy, the poor and the middle classes alike, often meet under the same roof, and receive from the same fountain a common inspiration, and many of their earliest and longest remembered lessons.

Other schools are hence not much needed, and the college is an institution sought more by a class of young men, who wish to prepare themselves for professional pursuits. This tends to make the people more homogeneous in feeling, while their tastes and business interests may differ as widely as their natural endowments are diverse. Accustomed to independence of action, they cultivate independence of thought; are less swayed by impulse, or passion, and whatever does not appeal to their understanding. A larger toleration prevails, and the broadest liberality compatible with public order; and herein many of the asperities that so often roughen the surface, and mar the beauty of society, both as to our religious connection, and our obligations to the State, find at least, a cheerful solution among the masses of New England; in a unity, whereof its distinctive individuality animated by true cordiality, may be said to be its chief element of power.

I am well satisfied they are a more simple people. They cling with fondness to old associations, and whatever may be their faults, their purpose is to rise higher, and to improve upon the best models in all they undertake. In their cultivation of the higher enjoyments of life, they have grown out of the bigotry that characterized a past generation, and have

obtained a praiseworthy influence over some of those appetites which are too often the bane of human life, and indispose it for the pursuit of any high calling. The love of wealth has not become an over-ruling passion, nor does it seek so much ostentatious display. Men and women pass more for what they really are, and for what they contribute to the moral and intellectual wealth of their surroundings. And now the question seriously arises, are these elements of prosperity and growth, a secure foundation to risk the future upon; and will any system of government, or social order, continue to merit and receive the Divine approbation, that rests its strength upon the intellectual forces alone? That if the people's delegated servants do not practically acknowledge their dependence upon the King of kings, and seek for His direction to aid them, will not the political temple they have reared be permitted to crumble, as surely as individuals are brought to naught, who continue to live in rebellion to His law in their hearts. To human wisdom it would appear, that a government that derives its power from the people, ought to strengthen with time, under such influences, moral and educational, as prevails in New England; but we are bound to confess, that the history of the human family teaches the very opposite, and that if one truth is made plain more than any other, it is, that the human mind, unenlightened and unsustained by Divine Grace, is not fitted, in an absolute sense, for the duties of self-government. It is only righteousness that truly exalteth a nation, and until the people come to this, they will not walk in His fear, but in the blindness and instability of human wisdom, and their own image and not His, will be stamped upon their works.

May the Divine Ruler cause such an outpouring of His spirit upon the world, as that the hearts of men in every relation of life, may not only acknowledge Him, as a doctrine to be taught, but as a living, operating power in the soul, by which the kingdoms of this world would become the kingdoms of our Lord, and righteousness cover the earth, as the waters do the sea.

P. B.

Philadelphia, 9th mo., 1874.

Selected.

No change has taken place in the nature and fruit of *true* religion. We are called upon to cease to do evil, and to learn to do well. Merely contending for sound doctrines does not prove that we are fruit-bearing branches of the true Vine. The letter-learned professor may do this, and zealously censure wrong opinions, and yet not produce the fruits of the Spirit. "As the branch cannot bear fruit except it abide in the Vine, no more can ye," said our Lord, "except ye abide in Me. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." And the Apostle says: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

It is matter of joy to me, whenever I behold among the dear youth, any who appear engaged to promote the dignified cause of God and the gospel of his dear Son; and as the cross is great, so doubtless, will their crown be also.—*Rebecca Hubbs.*

Selected.

THE ACORN.

Up grew the twig, with a vigor bold,
In the shape of the parent tree,
And the old oak knew that his doom was told,
When the sapling sprang so free.
Then the fierce winds came, and they raging tore
The hollow limbs away,
And the damp moss crept from the earthy floor,
Round the trunk time-worn and gray.

The young oak grew, and proudly grew,
For its roots were deep and strong,
And a shadow broad on the earth it threw,
And the sunshine lingered long
On its glossy leaf, where the flickering light
Was flung to the evening sky,
And the wild bird sought to its airy height,
And taught her young to fly.

E. Oakes Smith.

Selected.

Is it rainy, little flower?
Be glad of rain,
Too much sun would wither thee;
'T will shine again.
The clouds are very black 'tis true,
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of pain,
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun,
When clouds their perfect work have done.

Suffering of Christian Converts in Turkey.

The following letter will give a view of what Christian converts have to suffer from the Turks. It is an account of what was endured by Mustapha and his son Ali, of Marash, because of their confession of the Christian faith. The original letter was written by the son at the father's dictation, of which the following is a translation:

On May 3d (Sunday) a company of the people of Marash, some with clubs and some with swords, surrounded my house, and with abusive language said, "Come out, and we will show you what Christianity is and what Islam is." We replied, "Go and report us to the Government." They said, "We are the Government, and have come to kill you. Come out, and we'll show you what you are coming to." After thus threatening us, they scattered to their places.

The next day, an hour before sunset, we were summoned before the Government, and the Governor said, "I hear you have been to Christian worship. Why have you done so?" I replied, "Simply because I have accepted Christianity." Then the Governor said,—"Carry this fellow off," and we were taken to prison. In the prison certain rich men called me to them, and said, "We will each give you some thousands of piasters, and agree to supply any want you have, if you will come back to your old faith." This offer they made repeatedly. We replied, "We have not accepted the Gospel for gold or silver, or any such thing, but simply because we hope for salvation in this faith." Meantime all those in the prison said, "These hogs are only fit to be butchered," and they spit in our faces, and insulted us till midnight.

About an hour after midnight our hands were bound behind us, and we were driven on foot before three armed horsemen a distance of one hundred miles to a village six hours from Aleppo. There we were met by five horsemen and a regiment scribe, (an equal number of men having been sent by another Marash road.) We were brought to where the scribe was waiting, and he said, "What is this you are doing? I've never heard of such things as this. My son, these Protestants are accustomed to give each convert £10. If you have received this money give it back, and the Government will give you double. Come, give this thing up." We replied, "We cannot accept any such thing. Man does not live by money, or things of that sort, but by the word of God." The scribe again said, "I will make you a sergeant, and will keep Ali in my own service at five liras a month," (nearly £5 sterling.) "Sir," we said, "we cannot accept your offer. We receive the Gospel; we do not accept money." The scribe soon mounted his horse and left for Aleppo.

An hour after we were taken to a place called Guymeydan, just out of Aleppo. Then two of the police met us and ordered us to halt there. Two hours before sunset, two horsemen and a lieutenant came up. The officer said harshly, "Get up." We said, "Where are you going to take us?" He replied, sharply, "We're going to kill you," and then drove us on before him. On the way the officer said, "Don't persist in this. I'll give your son my horse, with 5,000 piasters. Mount him and go." We refused, and he drove us on to a village called Heylanboghasu, two hours from Aleppo. Then they put our feet in fetters and imprisoned us, under the care of five soldiers, and we were exposed to the abuse of the people of the village. The scribe of the Mufti of Aleppo came to us, and with his help my son made out a petition in which he declined to answer questions there of people coming from Aleppo, and asked to be brought before the Governor. The next day the Mufti of Aleppo brought Ali to his garden, and said, "My son, we're going to kill you. You'll be sorry for this afterward." Ali said, "Sir, I accept the will of God; do what you please." Then the Mufti said, "Bring this traitor to the Pasha." The Pasha, however, did not bring him into his presence, but ordered him to be taken back to his father.

Then we were imprisoned thirteen days; and at midnight a captain came and took off the fetters from our feet, and early in the morning they brought my wife from Marash, (the Government having seized my three other children and detained them in Marash,) and we were then mounted on animals and started off under the care of a sergeant and five soldiers. In reply to my inquiry, we were told we were going to Stamboul. Missing the Turkish steamer at Alexandretta, we were kept in prison there for eight days, and taken by Russian steamer to Stamboul.

We were imprisoned for eleven days in Stamboul, but never summoned to any examination, and then brought by Turkish steamer to Smyrna, arriving the 18th instant. We were lodged in prison till afternoon, and then summoned to the presence of the Governor, and the Vizierial order from Stamboul read to us as follows: "You are to give security that you will not set foot in your native place; that you will not leave Smyrna; that you will come here and report yourselves every week; that you will inform us whatever work you may engage in; and that you will not go an hour's distance out of Smyrna without notice given here." Certain Christian brethren brought us to the Protestant chapel, where we now reside. The mother thinks much of her three children in Marash, and says, "What

will become of them?" Thank God, we have by his grace, and by the powerful aid of our Master, girded on the spiritual armor and overcome our enemies. We beg that especial prayer be offered for us.—*Christian Advocate.*

Smyrna, June 22d, 1874.

For "The Friend."

Praise Ye the Lord.

"From the rising of the sun unto the going down of the same, the Lord's name is to be praised." In our daily walk, in dress, and address, in our communications with each other, in thought and prayer, must we praise the Lord.

"Watch and pray lest ye enter into temptation;" was a command given by our blessed Saviour. If we obey Him therein, we shall have no time to indulge in vain amusements, or to follow the frivolous fashions of the world. Our soul's salvation would be the first concern upon arising in the morning, the immediate concern through the day, and the last upon retiring for the night. And why should we set our minds upon obtaining great possessions in this world's goods, when in an instant we may be summoned to leave them all, to stand before the Judge of the whole world, and if our souls are not arrayed in the pure robes of righteousness, an eternity of misery will be presented to our view, in which we must dwell forever. Let us not forget that it is not only upright transactions between man and man, but obedience to our Lord, even in what may appear to be little things, that are needful, for an entrance into a perfect state of felicity. Not all those who cry Lord, Lord, shall enter into the kingdom of God, but those who do his will. It is not in making professions, confessions and long prayers, but in waiting for, and obeying "the still small voice," that we shall become acquainted with Him who said, "Ye in me, and I in you:" and the cross that seemed so heavy when we set out on our journey Zionwards, will grow lighter and lighter, until it will be a joy to bear it for His sake; and we shall experience His words, "My yoke is easy, and my burden is light," to be words of truth.

Then let us not be satisfied with stated times for worshipping Him, but let every thought, word and deed, praise Him; looking to Him for strength to live as He would have us live, a life of self-denial and of perfection, believing this to be attainable if our greatest desire is to that end, in accordance with the command of our Saviour to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Surely, He would not have given a command impossible for us to obey. By watching unto prayer alone can it be accomplished, and thus through strength which our Lord shall give us, we may praise him from the rising of the sun, unto the going down of the same.

H. M.

The Eucalyptus Plantations of Algeria.—A correspondent writes to the *Pall Mall Gazette* as follows:—The Eucalyptus, a tree of the myrtle family, was introduced from Australia into Algeria about eleven years ago, and flourished surprisingly. It was not, however, until within the last seven years that any extensive plantations were made. A few days since we made an excursion to visit those on the estates of M. Trottier, M. Ramel and M. Cordier.

On M. Trottier's estate at Hussein Dey, we walked under tall trees, the Eucalyptus globulus (blue gum trees), on an average fifty feet high, which seven years ago were planted with seeds not so big as a mustard seed; this particular plantation was on bad soil, and had not had very experienced care, yet the growth of the trees was marvellous. In this evergreen wood all around us were tall reddish smooth stems, with the bark hanging down in a ragged, untidy manner, for the tree sheds its bark in winter, and grey willow-like leaves were waving on flexible boughs. For about twenty-five feet the stems of the trees in the inner part of the plantation rose up with no branches at all, but on the skirts of the wood the trees sent out branches in the light and air nearly to the ground. It produces a curious impression to walk in the dim twilight of this Australian-African forest, and to think that this was also a wood of the miocene period. Beautiful is not the word I should apply to its appearance, but, in exchange for bare sun-baked earth or deadly swamps, I must say these Eucalyptic forests are most grateful, and the smell delightfully resinous, warm and gummy. The multitude of birds in the branches and their busy twitterings, added much to the pleasant impression. I measured these trees as I walked along, and found them from forty to forty-five inches in circumference, those on the borders of the wood always, of course, a few inches larger.

Many village communities in the plain have planted scores of gum trees in this neighborhood, and feel the benefit, but at present there is certainly an exaggerated manner of speaking of the Eucalyptus. It is praised as a scent, as cigars, as a medicine, as a tonic, as a throat lozenge, and above all, as a bath. Branches and leaves are put into hot water, and I am assured by those who have tried it that such baths remove rheumatic pains, neuralgia, and the debility left by the malaria incidental to the country. The flower of the Eucalyptus tribe is very like the myrtle flower; it is very full of honey, and attracts a multitude of flies and bees, and the birds naturally follow, for they find not only food but thick, warm, leafy cover in winter, and shelter from the burning sun in summer. Some species of Eucalyptus have large and very beautiful flowers.

Finally, our opinion is that the Eucalyptus tree may prove the most powerful element of civilization as yet put in force on the coast of north Africa; that in a very few years it will be self-sowing, and thus take its place as a naturalized subject, there is very little reason to doubt. This year the seed ripens plentifully on the seven-year-old trees. Thus in a few years we may see the one thing most longed for on the Barbary coast—that is, shade from the fierce sun.

Let true brotherly love continue, and kindness, affableness, and courteousness; and whatsoever is decent, comely and of a good report in the eyes of God, and the hearts of all good men, that follow after.—*G. Fox.*

How convenient does it prove, to be a *rational animal*, that knows how to find out, or invent, a plausible pretext for whatever it has an inclination to do.—*Franklin.*

For "The Friend."

An Exhortation to the Youth.

O! how hath my spirit been bowed down, my dear young friends, on our account, that we might be more faithful, double our diligence, in these perilous times; and not put from us that which is lain upon us, as being our portion in rebuilding Zion's wall. The present time only is ours, and loud is the call for laborers; for true, deep, heart-searching service; a daily digging for bread, pure and fresh from His Sanctuary; for that alone will sustain the never-dying soul.

O! that I could persuade you more and more, to come taste for yourselves, and see if obedience to the Divine will does not give that joy which is joy indeed, and peace which is lasting, and that can and does comfort when the soul is almost in despair, and ready to sink beneath the swelling tide, and all earthly pleasures are turned into sorrow. Oh then, how doth the agonizing spirit turn to its Redeemer and say, Here am I, do with me what seemeth to thee good; and we are brought into submission. Perhaps it may seem but a little thing that is required, but it is faithfulness to this little that gives us possession of more, and makes our peace true.

K.

A Frenchman on the Prospect of a French War for Revenge.—At a meeting of the general committee of the International Arbitration Association, held in Manchester, last month, M. Bouteiller, of Havre, attended, and made an interesting statement on the present tendency in France on the question of peace or war. From it the following passages are taken:—"It is generally believed in England and elsewhere, that France desires and prepares for a war of revenge. In my eyes this opinion is greatly exaggerated. Noisy voices are indeed heard from time to time crying out for retaliation, and to superficial observers such voices may appear to express the sentiments of the public at large. But one who has travelled through the country and has seen the peasants toiling to pay for the follies of their rulers, one who has visited the workshops in the large towns, cannot fail to be struck with the earnest desire for tranquillity at home and abroad that prevails among the working classes of France, which represent the great majority of the nation. I am aware that these very classes were, and are still, charged with having forced the Imperial Government into the war with Germany; and this reproach is one of the chief arguments which is used in order to prove that they still long for revenge. Recrimination in itself is useless; moreover it would be out of place in a meeting whose object is the furtherance of peace and goodwill. But facts which belong to history must be told as they really are, without fear of discrediting individuals, and so far as the last war is concerned, such facts go to prove that that crisis, instead of having been provoked by the French people, was brought upon it by dynastic fears. There were certainly at that time, among the military and literary classes of France, especially those who give the tone to the press, arrogant utterances demanding the frontier of the Rhine; but that the nation abstained from joining in the cry is clearly proved by the fact that the prefects of the departments, when reporting upon the state of public opinion respecting the contemplated declaration of war,

came to the conclusion that out of one hundred citizens seventy-four were for the maintenance of peace. This fact, which is generally unknown, was carefully concealed at that time. It has since been revealed through the papers discovered at the Tuileries on the fall of the Empire."

"As regards the present state of things, I contend that the spirit of revenge which arose out of the misfortunes of France, so far from increasing, is gradually subsiding. The peasants, as I have already stated, only ask to be allowed to cultivate their fields in peace. The workmen understand that liberty cannot be founded in their country so long as it is in danger of being stifled by the military dictators whom war, whether successful or unsuccessful, is nearly sure to produce. They begin to see that the social questions, which are becoming through all Europe the vital questions of the day, cannot be solved whilst military power reigns supreme, and military expenditure cripples public wealth and public industry by the enormous load with which it now burdens them."—*The Herald of Peace.*

Russian Isinglass.—The Russian isinglass, as it appears in commerce is made from the swimming bladder of the sturgeon, especially of the variety known as the Belouga (*Acipenser huso*). When of good quality it should be pure white, brilliant, semi-transparent, dry, and horny in texture and free from smell. It should dissolve in water heated to 90°-120° Fah., without any residue, and in cooling should produce an almost colorless jelly. This isinglass is generally prepared by boys under the supervision of older experts. The swimming bladder is first placed in the water and left there for some days, with frequent changes of the water and removal of all fatty and bloody particles. The warmer the water the more rapidly the operation is completed. The bladders are finally removed and cut longitudinally into sheets, which are exposed to the sun and air; being laid out to dry, with the outer face turned down, upon boards of linden or basswood.

The inner face is pure isinglass, which, when well dried, can be removed with care from the external lamellæ. The finer sheets thus obtained are to be placed between cloths to keep them from flies, and are then subjected to a heavy pressure so as to flatten them out and render them uniform. After this they are assorted and tied up in packets. The packets composed of the isinglass of the large sturgeon usually contain from ten to fifteen sheets, and weigh a pound and a quarter; those of the others contain twenty-five sheets, weighing a pound. Eighty of these packages are usually sewed up in a cloth bag, or sometimes inclosed in sheet lead.

The outer lamellæ of the air bladder, after the isinglass proper has been removed, also contain a considerable quantity of glue, which, when softened in water is scraped off with a knife and moulded into little tablets of about the size of a silver dollar and then dried. This form of isinglass is packed in boxes, and is less expensive than the other.

It is said that an excellent isinglass has been made from the scales of shad and herring, which are first freed from their silvery coating. This may furnish a useful hint to persons who are near some of the great fishery establishments of the country; that of Alexandria, Virginia, for instance, where hundreds of thousands of shad are scaled and salted every year.—*Late Paper.*

"Poor human wisdom is often baffled in the paths it marks out for itself. The hand of God hedges up the way, and we turn aside and wonder. Let us try simply to *trust* our Father, and walk in the way of His commandment, then shall we never go astray."

THE FRIEND.

NINTH MONTH 19, 1874.

There has been, of latter years, a growing looseness in the people of Philadelphia, as well as of many other parts of our country, as to the observance of the First-day of the week, as a time specially set apart for religious purposes. This is evidenced by the opening on that day, one after another, of places of resort, such as the Mercantile Library, the Library of the Franklin Institute, and the Zoological Garden, in the Park; by the continued frequenting of lager beer and other drinking saloons, and by the publication and sale of newspapers, especially designed to be read on that day of the week.

Many causes have conspired to produce this effect. One of these we believe, to be the spread in our midst of materialistic sentiments among scientific men, who endeavor to explain all the phenomena of our spiritual nature, as mere motions of matter, and thus practically reject all religion. In regard to such, it is still true; that the natural man receiveth not the things of God, "neither can he know them, because they are spiritually discerned."

The large influx of immigrants from the continent of Europe, has tended in the same direction. In those countries, even among professors of religion, it is considered proper to spend such parts of the day as are not specially set apart for religious services, in social visiting, amusements, and other similar employments. Those who have been trained up with such views, in removing to a new home bring their former feelings and practices with them.

But independently of a lowered tone of religious feeling in the community, there is probably some reaction of the public mind against that mistaken view, which attributed an intrinsic holiness to the day itself; a view inconsistent with the spiritual nature of the Christian religion, and not warranted by the precepts of our Saviour and his apostles. The doctrine of the Society of Friends on this subject, is thus expressed by Robert Barclay:

"We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the first day of the week is the anti type thereof, or the true Christian Sabbath; which; with Calvin, we believe to have a more spiritual sense; and therefore, we know no moral obligation by the fourth command, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together, to wait upon God; and that secondly, it is fit at some times they be freed from other outward affairs; and that thirdly, reason and equity doth allow, that servants and beasts have some time allowed them to be eased from their continual labor; and that fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the Scriptures for another reason."

While Friends have been thus careful to place the obligation of observing the First day of the week on its true grounds; they have ever realized the importance of spending the time in the attendance of religious meetings, in quiet thought, in reading the Scriptures and other good books, and in such other ways as might tend to strengthen and establish their religious feelings. The pursuits of business, and the ordinary employments of life, are apt to prove so absorbing in their character, that the frequent recurrence of a time like this, in which they need not so much as be named among us, and in which our thoughts may rightly be turned from them, has been found eminently refreshing and serviceable by many serious minds. The good results which have flowed from its observance, prove that Friends, and others, have not been mistaken in believing they were *divinely led*, so to use one day in seven for other purposes than the outward concerns of life.

Those who have thus tasted of its benefits, cannot but regret that it should be converted into a day to be used for common social visiting, excursions into the country, or other forms of amusement, or for the ordinary business avocations. The usual argument, that if comparatively innocent places of amusement are not provided, multitudes would spend the time in a more objectionable way, we believe is fallacious. It is quite as likely to be the case, that those who would otherwise spend it more religiously, may be induced to visit such places, and thus misapply time which would have been more profitable employed.

We have received a letter from one of our subscribers, expressing a desire that a much larger portion of the columns of "The Friend" should be devoted to religious matter, and the reprinting of the works of our early members. While we desire to respect the wishes of all honestly concerned Friends, as we believe the author of the letter to be, it must be borne in mind, that one of the objects which those had in view who originated this paper, was the providing of suitable literary matter for the families of Friends, in connection with such religious extracts and essays, as might increase their attachment to the principles of their profession; and free from the objectionable reading so generally found in other periodicals. This object has never been lost sight of. We may have erred as to the relative space given to the different departments of the paper, but we would remind the Friend who wrote to us, that those who conduct a paper must be governed, in some degree, by the materials at their disposal.

Our correspondents do not always keep us equally well supplied with religious articles, and the filling our columns with extracts taken at random from the approved writings of the Society, would not be so likely to be useful, as when the selections are the result of some pointing of duty, or sense of their being applicable to the needs of our readers.

SUMMARY OF EVENTS.

FOREIGN.—Telegraphic communication with Europe was suspended from the morning of the 8th to that of the 9th inst., a period of more than 24 hours. The French cable was interrupted between Duxbury and St. Pierre, and the lines in Cape Breton, gave out at the same time. The Anglo-American cable resumed operations at 8.30 A. M., the 9th inst. It is conjectured that the interruption was caused by the movements of an iceberg.

According to a parliamentary return just issued, the total number of parliamentary electors in the United Kingdom, on the register, is 2,764,285, of these 2,245,108 reside in England and Wales, 280,308 in Scotland, and 238,869 in Ireland.

On the 11th inst. a collision occurred on the Great Eastern Railway, near Norwich, England, by which the trains were wrecked. Twenty persons were killed instantly and fifty others wounded, many of them fatally.

The recent agreement of the Atlantic steamship companies at Liverpool, for a uniform rate of steerage passage, was quickly broken, some of the lines having withdrawn from the arrangement, and steerage passengers are now taken on part of the slow lines at three guineas.

The Spanish steamship Tomas and Anchor line steamer Alexandria, came in collision in the Mersey, the 9th inst. The latter was sunk and the Tomas badly damaged.

The ship Euxine, while on a voyage from Shields for Aden, took fire and was destroyed. Twenty-one members of the crew, who escaped in two boats, have arrived at St. Helena, after a perilous voyage of over 1100 miles, during which neither boat saw the other. The third boat, containing the remainder of the crew, has not yet been heard from.

A strike of the cotton operators at Bolton, which for some time past was thought likely to occur, commenced on the 12th instant. The strike stops 74 mills, which employed 13,000 hands. Forty-eight mills, employing 7,000 hands, continue operations. Subscriptions for the strikers have been opened by the trades unions throughout the manufacturing districts.

According to the returns of the British Board of Trade, for the first half of the present year, the exports to the United States, were £11,987,734, as against £15,631,589, for the corresponding period last year, a reduction of nearly twenty-five per cent.

Liverpool, 9th mo. 14th. Uplands cotton 8*d.*; Orleans 8¼*d.*

The old Catholic Congress at Frieburg closed with a public sitting, at which over 5000 persons were present.

A Berlin despatch says: It is reported that an order will soon be issued expelling from Prussia all foreign priests, monks and nuns.

The Carlists recently fired on a train of cars in which they believed that the Austrian and German ambassadors were passengers. Only two persons were killed.

A Geneva dispatch of the 11th says: "The international Law Association, which has been in session here this week, closed its proceedings to-day with a public meeting, at which over 3000 persons were present. D. D. Field, of New York, made a speech explaining the objects of the session, which, he said, were to obviate the necessity of war. Henry Richard and Père Hyacin the also addressed the meeting.

An ambassador from Japan has arrived at Shanghai, China. It is generally considered that a pacific solution of the difficulties with regard to Formosa will be effected. It is reported that the question will be submitted for arbitration to the President of the United States or the King of Italy.

Guizot, the eminent statesman and author, died at his residence in Paris, the 13th instant, aged 87 years. He expressed a desire that his funeral should be private and uncremonious.

A Madrid dispatch states that the German and Austrian ministers had been received by President Serrano, and presented their credentials simultaneously, in accordance with the instructions of their governments. The German minister said that the Emperor William, in recognizing the executive power of Spain, was moved by a desire to contribute to the restoration of peace in that country, and hoped that President Serrano would succeed in maintaining order by conservative measures.

It is stated that 3000 troops will leave Cadiz for Cuba about the end of the present month, and 5000 more in the 10th month.

The voting on the 13th inst., in the Department of Maine et Loire, to fill a vacancy in the French Assembly, has resulted in no election. De Maile, the republican candidate, received 45,000 votes, Bruces, government, 26,000, and Berger, Bonapartist, 25,000. A second ballot is ordered for the 27th instant.

UNITED STATES.—The interments in Philadelphia last week numbered 307, including 133 children under two years of age.

The assessors for the City of Philadelphia have completed their enumeration of the male taxable inhabitants, and find the number at this time is 166,521. The largest number entitled to vote in any ward is 12,765 in the 19th ward, and the smallest 2720, is in the 6th ward.

Since General Custer's exploration of the Black Hills country, many applications have been made at Washington on behalf of companies or individuals wishing to go there. As the region in question is a part of the territory reserved by the Sioux Indians, the Department of the Interior has announced officially that all applications for permission to visit it will be denied, until Congress has taken some further action in the matter.

From a late number of the Liverpool Cotton Brokers Association, it appears that on the 20th ult., American "middling upland" cotton sold at 8¼*d.* per pound, and the highest priced India cotton 5⅞*d.* per pound, the difference in price being 2⅜*d.* a pound in favor of American cotton. Notwithstanding the low price of India cotton, the consumption of the manufacturers still consists mainly of that procured from the United States.

The affairs of the Pennsylvania Railroad have been fully and carefully investigated by the committee appointed for that purpose some months since. It appears from the report of that committee that the capital stock amounts to $68,144,475, the bonded debt and liabilities of every kind to $59,416,373, making $127,560,848. The assets of the company are valued by the committee at $178,371,778, which is $50,810,930 more than the stock and debts.

The Markets, &c.—The following were the quotations on the 14th inst. *New York.*—American gold 109½. U. S. 6's 1881, registered, 117¼; do. coupon, 117¾; do. 1868, registered, 116; coupon, 116¾; do. 5 per cents. 111 a 112. Superfine flour, $4.50 a $5; State extra, $5 a $5.40; finer brands, $5.50 a $10.50. White Michigan wheat $1.35 a $1.39; red western. $1.24 a $1.25; No. 2 Chicago Spring, $1.18; No. 3 do. $1.14 a $1.15. Oats 64 a 66½ cts. Jersey rye, 95 cts. Western mixed corn, 96 a 97 cts. *Philadelphia.*—Cotton 17 a 17½ for middling uplands and New Orleans. Superfine flour, $3.50 a $4.00; extra, $4 a $5.25; finer brands, $5.50 a $8.75. White wheat $1.38 a $1.40; red $1.23 a $ 1.25. Rye 97 a $1.00. Yellow corn, 95 cts. Oats, 63 a 67 cts. Smoked hams, 15 a 16 cts. Lard 14½ a 15 cts. Clover seed 10½ a 11 cts. The cattle market was dull and prices lower. Receipts of beef cattle 4100 head, which sold within a range of 3½ a 7½ cts. per lb. gross, the latter being the price for choice. About 14,000 sheep sold at 4 a 6 cts. per lb. gross, and 5000 hogs at $11 a $12 per 100 lb. net. *Chicago.*—Spring extra flour $4.60 a $4.88. No. 1 Spring wheat, $1.04. No. 2 do. 98 cts.; No. 3 do. 94 cts. No. 2 corn, 75 a 76 cts. No. 2 oats, 48 cts. No. 2 Spring barley, 96 cts. *Baltimore.*—Amber wheat, $1.33 a $1.35; Maryland red, $1.20 a $1.30; Western red, $1.25. Yellow corn, 93 cts. Oats, 60 a 62 cts. *Cincinnati.*—Family flour $5.30 a 5.50. White wheat, $1.14 a $1.18; red, $1.05 a $1.10. Corn, 80 a 83 cts. Oats, 48 a 53 cts.

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Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

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THE FRIEND.

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For "The Friend."

John Finch Marsh.

(Continued from page 34.)

Extracts from diary.

"Whitechapel, 10th mo., 1816.

Some account of a short visit to Southampton and the Isle of Wight.

Early on Third-day morning, 17th of 9th mo., 1816, left London by coach for Southampton, and arrived there about six o'clock. Lodged at the George Inn. I have good reason to remember that evening, both before and after retiring to bed, it being a season of divine favor, my soul tasted of the goodness of the Lord, and under an humbling sense thereof was sweetly bowed in supplication. Slept comfortably, and awoke in the morning much refreshed; walked a little before breakfast. At eleven went to meeting, sat with a very small company, and expressed a little by way of encouragement. Here I met with John Barclay, who kindly engaged to meet me in the afternoon at W. W.'s, at whose house I dined, to walk with me. I was pleased with his company, and presently found him an amiable, interesting companion; his mind evidently appears impressed with much seriousness, a seriousness accompanied with a solemn sweetness. I esteem it a privilege my lot was cast so as to meet with him. He has been much the pleasant companion of my thoughts since my return; my heart has rejoiced on his account, and been comforted in the belief that he is bowing with fear and humility under the forming hand of the Lord. My heart longs for his encouragement, and that he may continue to be preserved in a watchful, humble frame, that so none of the many hindering, hurtful things that are in the world may be permitted in any degree to obstruct his progress in that path in which I believe the feet of his mind are sweetly turned. Oh! how delightful and encouraging in passing along to meet with those young in years concerned to remember their Creator in the days of their youth. My heart, yea all that is within me, is at times made to rejoice over such as these, and tenderly and affectionately desires their encouragement and growth in the Truth.

May I be so preserved on the watch as to omit no opportunity of doing what my hands find to do, and endeavoring to encourage and strengthen the minds of these preciously-visited, exercised little ones, according to that ability which may be given. The mind thus engaged, if careful not to move beyond present ability, if careful to attend to right feeling, need not be afraid, while thus preserved in the simplicity and humility, of expressing anything that would be likely to bring forth anything like unripe fruit, or an untimely birth; but would, I believe, if faithful in attending to the pointings of Truth in the inward parts, be made instrumental in different and many ways, to gather the children and people—to strengthen the brethren and sisters.

We spent the remaining part of the day pleasantly; went to Netley Abbey to see those ancient and interesting ruins; the scenery of country and water from the spot and about Southampton exceeding beautiful. Got back in the evening in time to meet our young friend Edmund Janson, who had been on a visit at J. S.'s at Shaftesbury, and agreeable to appointment met me here in order to accompany me to the island. We supped at W. W.'s.

19th. After breakfast our young friend J. B. met us and accompanied us to Netley Abbey; spent the morning pleasantly together, stopped at a neat, quiet house on our return, and, taking a light meal, got back in time for the packet, when, parting with dear J. B., went on board between three and four, and after a pleasant sail with agreeable company, landed at Cowes about six, took some tea, and walked to Newport in the dark.

[Here follows an account of their brief walking excursion on the island, and of his return to Whitechapel on the 23rd.

It is to be regretted that nothing more than a few scattered memorandums can be found during the interesting period of his early life, so that there appears to be no record concerning the happy event of his marriage, which took place in the year 1819.]

1821, 12th mo., 1st. After reading the 6th chapter of Daniel in the morning, this language seemed pleasantly impressed on my mind—'The same Lord over all is rich unto all that call upon Him.' In the afternoon had a short time of retirement in my chamber.

1823, 1st mo. 1st. Last evening, at the close of an eventful year, my mind favored with the overshadowing of good; and to day the secret breathing of it hath been that the words of my mouth and the meditation of my heart may be more acceptable in the Divine sight for the future than of late they have been.

[Near the close of a long visit to relatives at Warwick, he mentions,]

1831, 11th mo. 27th. We attended Warwick meeting morning and afternoon. My dear wife and self appeared in testimony in the morning. In the afternoon broke up meeting too soon, which was a cause of much uneasiness to my poor mind the remainder of the evening, &c., having reason to believe that my dear Hannah was not quite clear of some in that little company, and came away burdened. Oh! what sorrow and regret I felt!

1839, 2nd mo. 9th. [Being on a visit at Rochester] I called on a medical man, having felt my mind secretly attracted towards him in love; I found him at home. We had a sweet little time together, much to my satisfaction, and I trust to our mutual comfort and strengthening. I believe him to be a valuable character, one whose mind has often been previously visited, humbled and contrited, under a sense of the goodness and mercy of the Lord towards him, and which I believe has followed him from his youth up, and continues to follow him. May he be preserved humble and watchful! O the preciousness of the love of our Heavenly Father, shed abroad in the hearts of the children of men!

7th mo. 24th. I attended the interment of the remains of dear Eliza Bell, of Croydon. Her dear bereaved husband seemed preserved in much calmness, and was strengthened to express a few words sweetly at the grave side. There were several communications in the meeting, and some supplications. I am of the mind, that more silence, and fewer words would have been more profitable and edifying. I incline to think if there was more inwardness and watchfulness, that there would be less of the feeling of excitement experienced by those who may at times have to minister, that it is to be feared, is often the case on such occasions.

[Whilst holding a minute, liberating both my parents for service in Croydon, during which time they had nearly 50 sittings with Friends, also sittings in nearly 60 families not Friends.]

1840, 1st mo. 26th, First-day. Very poor, and stripped of the feeling of good, and of any qualification or fitness for the important engagement in prospect [among our neighbors]. P. B., R. B., H. D., and Brother S. H. L. took tea with us, they being appointed by the monthly meeting to confer with and assist us in making the way for our visits. After tea we had a comfortable, strengthening and encouraging time together. R. B. appeared in supplication."

"29th. We are proceeding, I trust, safely and peacefully in our engagement; oftentimes comforted with a feeling of sweet fellowship of spirit in the company of the humble in heart, in our visits. And I think I may acknowledge that gratitude has often been the covering of our minds for the help which has from time to time been afforded to our own humbling admiration, so that we are abundantly compensated for the humiliating and proving seasons we are often introduced into.

3rd mo. 15th, First-day. Felt something towards an individual who attended our meeting in the afternoon (not in membership with us), at the close of which I found it safest for me to seek an opportunity with him, which I did by walking a little way with him, much

to the peace of my own mind, and I believe to the comfort of his. He parted sweetly from me, expressing the desire the Lord might be with me. He was at meeting also in the morning. I think his words were, "The Lord be with thee."

Myself and wife attended the marriage of —— and ——. We dined at the house; a large company. The want of simplicity at the dinner table, as also in the appearance of some as respects dress, was affecting to witness. Oh the sorrowful departure in this our day, in so many ways, from the simplicity which the Truth leads into, and would lead into, was there but an individual faithfulness in yielding to the dictates thereof—its pure teaching and guiding.

I attended the marriage of —— and ——, and appeared in testimony. On going into the room afterwards to speak with the bride and bridegroom, &c., I was concerned to see such a display of flowers, so many having a nosegay in their hands. Alas! how many deviations there are in the present day from the simplicity which the Truth would lead all into, was there but a willingness to yield to its simple leadings and guidings. No one perhaps can enjoy the sight of flowers more than myself, and I believe it an allowable pleasure for us all; but the display of them on this occasion, and in this way, does not feel comfortable to me, neither do I thing it right. Also it appears the practice of many Friends now-a-days to ornament their dishes brought to table, with flowers, which does not appear to me consistent in us so to do."

(To be continued.)

For "The Friend."

Indian Affairs.

(Continued from page 34.)

By Thos. Cloud, of the Seminoles.

"The Seminoles are still making commendable improvement in the advancement of every thing that tends to a higher degree of civilization. During the past year they have built two churches, and one school room in connection with one of the churches, of stone; have enlarged their farms, set out many orchards, and new buildings are seen going up in all parts of the nation. This year there will be many more acres put under cultivation than formerly. There are five district schools in operation. They have not been as well attended as formerly, arising from differences between the agent and the people, in not employing teachers satisfactory to the people, but there is a proposed change of the system, which if carried out will give the control of the schools to the people themselves, and their interest will be awakened in them, and we hope for better results. The mission school heretofore in operation, is closed, and has been for more than a year, and will from what we learn, be discontinued, but there will probably be a boarding school established by the Seminoles of a higher grade than heretofore.

The Seminoles have under cultivation about 10,000 acres; they raised, according to the last census, 200,000 bushels of corn, 6,000 of potatoes, 200 of rice, and annually put up 1,000 tons of hay; they have 3,000 head of horses, 15,000 head of cattle, and 30,000 head of hogs, are introducing improved stock of all kinds, and the best of agricultural implements. The population of the nation in October last was 2,500, and they are increasing in numbers."

By L. Flint, of the Eastern Shawnees.

"Most of you are aware of the fact that the Eastern Shawnees and five other small tribes are located in the northeast corner of our Territory, bounded on two sides by the States of Kansas and Missouri, and on the other two sides by the Cherokee Nation. These States, as well as the Cherokee Nation, have laws to prevent the commission of crimes, while we, the Eastern Shawnees, have no written laws of any kind; and the fact that we get along so peaceably among ourselves, as well as with others, has always seemed strange. But we might account for it in this way: Now the Shawnees, while they are but few, entertain great respect and veneration for their chiefs, so much so that his word is to the Shawnees very much as written laws are to other nations. Besides this, it is made his principal duty to call the people together from time to time, and to advise and encourage them to be industrious, honest, kind, and loving toward all men."

By E. H. Black, of the Confederated Peorias, &c.

"Mr. President, Friends and Brothers: In accordance with a resolution adopted at the present session of the General Council, I have to say that the condition of the Confederate Peorias, &c., is very good at present. As an agricultural people they are very successful. They are industrious, striving hard every year to raise all the grain and vegetables they can for home consumption, and in most cases very successful; they have every year enough, and surplus grain to sell. They take a great interest in this branch of industry, more than any other, because of the profits to be derived from that source.

And they are not neglectful of raising stock. They have introduced some fine breeds of cattle, horses and hogs, which they take pride in raising.

They have greatly interested themselves in setting out fruit trees of every description on their farms, and it is to be hoped that in a few years they will have good orchards and fruit in abundance. They have not fallen back in the least, in their industrial pursuits, ever since their removal to this Territory, but have been improving every year. They live in log and frame houses, neatly built, have good barns and pastures for their stock, and the farming implements used are of the latest improvements.

The Peorias have had one good school in successful operation, but parents moving to different sections of the reserve, away from the neighborhood school house, the pupils have been reduced to a small number, and on that account the school has been suspended for some time, but only until a boarding school can be located near the central point of the settlements, so that all the children can be accommodated; the school will then go on as usual. But still our Sunday school is in operation, where men, women and children spend their time for a few hours in this religious exercise every Sunday, and it is doing much good amongst old and young.

The Peorias are a quiet and peaceable people, living in peace with all the neighboring tribes and the whites."

By John W. Greyeyes, of the Wyandotts.

"The Wyandott tribe are situated at the head of Grand river, owning there twenty thousand acres of land, purchased for them by the government of the United States, from the Seneca tribe in A. D. 1867. This country is well adapted to raising grains of various sorts, and the people are endeavoring to open out farms, building houses, &c. The dry season of the last year was to their disadvantage in raising enough to supply fully their wants, but at the present many have sown wheat, which is now growing and very promising. Many have, in the last year, put out orchards, and are putting out more this spring. The Wyandotts have for many years abandoned the hunting of game for their living. Many of them are now well experienced farmers, and are in the position that by continuing their industry they will in a year or two be again comfortably fixed with homes. They have horses, cattle, hogs, and other stock sufficient to start for well to do. They have opened in cultivation, about six hundred acres in all; their number of acres in improvements runs from three to forty acres; and in every thing the indications are favorable to our people for improvement in their present condition. And as there are prospects for receiving more money from the government, when so done, this will enable many to enlarge these comforts. On last fall they erected a fine church building for the Methodist denomination, to which some fifty or sixty members belong, who have preaching on every Sabbath day. In the Wyandott reserve there is instituted one mission school specially for the benefit of the Wyandott, Shawnee and Seneca children, which is carried on by the Friends or Quakers, and, I believe, assisted by government, and at this school there are about eighty scholars attending, and averaging in the year around an attendance of about fifty."

By Francis King, of the Ottawas.

"It is now five years since we settled on our present reserve, and considering the shortness of the time, we are in a prosperous condition. Upon our arrival here we went about planting orchards of the choicest fruits to be had, and this spring the prospects for fruit are promising. We have heretofore had to pay out a great deal of money for flour, but last autumn we sowed about one hundred acres of wheat, which now promises well, and which we think will be the means of saving to us considerable money.

With these facts in view, we have reason to believe that next fall and winter our home comforts will be very sensibly enhanced. As regards our interest in stock raising, I may say we spare no pains in improving our stock, but more particularly cattle and hogs. The implements of agriculture used are of the latest patents. The moral character of our people has improved greatly, but more particularly during the last year. The Ottawas are strictly temperate in their habits, abstaining from all intoxicating drinks. We labor hard through the week, and on Sundays attend our place of worship, where we invoke Divine aid in our improvement spiritually as well as temporally. We have one mission school in successful operation, satisfactory to all, and where the children are not only taught the rudiments of an English education, but also the doctrines of religion. Sunday school is also taught regularly, which is no less a source of great good. In this connection I can say the Ottawas have the Bible and hymns translated into their own language, which they read and understand."

By Wacamo, of the Sacs and Foxes.

"About four years ago we visited and examined some lands in this Territory in company with three commissioners. They showed us the country, marked it off, showed us the lines, and told us this was ours. We came, occupied it, and commenced work, when in a short time we were told we were on Muscogee soil. This caused many of us to remove and commence anew a second time; but now, for the first time in many years, we are feeling as if we were at home again. We've commenced farms and homes, and are pushing ahead as fast as we can every year. We have a very good and commodious school house built of bricks. In our last treaty $10,000 were set apart for the purpose of building this house, which fact will give you some idea of this school house. We appropriate annually $5,000 for the support of the school. We have a national saw and grist mill, and have commenced to build log houses, something we have never done before. When we first procured our mill it was operated by white men, but now it is operated by our half-breed and full-blood Indians. We also have a blacksmith who is a half-breed Indian, and who does all our blacksmithing. The number of acres in cultivation I do not know. There is fifty acres of corn at the school, ten acres of oats, and ten acres of wheat, all looking promising, and most of which was planted and is being tended in part by the pupils in school. The number of stock in the tribe I do not know; nearly all have horses, hogs and cattle. There has been five hundred fruit trees planted this year, each family planting from ten to fifteen. We have always respected the advice of our great father, and indeed will hear good advice from any body."

By Black Beaver, of the Delawares.

"Mr. President: Long years ago the Delawares were acknowledged the oldest in the brotherhood of tribes, and I am therefore pleased to meet and talk with so many whom I regard as grandchildren. The Delawares have melted away to but a few souls, probably seventy on the Washita—the remainder having confederated with the Cherokees. This remnant of a once proud tribe, are endeavoring, like others, to learn the art of the culture of the soil, but heretofore a great hindrance has been lack of implements. A year ago each family planted a few peach trees, while during the present season some have planted apples, pears and cherries. I planted one hundred fruit trees this season, I also planted one hundred and two acres of oats and one hundred and twenty-five acres of corn before starting to this session of the Council. I suppose the entire number of acres in cultivation is about five hundred and fifty. We have six children in school. My people are mostly young men, so we have not many children. They are remarkably quiet, molest no one, but attend only to their own affairs. They *fear* to do wrong, and desire only that which is right. This is all I have to say."

(To be continued.)

The world expects more from Friends, than from other people, because you profess more. Therefore you should be more just than others in your words and dealings; more righteous, holy and pure in your lives and conversations; so that your lives and conversations may preach.—*Epistle of Geo. Fox to Friends*, 1679.

Selected.

Light to the Blind.

Many who are suffering from severe affliction of the eyes will remember the sorrow with which they learned of the death of the famous Graefe, of Berlin, who, though a young man at the time of his demise a few years ago, had gained a world-wide reputation in his specialty. It would seem that his mantle has fallen on another of the same name—a cousin—who is rapidly becoming known in the medical world of Germany as the "second Graefe." And in a period when affections of the eye are so common, we believe a short account of this rising benefactor of his race will be acceptable.

Alfred Graefe, born in 1830, and now proprietor of an extensive eye-infirmary in the old University town of Halle, in Saxony, was for a time the diligent pupil, and then the zealous assistant, of his cousin in the far-famed "Eye Clinic" of Berlin. In this position he became a skilful and confident operator, and distinguished himself to such an extent among German oculists that on the sudden death of his chief he was generally regarded as the legitimate successor to the place of this cousin and namesake. In the meantime, however, he had acquired a reputation which gained for him the chair of ophthalmic surgery in the University of Halle, where he had become quite distinguished for successful operations for the removal of cataracts from the eye. He preferred, therefore, to remain in Halle, where he soon founded an institution for treatment of the eye on the model of the one where he had earned his fame in Berlin.

This institution of Graefe is rapidly becoming the Mecca of those whose sight is threatened, and twice he has already been obliged to enlarge his accommodations for the numerous patients whose afflictions are so sensitive and delicate as to require them to be in his private hospital, or "Eye Clinic," as the Germans prefer to call it. The actual labor and practical activity of the man is marvellous. Besides his regular practice and the lectures in the University, the traditional midnight lamp finds him working at the manuscript of his numerous articles on his specialty in the medical journals; and he even finds time to write in a popular vein for the benefit of the people at large, a great many of whom in Germany suffer from affections of the eye, brought on, it is now believed, by injudicious use of the organ in the public schools.

The actual extent of his practical labors may be judged from the statistics. He is famous for the removal of cataracts, of which during the past year he has treated about one hundred and fifty due to old age, and two hundred from the ordinary causes, to say nothing of the many for strabismus, or squinting. He counted twelve hundred important operations last year, and treated, in all, about four thousand cases. During his hours of consultation and operation—from nine till one—his house is besieged by a suffering crowd with bandaged eyes, and while his waiting-rooms are crowded, a line of carriages is standing before his door. The most affecting sight among his visitors, are the many children of tender age brought by parents whose hearts anxiously beat for their little ones, and frequently suffer the keenest pangs to learn the danger of the malady and probable loss of sight for life.

Before beginning this daily duty Graefe visits some sixty patients in his clinic, and generally sees them again about six o'clock in the evening. It is needless to say that this terrible strain frequently so exhausts him that he returns to his domestic fireside entirely worn out, and then his favorite relaxation is found on the back of his horse, which bears him to the friendly surroundings of the old city and the beneficent charms of quiet nature along the stream and in the forest.

A few words may be acceptable in regard to the nature of an operation which the writer of this article now remembers but too vividly as the terror of his childhood during a trying affliction, but which now, thanks to such noble men as Graefe, is robbed of half its agony, if not, indeed, of almost all. The days of tedious operations or removal by vitriol are past; the work is now done so quickly, and often painlessly, that the suffering is almost entirely in the anticipation, so that chloroform is only used for those who cannot trust to the steadiness of their nerves. The object of the operation is to remove a turbid and opaque lens from the axis of light, that this may again reach the retina and bear the image of external objects. This lens is either to be entirely removed from the eye, or to be so handled that it may be absorbed. The operation now generally consists of a perforation of the cornea, which makes the total removal of the opaque lens possible.

The incision of a skilful operator seldom lasts more than thirty seconds, and gives no more pain than the cut of an ordinary razor; the removal of the lens is effected by a careful pressure, and is not very painful. The test is then made, and the patient is delighted to find after a successful operation, that he can count the fingers that have performed it. This, however, must last but for a moment, as the eye must be protected from the light while in the process of natural healing, which may be accomplished in four or five days. But during this period the greatest care is necessary, for the slightest pressure may cause the water which nature supplies for a new lens to be exuded, in which case the sight is nearly always irreparably lost. The patient must therefore lie quietly on the back, and neither speak, nor cough, nor sneeze, medical appliances aiding to suppress this latter. Even in sleep it is not well to leave the patient alone, for a careless rubbing of the itching eye destroys the sight forever.

When the wound is healed, the eye requires great care and the use of so-called cataract-glasses for some time, until it is completely restored. But the world is indebted to such men as Graefe for modern improvements in the delicate operation which now makes success the rule and failure the exception.—*W. Wells.*

Skimming the Seine.—Of all the things in the world which appear utterly worthless are soap-suds. Mr. Simmonds takes a different view. He tells us that "soap-suds as a stimulant of vegetable life cannot be too highly appreciated." We cannot go into his arguments on the great value of soap-suds, and it is sufficient to say that when poured out as a manure they are of prodigious efficacy. The French who are up to everything in the chemical line, have taken a proper view of the value of soap-suds. Whether from pri-

vate dwellings in Paris, or from the barges of the blanchisseuses, the Seine must have a good deal of soap floating about in a wasteful kind of way, to say nothing of the greasy pollution from dead dogs and cats. There was a fortune, if properly looked after. An enterprising firm, fortified by the authority of the prefect, determined to begin a system of skimming the Seine. You would imagine it was a nonsensical idea. Quite a mistake. By uniting the skimmings of the river with the offal from hospitals, the firm is able by the aid of chemistry, steam and cookery, to fatten 3,000 pigs, and to produce annually 500,000 pounds of soap. Let England touch that if it can. Can any one mention a town in Great Britain where the most valuable products are not senselessly floated off down the gutters and sewers, never more to be of use to human beings?—*Chambers' Journal.*

A happy Old Age.—A fine old man, only mellowed by time, only made charitable by hard experiences, with the harvest of a wise career garnered all about him, with the love which he has won now a light to his eyes and a guide to his feet, with the respect which without command is cheerfully yielded, with his heart halved between heaven and earth, between those who remain and those who have gone before, sweeter and more lovable for his simplicity and partial helplessness, affection's pensioner, love's creditor, with a rich estate in the tender gratitude of all about him—such an old man, an ancestor still abiding, a founder who may contemplate the actual, fair extension of his line, is such a consummation of life's best and most honorable purposes that gallant youth, even in its morning arrogance, may well study it and seek in turn to win it. Even in this world we reap that which we have sown. The ruin and the desolation may be consummate at noonday, just as the average life of man, which should probably be a century, is hardly a third of it. Old age need not bring with it that for which we fear it—loneliness, ennui, peevishness, the general absence of all that makes an abiding here desirable, but the precaution against such weary doom must begin with the morning, out of which will come the evening issues. Nobody who is wise forgets to make provision for material wants which will survive the arm's strength and the mind's cunning; why may we not educate head and heart in habits which will survive much decay and operate by their own inherent force, even after our will has grown feeble and our judgment untrustworthy? Though we may seem to go on by a kind of mechanical momentum, yet the credit of it as well as the benefit of it will be ours, since it will have had its origin in our own wise provision and forethought. —*N. Y. Tribune.*

It is a circumstance worthy of observation, that the discipline of our Society can never be faithfully administered, where the peculiar testimonies are not maintained. A neglect of any one of these testimonies, whether it be as regards plainness in dress, address, or manner of living; the known scruples of Friends against wars, oaths, a hireling ministry, moderation in trade and business, or the due attendance of our meetings for Divine worship, necessarily disqualifies a person for laboring to reclaim those who may have violated the rules of the Society in other particulars. Hence it becomes highly important, that all those who are actively engaged in the affairs of the church, should exercise a watchful care over their own conduct and that of their families, that as far as lies in their power, no occasion of reproach may be brought upon the high profession we make of being the self-denying followers of Jesus Christ. And as we believe the discipline to have been instituted in the wisdom, and under the guidance of the Holy Spirit, and founded upon the restoring love of the gospel, so nothing short of the influence of a degree of the same divine Spirit, can qualify for duly administering it.

Thomas Story, at a meeting held at Fairfield, Connecticut, in the year 1702, spoke after this manner: That no name of distinction or contempt, among men, of their own inventing, through ignorance or envy, would stand any of us in stead at the last day; nothing would do then but the name, virtue and power of the Lord of life, the Lord Jesus Christ, the quickening spirit, and to have life eternal by Him: that we shall not be asked in that day, whether we had been named or called, Papists, Episcopalians, Presbyterians, Independents, Baptists, Quakers, or by any other name of that kind; but, "What have been thy thoughts, words and deeds in life? How hast thou lived? Hast thou done unto all men as thou wouldst they should have done unto thee."

We should cherish that state of mind in which we may be best prepared to perceive the warnings, and checks of God's Holy Spirit. What should we do without them? We ought to watch that we may never do any thing, or go anywhere, that may have the effect of robbing us of tenderness of spirit, or blind our sensibilities to this influence. If this sense were duly cherished by our young Friends, they would not be found at places of diversion. Limits, as to recreation and amusement, are to be known by attending to the reproofs of the Spirit. The religion of the cross of Christ is not intended to rob us of the true happiness of life, but blessed is the man who feels that God Almighty does set bounds to our amusements.

There is no other name by which any of us can be saved, but Jesus Christ. Let us labor to get into his name, for he hath promised, that where two or three are gathered together in his name, he will be in the midst of them. And he will make his promise good unto all them that are truly concerned to labor to get through all the opposition that stands in their way, that so they may get into the name, spirit and power of Christ, and witness him to be as a place of broad rivers unto them.—*Mary Lamley.*

"When the rays of this world's prosperity are around us, and there are no clouds of earthly sorrow to mar our earthly enjoyments, we may feel secure in them and be tempted to take up our rest in temporal gratifications, but, we should remember that it has been recorded in Holy Writ, that in this world we have no 'continuing city.'"

When we have missed our way through disobedience, we must know a fresh dispensation of repentance and amendment of life, through the power of the Holy Spirit in the heart.—*Thos. Scattergood.*

From "The British Friend."

Hannah Bellows.

Hannah Bellows was the wife of William L. Bellows, of Gloucester [England]. She was also the daughter of John Stickland, of Wareham, Dorset, a local preacher among the Wesleyan Methodists. Very early in life she manifested a love for serious things; and when she was about 20 years of age, a religious awakening at Salisbury became the means of her seeking in earnest, and finding the forgiveness of her sins through living faith in Christ.* Not content, however, as too many have been, to loiter or sit down in a false rest after attaining to this measure of life, she was concerned to press onward, through many inward baptisms and outward tribulations, to that fuller victory over the fallen nature, the very possibility of which is doubted by many, and was permitted to witness, through close following her Divine Master, a state of establishment in the truth which rendered her a blessing to others. Her gift in prayer was remarkable, and she became a class leader among the Methodists; though she often found herself restrained by the unerring Head of the Church, from either speaking too freely herself, or encouraging others so to speak of private religious experience. At such times she was in the practice of commencing by sitting down in silence; and frequently, in after life, recurred to these seasons as having been especially owned by the Master of Assemblies to the refreshing of those present. In the revival at Salisbury, already mentioned, the time which she had felt most eminently blessed to her own soul, was one in which the entire congregation had been drawn into solemn silence.

Hannah Stickland further felt that *man* was sometimes put too prominently forward in things relating to God—among some of those whom she so much loved, and with whom her religious lot had been cast. She was married in 1827, and soon after became acquainted with the late William and Anna Forster, of Bradpole. The sweetness and simplicity of their spirit left a favorable impression on her mind, inclining her to look toward the Society of Friends, and to examine its principles. She was several times at Bradpole before her removal to Cornwall, which was about the year 1829.

A visit from Stephen Grellett to that county was made the means of great encouragement to Hannah Bellows to take up the cross that lay in her way in the adoption of the plain language, as well as in her apparel. Her dress had for many years been marked by a degree of nonconformity with the fashions of the world; but to dress as a Friend would make this yet more marked. Stephen Grellett's message of counsel now sunk deep into her heart "to give up fully that which was for the hammer and for the fire; and the sooner the better." She was again enabled to win the victory over self, by faith in and obedience to the voice of the Spirit of God in the secret of her soul.

While living at Liskeard she began regu-

* That faith in Christ, which is living, is His own gift; and is only bestowed on those who submit to the convicting and converting power of His Holy Spirit. These are they who experience the truth of the Apostle's declaration: "If we walk in the Light, as He is in the Light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

larly to attend Friends' meetings. Having occasion to make a journey into Dorsetshire, where she would be among her old friends, the Wesleyans, she felt it a close trial, as she must now appear peculiar in their eyes; but He who makes rough places smooth and crooked places straight, had paved the way for her. The prospect of using the plain language to one individual with whom she had been very intimate, was especially trying to her: but the first words this good woman said to her as they met, were, "Now my dear, do say thee and thou to me; for *I dearly like people to carry out their principles.*" Simple as this incident may appear to many, yet to those who have had to go through a similar trial it will not be without weight.

Hannah Bellows often looked back with pleasure to her fellowship with the Methodists. She said there was much that was precious and of pure gold among them; and she felt that in leaving them she could give up "none of the gold."

From Liskeard she removed to Tavistock, and while residing there became a member of the Society of Friends, being admitted at the same time with her husband and children.

For sixty years out of her long term of eighty, Hannah Bellows so lived as to exemplify the text, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Crowned with a humility that did not permit her even to suspect any worth in herself, few were more truly honored. While unwearied in her efforts for the good of others, she often wondered why her life should be prolonged, as she felt of so little use.

In middle life she had many trials—loss of children, reverses, and changes of home; but all were borne without murmuring. Again and again she leaned so firmly on the everlasting arm for support, that she was enabled to strengthen the hearts of others. The marked characteristic of her temper was an even cheerfulness; and when grey hairs drew on, and the grave became a nearer prospect, this cheerfulness grew even brighter than before. Frequently when she thought no one heard her, she would sing to herself in the overflowing of a joy which was the foretaste of that state she was soon to enter on for ever.

Those who knew her best can easily understand that it was natural for her family to look forward to a gradual and pleasant close to such a life. But He, who knows the end from the beginning, saw otherwise; and was pleased to appoint her yet a long and fierce trial, before she was to receive the crown of life, which He hath prepared for all them that love Him. For many years she had been subject to rheumatism, which increased in severity until she became not only helpless, but unable to lie down at all; and, with the exception of a brief interval, had to spend the last two years of her life confined to her arm-chair. This, to one of such active habits, was a close trial. She had also to bear not only sharp bodily pain, but deep spiritual baptisms. She said that her Heavenly Father saw something in her that needed refining, and that she earnestly prayed for patience, to bear all He saw meet.

One night as a relative was taking leave of her, while her bodily suffering rendered articulation extremely difficult, she gasped in a low voice, "If I should be taken in my sleep, be under no uneasiness: all will be well with me." She had often expressed a hope that she might be removed while asleep, if consistent with the Divine will. Sometimes she said she was afraid lest the restlessness she could not restrain should "bring dishonor on the profession of religion;" and she would frequently apologize to her kind watchers for disturbing their rest by her groaning.

Two nights before her departure her agony seemed to have reached its culminating point. For twelve or fourteen hours she had been unable to keep still for more than a minute at a time, and while tossing to and fro, she asked, "O how long will this last? can it be much longer?" A little later she groaned, "This is dying . . . and this is death." At length a lull came, and she bowed her head forward in silence; and then she whispered, "Glorious! glorious! glorious!" "O what a company! ten thousand times ten thousand, and thousands of thousands!" Presently she raised her head, and cried out in a clear triumphant voice, "They are coming! there they come! there they come! the horsemen and the chariots of fire!" "It is over! Satan can do no more!" After another pause, she again cried, "They are come! they are come! they are waiting for me!" and then, as if answering to some one, "I shall *soon* be ready." . . . Another time of silence followed, and the vision was veiled from her. Physical suffering succeeded, though her mental conflict appeared to be over.

For two days after this she said but little, beyond taking an affectionate leave of her husband, to whom she said, "Our union will be eternal;" and giving some advice to her children.

On Fifth-day evening she fell into a gentle sleep, after twenty-four hours' wakefulness, and her son and daughter believing she would awake refreshed by it, left her thus a little after ten at night in the care of a nurse, who was to call them if any change occurred. They were summoned at four in the morning, as the watcher had become uneasy from her continued stillness; and her unchanged attitude and calm, painless features showed that her desire had been granted. She had passed away in her sleep, and was already numbered with those who through great tribulation had washed their robes and made them white in the blood of the Lamb.

Selected.

"Grievous is it when we reflect how insensible we are to our smallest mercies, and how ungrateful for our highest blessings. A visitor to an Asylum, was solemnly and suddenly reminded of his great sin in the latter respect. As he passed among the lunatics, one of them walked directly toward him and abruptly said, 'Have you ever thanked God for your *reason?*' He uttered not another word, but darted off without waiting for a reply, leaving his question to sink deep, as well it might, into the mind of the visitor."

I leave it as an observation, that I have seldom, if ever, seen any stand, and arrive to any considerable degree of usefulness in the Church, whose foundation has not been deeply laid in afflictions and exercises; whereby they are crucified with Christ, and shall therefore rise with him to glory and honor, in the present as well as in the future state.—*Catharine Phillips.*

Selected.

A SONG OF A NEST.

There was once a nest in a hollow—
Down in the mosses and knot-grass pressed—
Soft and warm, and full to the brim;
Vetches leaned over it, purple and dim,
With butter-cup buds to follow.

I pray you, hear my song of a nest,
For it is not long;
You shall never light in a sunnier quest
The bushes among—
Shall never light on a prouder sitter—
A fairer nestful—nor ever know
A softer sound than their tender twitter,
That, wind-like, did come and go.

I had a nestful, once, of my own—
Ah, happy, happy I!
Right dearly I loved them; but when they were grown,
They spread out their wings to fly.
Oh! one after one they flew away,
Far up in the heavenly blue—
To the better country, the upper day,
And—I wish I was going, too!

I pray you, what is the nest to me—
My empty nest?
And what is the shore where I stood to see
My boat sail down to the West?
Can I call that home where I anchor yet,
Though my good man has sailed?
Can I call that home where my nest was set,
Now all its hopes have failed?

Nay, but the port where my sailor went,
And the land where my nestlings be—
There is the home where my thoughts are sent—
The only home for me.

Birds in the Woods.—One cannot go far into the woods in any direction without observing what a protest all the birds utter at first. There are harsh screams, sharp notes of warning, and general scolding. Every bird has a great deal of curiosity to take a look at strangers. For a time they flit about in the tall tree-tops, and afterwards begin to hop down to lower limbs, and, gradually deseending, come to the ground, or to low bushes. By remaining quiet an hour or two, a dozen or more will circle around within a few feet, turning their heads on one side occasionally, and quizzing in a saucy, merry way. In a little while one may be on intimate terms with the very birds which protested so loudly at his coming. They will tell him a great many secrets. The leaves of his book on ornithology may be a quarter of a mile square, but what cannot be read on one day may be read on some other. Even an owl burrowing with a ground-squirrel, and both agreeing very well as tenants, in common with a rattlesnake, may suggest questions of affinity and community which it might be inconvenient to answer at once. If you prefer to have some readings in the book of nature, you can turn down a leaf and go back the next day with the certainty that no one has lugged off the volume. And if your finger-mark is a tree 250 feet high, there will be no great difficulty in finding the place.—*W. C. Bartlett, in Overland Monthly.*

Be on Time.—"I just stopped to finish what I was doing," is the perpetually recurring excuse for lateness at fixed appointments. It is no excuse at all. If we know that at certain hours we should meet certain duties or engagements, other things should be brought to a close in good season, or they should be broken off. Punctuality is a form of honesty—tardiness, of dishonesty. "Just stopping to finish" *your* work is an injustice to others whom you are to meet.—*Presbyterian at Work.*

Selected.

The Power of Meekness.

One of the largest Hospitals in a city in he south of France was blessed with a directress or matron who was a faithful follower of the Lord. Her service was not a thing apart from her spiritual life, but a field in which she sought to glorify Him whose disciple she was.

She was often subjected to misapprehension by, and even insult from the patients; but she had learnt by grace, that a meek and quiet spirit was of great price in the sight of Him who was meek and lowly of heart.

On one occasion a patient, angry at a rule of the Hospital being enforced, spat in the matron's face in the presence of the assembled ward; she quietly wiped her face, saying, "I have been greatly honoured to share the indignity offered to my blessed Saviour." The outrage was never repeated. But afterwards a new patient was admitted, and when placed in bed, the matron sent her daughter to remove the apparel from the room to another apartment, as no clothing was allowed to be retained in the sleeping-room. As the young girl stooped to gather the clothing together, the woman, enraged that it should be removed, bent over her, and raising one of her heavy sabôts (clogs) struck her violently and repeatedly on the back.

All looked on in wonder and dismay at this undeserved cruelty to one who had never offended, feeling that *this* must touch the mother's heart far more severely than any indignity offered to herself.

The matron calmly continued her duties. In the evening the culprit beheld her approach her bed. She waited for some word of reproach,—none came; for some expression of displeasure in her face,—none was seen. Christ was in His Holy Temple, and all the earth kept silence before him.

Carefully she arranged the pillows, tenderly she spoke to the woman while performing the offices of kindness which she might well have deputed to another. The culprit shrank before her; there was no sign of the remembrance of this most unlovely deed. The heart of the harsh and violent woman melted beneath the power of the Holy Spirit. She watched and listened to the directress, as from day to day she ministered of the "good things" promised by her Heavenly Father; and in a little time the truly newborn child of God confessed Christ. Before leaving the Hospital she declared that the meek forgiveness of injury thus manifested, by one who walked with God, had broken her heart and prepared it for the blessings awaiting her.—*A. Shipton.*

It is stated that by a careful analysis it has been found that apples contain a larger amount of phosphorus, or brain food, than any other fruit or vegetable, and on this account they are very important to sedentary men who work their brain rather than their muscles. They also contain the acids which are needed every day, especially for sedentary men, the action of whose liver is sluggish, to eliminate effete matter, which is retained in the system, produces inaction of the brain, and, indeed, of the whole system, causing jaundice, sleepiness, scurvy and troublesome diseases of the skin.

A good name is rather to be chosen than great riches.

Birds and Insects.

The writer well remembers when in his quarter of the country, such a thing as the failure of a crop from insects or worms was unknown. We had plenty of apples, pears, peaches, cherries, and the smaller fruits. Now what is the fact? The tent caterpillar, the canker-worm, the army-worm, the curculio and the borers devour our fruit; while grubs and insects destroy our corn and grain crops, and the grass even may in the future fail from the same cause. We ourselves have seen within the past few years patches a quarter of an acre in extent as bare of vegetation as if just ploughed, every root eaten off by a species of grub. This was an interesting case, for as soon as the grass began to show its condition by withering, our friends, the crows and black birds (grakles), came in flocks, and in the course of two or three days not a grub could be found. Our strawberries were eaten off to a considerable extent by the same grub, and we are told by others, that they have had theirs ruined by this grub. Who shall say how long before this important crop will share the fate of the plum? Could we have called into our aid the crows, how quick and effectual would have been their service! And why could this not be done? Is there anything preposterous in the idea? We think not. Birds have been taught to hunt and fish, and even bring home their game at the command of their masters; and who has not seen also trained birds perform feats entirely out of the way of their usual habits? And could not the crow, the most sagacious of birds, be taught to perform an office which is in strict accordance with his instincts? The crow is readily tamed, and there has been one in this neighborhood for the past year that is so intelligent, and has taught himself to be so useful that his case goes far to prove that these birds may easily be trained so as to be of much value. This bird belonged to a gentleman whose farm is mostly cultivated as a fruit and garden farm, and the first idea he had of his usefulness, was one day when the crow followed him to the squash field where he was engaged in fighting his annual battle with the black and striped bugs, which render it some years almost impossible to raise a single squash. The crow watched his master's proceedings with great apparent interest, first looking out of one eye and then turning the other, as if to study both sides of the question—as is the habit of the crow-people—when with a single jump he pounced upon the bugs, and from that time took the whole business upon himself, turning up the leaves and peering under them in the most comical manner, devouring all the bugs, and in a very short time clearing the entire piece, and what was more, he performed the same office for the neighbors for some miles around, watching the plants for the whole season. What was curious in regard to this crow, he confined his travels to his own side of the street; he could not be enticed to cross on any account. He also appointed himself "perpetual sentinel" over the place, giving a caw of alarm when any one, man or animal, came near. He ruled over all the other birds with the exception of the king-birds, and these he seemed to regard with a sort of ludicrous fear, diving into the grass whenever attacked by them, which was by no means an unfrequent occurrence, and cawing loudly to his master for protection. Within sight of my window, where I am now writing, a tame crow was reared this last season, who took upon himself, in a similar manner, the guardianship of his master's garden, keeping it entirely clear of worms and insects. The bird, however, has never seemed to think himself competent to undertake any more extensive office, but has confined himself strictly to his own home. All the family of the Corvidæ (crows) are remarkably intelligent, and can be easily tamed. Some members of the family are diffused over all parts of the globe capable of producing food for man. "In some respects," says Carpenter, "these birds are the most highly organized of the whole class." They can digest almost any kind of food. The bill, which is of itself a wonderful display of mechanical skill in its construction, and is worthy of the most careful study, is capable of seizing and tearing the flesh of animals, and also of picking up the smallest grain. The anatomical structure of the stomach is equally curious, and in its adaptation to its uses, presents to the mind of the most careless observer as strong evidence of the agency of an intelligent First Cause, as does the type-setting machine, or any other wonderful piece of human mechanism of that of a human mechanic. The stomach of this family is intermediate between the membranous kind peculiar to the pure flesh-eaters, and the gizzards or strongly muscular organs of those which feed upon hard vegetable substances. Their feet are formed for rapid walking and running, their wings for powerful flight. They can see from long or short distances. Their hearing is very acute, and some appear to have a strong sense of smell. And as we have shown above, they are remarkably sagacious, and, as Carpenter says, "they possess an unusual degree of docility, are courageous and active, and at the same time extremely vigilant and cautious. We have only space to touch upon this most interesting subject; it will well repay a careful and extended study. To the crows properly so called belong the raven, the carrion and hooded crows, the rook, the jackdaw and the magpie. As will be seen, some of these are foreign varieties. They could, no doubt, be domesticated here. We have also several varieties of the family in this country. They live chiefly," says our authority, "upon the ground, and do great service in devouring carrion, worms, slugs and the larvæ of insects, &c., but when this fails they resort to the grain fields."—*Evening Post.*

There were many Friends who had gone out into extravagant furniture and apparel, to please and gratify a fine, nice mind, which, as the Lord's Spirit led us to put away in the beginning, so it will never lead us to take them up again; and whoever goes into them, does so far go from the leading of Truth; and wherever I see it, the testimony of Truth arises in my heart against it. Truth allows liberty enough for all the conveniences of life, in moderation, according to our circumstances in this world, without unnecessary and superfluous adornings, according to the customs and fashions of this world to please a vain mind.—*Life of Joseph Pike.*

War is an instrument entirely inefficient towards redressing wrong and multiplies instead of indemnifying losses.—*Jefferson.*

"If it should please the Lord to draw my soul after Him, to the uttermost parts of the earth, and place my peace with Him in my obedience there, I might not expect it otherwise. And who can live without the comfort of His presence, that has been favored with it? For his presence is life to all the faithful and obedient, but death and condemnation to such as reject His counsel."—*T. Story.*

THE FRIEND.

NINTH MONTH 26, 1874.

Some excitement has recently been created in England and this country, in scientific circles, and among those who believe that the love and fear of God are the foundation of national and individual happiness, by a recent address delivered before the British Association for the advancement of science. Its author, Professor Tyndall, advances fully-developed materialistic sentiments, professing to discern in mere matter, "the promise and potency of every form and quality of life;" and thus ignores the existence or need of any controlling ruler of the universe, so far as in his view merely scientific researches can demonstrate.

Such doctrines are by no means new, having been held by some of the ancient philosophers, and of modern times by many European men of science; and it has long been known that Professor Tyndall's own opinions were of a sceptical character. The stir that has been made by their announcement in this instance is due therefore, not so much to the sentiments, as to the circumstances under which they were advanced—by the President of one of the most distinguished scientific associations of the world, and to a body, where heretofore a decent respect has been shown to the prevalent religious belief of the country.

We have no fears of any permanent or extensive injury to the cause of religion by this republication of the old atheistic doctrine. However subtle and ingenious the arguments of such men may be, the innate conviction is unshaken, that we are not ourselves mere collections of material atoms, acting on each other under the influence of certain general laws, such as gravitation, &c. We feel that *we* have an existence, and that our physical frames do not constitute the whole of our being. This conviction is not only a sufficient, but a logical reply to all the arguments that can be drawn from mere physical research. We are only, in this age, repeating the experience of olden time, when, it is said, "The world by wisdom knew not God." For though, as the Apostle Paul asserts, "The invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;" yet even in his days there were those who "became vain in their imaginations, and their foolish heart was darkened."

It is no new conviction on our part, that obedience to Christ, as he is revealed in our hearts as the Light of life, is the one safe abiding place of the Christian. If we are founded on that Rock, all the floods of infidelity, and the storms of temptation of whatever kind, will beat upon us in vain. The Spirit of the Lord will lift up a standard against them. On the other hand, if we depart from that sure foundation, we know not how far and how fatally we may fall. "This is the condemnation that light is come into the world, and men loved darkness rather than light, *because their deeds were evil.*" If we indulge in anything which we feel to be at variance with the pure leadings of the Holy Spirit in our hearts, we so far turn our backs to the Light, and open the way for further degrees of darkness and death to come over us. Thousands, who once knew better, have in this way become blinded, so as even to deny the Lord that bought them.

One case comes to remembrance of a young man, who had been blessed with pious parents, who had endeavored to train him up as a consistent member of our religious Society, both by precept and example. Becoming actively engaged in business, and much interested therein, he too much neglected that inwardness of mind and habitual sense of the Divine presence which would have preserved him from the snares of the evil one; and gradually laid aside some of that simplicity in language, dress and manners, in which he had been educated. As he advanced in this downward course, he felt darkness and doubt increasing in his mind. He no longer experienced those seasons of heavenly tenderness and sweet consolation, with which he had been favored in his more innocent days; and was tempted to doubt the genuineness of those impressions made directly on the heart of man by the agency of the Holy Spirit, and the kind care of a superintending Providence, in the affairs of life. In this blinded and dangerous state, a renewed visitation of Heavenly Love was remarkably extended to him, in the silent part of a religious meeting; and a convincing evidence was thus afforded that a compassionate Redeemer was operating in his soul, in love and pity for his benighted condition; his eyes were opened to see his dark state, and he was enabled to say with the patriarch of old, "Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." Living faith was again raised in his heart, and gratitude for his escape from that evil spirit, which ever seeketh to blind the minds of them which believe not.

We sincerely desire that none of our members, especially our younger friends, may be caught with the snares of a false philosophy. There is often a tendency, especially in immature minds, to seize hold of any thing new or startling, and profess or advocate it, from a desire (of which the individual himself may be scarcely conscious) to attract the notice of others, and obtain their admiration, as if they possessed unusual intellectual boldness, or were wiser than their fellows. They do not know or appreciate that the real feeling towards such is one of mingled pity and contempt.

He who has submitted his heart to the gracious visitations of his Saviour, and has known the feeling of condemnation for sin; the godly sorrow and repentance which follow; the sweet, tendering influence which often, at an unexpected moment, is spread over the heart, causing it to rejoice in the feeling of Divine love; the solemn quiet which settles over the mind, hushing everything into stillness as in the presence of the Holy One; and the whole train of blessed experiences, which attend the sincere follower of Christ,—he has within him, in these things, an answer to every infidel suggestion. He knows that these feelings are not at his own control, that they come and go at the bidding of a higher power than his own; and he regards as simply absurd the doctrine that they have no other force or meaning than the mutual action of particles of matter among themselves.

SUMMARY OF EVENTS.

FOREIGN.—Nothing has been heard from the steamship Faraday, laying the direct cable from Ireland to the United States, since the 9th instant, when she had paid out 574 miles, and was in water over two miles deep.

The differences which caused the great strike of mill operators at Bolton, have been referred to arbitration. On the 15th and 16th inst., eight hundred farm laborers sailed from Liverpool for Quebec. These people go to Canada to seek employment and homes. It is said the number of this class of workmen in England is needlessly large, since the introduction of agricultural machinery.

According to the New British Factory Act, which goes into effect on the first of the coming year, no child is to be employed under nine years, and after 1875 under ten, except where he was lawfully employed before that period. No employment is to be beyond four and a half hours continuously, without a meal, nor any work after 2 P. M., on Seventh days. After the 1st of 1st month, 1876, children must attend efficient schools.

The Scotch papers report a marked improvement in the ship building trade of the Clyde, resulting, in a great measure, from the fall in the iron and coal market. The tonnage of vessels launched during the last eight months has been larger than for that period in any one of the five preceding years.

Liverpool, 9th mo. 21.—Orleans cotton, 8¼*d*; Uplands, 8*d*. for middlings.

In Germany 8,515,041 persons are entitled to vote for members of the National Legislature. It appears that at the last election only 5,288,203 votes were cast, and of these 1,564,999 were Catholics. The Democrats and Social Democrats cast 374,000 votes. The National liberals and Progressists numbered 2,095,591.

The Pope peremptorily refuses to join the European Powers in the recognition of Spain.

Madrid despatches state that a feeling of confidence and security continues to strengthen in that city. The military operations in the North, have not recently been on a large scale. The Carlists have been defeated in several small engagements.

The *Iberia* says, that the Duke of Parma and Counts Caserti and Bari have had a conference with Don Carlos, at which it was agreed that Don Carlos should be the sole representative of the four Bourbon branches, with presumptive rights to the French throne.

The government of Denmark has directed its Envoy at Berlin, to ask explanations from the German government in regard to the expulsion of the Danish subjects from Schleswig.

At the beginning of the present year, the order of Jesuits numbered 9104 members. Of these 2303 live in France, 1527 in Italy, 1080 in England and English colonies, 1588 are on missions, and 2706 in the United States.

Advices from Rio Janeiro state that the Emperor, in his speech closing the Chambers, on the 12th inst., congratulated the country on its satisfactory relations with foreign Powers, and declared that his government would endeavor to promote agriculture by the extension of the railway system. Most important measures would be presented at the next session, looking to electoral and educational reform, and in aid of the agricultural interest.

The latest rumored phase of the Formosa dispute is that the Japanese are willing to vacate the part of the island occupied by them, on condition that the Chinese government will hold the people under subjection, and acknowledge that the Japanese were justified in taking possession.

Bergen, the Bonapartist candidate for the Assembly, in the department Maine-et-Loire, who stood lowest on the polls, has withdrawn from the contest.

President MacMahon, has been well received by the French, in his last tour through some of the Departments.

At a late meeting of the Permanent Committee, it was stated by the Duke Decazes, Minister of Foreign Affairs, in answer to a question, that nothing had been done in regard to the withdrawal of the French man-of-war Orenoque, from Civita Vecchia.

The trial of persons charged with aiding Bazaine in his escape, ended on the 17th inst. The Judge deliv-

ered a lengthy and explanatory judgment. He considered that the escape by a rope was proved, but declared that Col. Villette assisted in the preparations. The wardens were adjudged guilty of negligence. Colonel Villette and Plantin, were sentenced to six months, Doinau to two, and Gigoup to one month's imprisonment. The remainder of the alleged accomplices in the escape were acquitted.

In France the tobacco monopoly is a source of large revenue to the government. The manufacture is conducted in sixteen large establishments. The returns from these factories show a yearly consumption of 17,000,000 pounds of snuff, 1,500,000 pounds of chewing tobacco, 8,000,000 of segars, and 43,000,000 pounds of smoking tobacco.

UNITED STATES.—When the state election occurred in Louisiana in 1872, the leaders of both the "Republican," and "Liberal or Conservative" parties resorted to fraudulent means of obtaining power, so that it is believed no fair election took place. Kellogg the Republican candidate for Governor, managed to get possession, and he and his associates have been in office for nearly two years. The opposing party have constantly insisted that the Kellogg government is only an usurpation, and this was especially the case in New Orleans, where the discontented form, it is said, the great bulk of the white inhabitants. On the 14th inst., a large meeting was held in that city, in order to demand a redress of grievances, but the government refused to listen to their complaints. On this the malcontents, with an armed force numbering thousands, defeated and dispersed the military police of a few hundred men, drove Gov. Kellogg from the Capital, and installed his rival McEnery in office. When information of these acts of violence reached Washington, President Grant, took prompt measures for restoring the government which had been so long in actual control, and the McEnery party, knowing the folly of a conflict with the Federal authority, promptly and quietly withdrew, and submitted to a power they were unable to resist. Gov. Kellogg resumed his official duties on the 19th inst.

According to the Commercial and Financial Chronicle, the total receipts of cotton, in the year ending 9th month 1st, at the shipping ports of the United States, were 3,819,436 bales; exports 2,840,891 bales. The domestic consumption is about 1,000,000 bales.

There were 546 interments in New York last week, and 321 in Philadelphia, including 131 children under two years.

A fire attended with serious loss of life, occurred at Fall River, Mass., the 19th inst. Soon after seven o'clock in the morning, when all the operators, about 700 in number, had gone to work in one of the mills, a fire was discovered in the factory, which spread so rapidly as to create a general consternation, and cause many persons to jump from the windows in order to escape the flames. It appears that 23 persons, mostly women, were killed, 5 others are missing, and 36 wounded, some of them fatally. The loss of property is estimated between $250,000 and $300,000.

The exhibit made by the money order division of the Post Office Department, for the year ending 6th mo. 30th, 1874, shows a large increase of business. The amount of orders issued was $74,424,854 against $51,516,216 the preceding year.

The Markets, &c.—The following were the quotations on the 21st inst. *New York.* — American gold 109¼. U. S. 6's 1881, registered, 116⅜; do. coupon, 117⅜; do. 1868, registered, 116; coupon, 116½; do 5 per cents. 111½. Superfine flour, $4.40 a $5; State extra, $5.10 a $5.40; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.14; No. 3 do., $1.10; red western, $1.22 a $1.24; amber $1.24 a $1.26; white Indiana, $1.35; Oats 65 a 67 cts. Rye, 91 cts. Western mixed corn, 97 a 98 cts. Yellow, 98½ cts. White $1.01 a $1.02. *Philadelphia.*—Cotton 16¾ a 17¼ cts. for middling uplands and New Orleans. Superfine flour, $3.50 a $4.00; extras, $4 a $4.50; finer brands, $5.00 a $8.75. Red wheat $1.22 a $1.25; amber $1.25 a $1.28; white $1.38 a $1.40. Rye 96 cts. Yellow and mixed corn, 98 a $1.00. Oats, 64 a 67 cts. Smoked hams, 15 a 16 cts. Lard 15 cts. Clover seed 10¼ a 11 cts. About 2000 beef cattle sold at 6 a 7¼ cts. per lb. gross, for fair to good, and common 3½ a 5½ cts. Sheep sold at 4½ a 5⅞ cts. per lb. gross, and hogs at $11.50 a $12.00 per 100 lb. net. for corn fed. *Chicago.*—No. 1 Spring wheat, $1.03; No. 2 do. 98 cts.; No. 3 do. 91 cts. No. 2 mixed corn, 82½ cts. No. 2 oats, 52½ cts. No. 2 rye, 91 cts. Spring barley $1.15. Lard $11.70 per 100 lb. net. *Louisville.*—White wheat, $1.05; red, 90 cts. Corn 83 a 85 cts. Oats, 55 a 56 cts. Lard 16½ cts. *Cincinnati.*—White wheat $1.15 a $1.20; red $1.05. Corn, 83 a 85 cts. Oats, $48 a 55 cts. Lard 13⅝.

RECEIPTS.

Received from James R. Kite, Agent, O., $2, vol. 48, and for Thomas Llewelyn, Ezra Llewelyn, Hannah M. Penrose, Patience Gifford, Robert Milhous, Richard Penrose, Joseph King, Joseph Masters, Jesse Dewees, Mary Wilson, David Ball, William Masters, Jason Penrose, and David Masters, $2 each, vol. 48; from James Lee, Pa., $2, vol. 48; from Deborah C. Hatton, Pa., $2, vol. 48; from Daniel Packer, N. J., $2, vol. 48; from Anna Pickering, City, $2, vol. 48; from Rebecca Askew, Io., per Benjamin Askew, $2, vol. 48; from Mary Ann Baldwin, and John E. Baldwin, Pa., $2 each, vol. 48; from Jacob Reeder, Io., $2, vol. 48; from Nicholas H. Guindon, Vt., $2, vol. 48; from David Roberts, N. J., $2, vol. 48; from Thomas M. Harvey, Pa., $2, vol. 48, and for Martha H. Linton and Sarah L. Passmore, $2 each, vol. 48; from Jno. M. Saunders, N. J., $2, vol. 48; from Thomas Smedley, Pa., $2, vol. 48; from Joel Harlan, Pa., $2, vol. 48; from Beulah Embree, Pa., per Richard B. Bailey, $2, vol. 48; from James R. Cooper, Pa., $2, vol. 48, and for Thomas B. Hoopes, $2, vol. 48; from Robert Thomas, N. J., $2, vol. 48, and for Howard A. Mickle, $2, vol. 48; from John B. Balderston, Pa., $2, vol. 48, and for Edward Balderston, Pa., and John Deacon, N. J., $2 each, vol. 48; from Louisa Warner, Pa., $2, vol. 48; from Margaret P. Warner, Pa., $2, vol. 48; from Joseph Rhoads, Pa., $2, vol. 48; from Asa Garretson, Agent, O., $2, vol. 48, and for Dempsey Bundy, Jehu Baily, John Bundy, Jesse Bailey, Sarah Bundy, Joel Bailey, Elizabeth Bailey, Asenath Crew, Joseph Doudna. Joseph W. Doudna, Francis Davis, Elisha Doudna, Chalkley Dawson, Joshua Dewees, John S. Davis, Aaron Frame, Rachel Green, Armelia Garretson, John G. Hoyle, John Hall, Eli Kennard, Isaac Lightfoot, Jesse K. Livezey, Robert Plummer, Matilda Parker, Asa Parry, William Stanton, Esther Sears, Jonathan T. Scofield, Barclay Smith, George Tatum, John Thomasson, Catharine Wilson, Dr. Ephraim Williams, and Samuel French, $2, each, vol. 48; from George W. Cooper, Jr., Pa. $2, vol. 48; from Job Young, Io., $2, vol. 48; from Samuel A. Willits, N. J., $2, vol. 48, and for Joseph G. Evans, $2, vol. 48; from Isabella P. Huston, Pa., $2, vol. 48; from Joseph Hall, Agent, Io., for Thomas Heald, Jonathan Bundy, John Thomas, Joseph Armstrong, Thomas Crozer, Isaac Walker, Richard H. Beeson, Nathan Satterthwaite, Abraham Cowgill, Israel Heald, Samuel S. Cowgill, William H. Walker, Lindley Holloway, Lindley Heald, Sarah Ann Atkinson, Samuel Fawcett, John Oliphant, and Aaron Roberts, $2 each, vol. 48; for Thomas Leech and Sarah Sharpless, $4.50, each, vols. 47 and 48, and for Joseph W. Satterthwaite, $2, to No. 27, vol. 48; from Daniel M. Mott, O., $2, vol. 48; from Burwell Peebles, Lewis W. Bye, and Ann Smith, O., per Dr. Isaac Hnestis, Agent, $2 each, vol. 48; from Lewis Forsythe, Pa., $2, vol. 48; from Benjamin D. Stratton, Agent, O., for Sarah S. Lupton, Christopher Allen, Benjamin H. Coppock, and Alfred Brantingham, $2 each, vol. 48, and for Jesse Edgerton, $2, to No. 52, vol. 47; from Tacy Satterthwaite, Pa., per G. R. Chambers, $2, vol. 48; from Larkin Pennell, City, $2, vol. 48; from Sarah G. McCollin, City, and Margaretta E. Reed, Pa., $2, each vol. 48; from Ezra Wilkins, N. J., $2, vol. 48; from Owen Evans, Pa., $2, vol.; 48; from Rebecca Hibberd, Pa., $2, vol. 48; from Jonathan Fawcett and Asenath Raley O., per Rachel Raley, $2, each, vol. 48; from Henry Wood, N. J., $2, vol. 48; from Abner Eldridge, Io., $2, vol. 48; and for M. A. Fritchman, $2, to No. 19, vol. 49; from John Boadle, N. J., $2 vol. 48; from Edward Michener, Pa., $2, vol. 48; from James W. Haines, N. J., $2, vol. 48, and for George Haines, Jr., $2, vol. 48; from David Heston, Fkfd., City, $2, vol. 48; from William Pickett, O., $2, vol. 48; from Thomas Y. Hutton, Pa., $2, vol. 48; from Benjamin Hoyle, O., $2, vol. 48; from George D. Smith, O., $2, vol. 48; for Mary Maris, Pa., $2, vol. 48; from Samuel Morris, Pa., $2, to No. 27, vol. 49; from Ann Burgess, Pa., $2, vol. 48.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second day, the 2nd of Eleventh month. Parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to

CHARLES J. ALLEN, *Treasurer*,
No. 304 Arch Street, Philada.

SHELTER FOR COLORED ORPHANS.

Wanted, a Teacher for this Institution, to enter upon her duties 1st of 10th mo. Apply to

Hannah R. Newbold, 643 Franklin St.
Mary Wood, 524 South Second St.
Mary Randolph, 247 North Twelfth St.
Sarah Richie, 444 North Fifth St.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

Charles Evans, 702 Race street, Philadelphia,
Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

The Stated Annual Meeting of Haverford School Association, will be held on 2nd day, 10th month 12th, 1874, at 3 o'clock, P. M., in the Committee room of Arch Street Meeting-house, Philadelphia.

PHILIP C. GARRETT, *Secretary.*

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, on Sixth-day, Tenth month 2nd, at 1, P. M.

The Committees on Instruction and Admission will meet at 10 A. M., of the same day.

The Visiting Committee, appointed to attend the Examination at the School, meet there on Second-day evening, 9th mo. 28th.

For the accommodation of this Committee, conveyances will be at the Street Road Station on the 28th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 P. M.

SAMUEL MORRIS,
Philada. 9th mo. 18th, 1874. *Clerk.*

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION.

The Executive Board are about to re-open the Schools in North Carolina and Virginia, and have immediate need for funds. We have strictly limited the number of Teachers to that of last year, but will need contributions fully equal to those of 1873. The cost of transporting teachers, and of needful supplies for opening schools, is large, and must be met at the outset. Our Treasury is exhausted. We have no new source of interest upon which to base an appeal for the liberal aid of Friends. These people still need uplifting, and past efforts have been much blessed. "Freely ye have received, freely give." On behalf of the Board.

James E. Rhoads, President.
Thos. K. Brown, Secretary.

Contributions may be sent to Richard Cadbury, Treasurer, No. 108 S. Fourth Street, Philada.

Philadelphia, Ninth mo., 1874.

MARRIED, at Friends' Meeting House, in Smyrna, N. Y., on the 9th of Ninth month, 1874, CURTIS L ROCKWELL, of Westmoreland, Oneida county, N. Y., to CAROLINE S. KNOWLES, daughter of Benjamin Knowles, of the former place.

DIED, on the 19th ult., at the residence of David Roberts, near Moorestown, N. J., LAURA H. PAGE, in the 20th year of her age, a member of Chester Monthly Meeting, N. J. With thankfulness we acknowledge, that through redeeming love and mercy, she was favored with an assurance that her sins were forgiven, and could rejoice in the prospect of a happy immortality.

——, on the 17th of Seventh month, 1874, ELIZABETH LEE, widow of the late Samuel Lee, in the 86th year of her age, a member of Exeter Monthly Meeting, Pa.

——, on the morning of the 19th of 8th month, 1874, at her residence near Tuckerton, N. J., PHEBE W., widow of the late Willits Parker, an esteemed member of Little Egg Harbor Monthly Meeting, in the 81st year of her age. Her friends have the consoling belief that through the mercy of her Saviour, she has entered her heavenly rest.

——, on the 9th of 8th month, 1874, THOMAS H. TROTTER, in the 59th year of his age, a member of the Western District Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Wayside Notes.

Among the interested members of our religious Society, there are few perhaps who have not read the sad but thrilling memorial of the sufferings, tortures, and cruel death, (in several instances) inflicted upon the persons of unresisting, unoffending men and women, who were among those faithful disciples of gospel truth, and co-laborers of George Fox, who first found their way into New England. There quite a number of the early Friends went, from the bigotry and oppressive power of a church hierarchy, from which they had endured much, to plant in the openings of Divine wisdom, our distinguishing, primitive, christian doctrines, among a people where, as they had hoped, their cause would find larger acceptance. The ruling classes in those colonies were themselves dissenters, and to secure wider church privileges, and greater scope for the spread of their doctrines, which were especially directed against the formality and arbitrary rule exercised by the established Church of England, had taken early steps to obtain for themselves greater liberty, and freedom to worship God, as their consciences might lead them. And now, having become the pioneers in founding new States, they had but to assure the crown of their loyalty to the parent government, and they were secured (in their isolation and voluntary banishment) in the privileges and toleration they sought.

It is hard to understand how a people who had been battling for what they conceived to be a Divine right, and who had for the purpose of enjoying it, made large sacrifices, having withdrawn their persons, and parted with their estates often under painful circumstances, that henceforth they might not be overshadowed and overborne by an aggressive, hostile clergy, whose influence was the very life of the civil power, could do otherwise than open wide their hearts, and their homes, to receive all who might follow them in the same spirit of religious emancipation.

The result is familiar to many who may read these lines. How truly the unsubdued, unregenerate nature is described by Jeremiah: "The heart is deceitful above all things and desperately wicked; who can know it?" and to such as have carefully followed in history the successive struggles in the souls of the Lord's children, after a larger participation of the Divine nature, in the outpouring of His gracious gifts upon them; these having been clothed, from one period to another, with the armor appropriate to their day, to fight the good fight of faith, and to make as they were called to it, an aggressive, though righteous warfare, that the spirit of anti-christ might be done away, and His government in the world, through the power of the Holy Spirit, fully acknowledged; have been doubtless most solemnly impressed with the blindness and sectarian bias of many of the Puritan fathers, and with the force and application of this language of the Prophet.

Not being grounded in that practical faith which works by love to the purifying of the heart, as taught by the apostle: "Show me thy faith without thy works, and I will show thee my faith by my works;" many of these primitive people, exemplary for their simplicity and moderation in many things, had lost sight of Him who had mercifully supported them in their former trials and spiritual conflicts, but whom, in their promotion to influence in the church, and in the government of the colonies, they had forgotten, and were now in the outer court, doing the works of Paul when a persecutor. Their example is among the most striking instances upon record, of the instability of the human understanding, when unenlightened by Divine Grace; but here are many evidences presented that they had, as a people, known something of the Lord's dealings, love and mercy, and protecting power; and in that they had suffered much for what they conceived to be their duty to God, and their own souls, it is but just to infer they were, while in a lowly condition, measurably obedient to His will, as manifested to them. And herein is another proof, if any were needed, of the value of this injunction: "In your patience possess ye your souls."

Christ being the head of the visible church, there is no safety short of looking steadily to Him with an eye of faith, and enduring as good soldiers whatever we may be called upon to do or suffer. His loving kindness in every age has been especially toward all who have felt the sharp arrows of persecution for His name's sake; such as have endured hardship from the hands of evil men; the spirit of this world; the evil seed in men's hearts, striving against the spirit which is of God; and had these plain people unpretending in many of their habits, and with an honest purpose in the beginning to do their Master's will, been as faithful to the Lord, as He had been to them, their subsequent history would not have been written in the blood of those christian martyrs, who surrounded by a Boston mob, and for no other crime than being a Quaker, triumphantly ended their lives upon the gallows. And these people were acknowledged evangelical christians; reputed believers in our Lord and Saviour; and among His professed followers. What a solemn lesson it furnishes to all who name the name of Christ, to see to it, in the words of the apostle, that they "depart from iniquity." And the same apostle, in the same verse, uses this impressive language: "Nevertheless the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." And he further makes this remarkable acknowledgment and testimony in support of his faith: "I can do all things through Christ which strengtheneth me."

What a blessed consolation it is to know, that those who suffer with Him, will be permitted to reign with Him also, if they continue steadfast. Such as have felt through their own deep humiliation, a measure of His outward sufferings for them, will be enabled to look to Christ as their Redeemer; and His abounding love will be theirs in good degree, toward the whole human household. As these go forward in the path of obedience, His face will shine with increasing brightness; bread by the wayside shall be given them,—their waters shall be sure. And these will truly welcome to their hearts the Lord's people, under whatever name; for His spirit and power being in dominion, such will not look to outward means for direction, but when these meet, they will meet as brethren; Christ dwelling in them, they shall abide as under the shadow of the Almighty: encouraging the good; restraining the evil; and helping one another forward in the work of the Lord. And all the true workers in His harvest field, the builders in Zion, will join in the acknowledgment, they are but stewards—*servants at will*, if faithful—that the cause and the work is not theirs, but His, and the workmen also, by virtue of the one great offering for us all.

I would not misrepresent the class of persons who were the prominent actors in the New England persecutions. Some of them were not members of any church organization; and others, who were among the most cruel and wanton in their conduct toward Friends, often filled the menial offices in the administrative branch of the government, and were ignorant, debased men—scarcely above the lowest orders of society. To this class the execution of court sentences was generally assigned. But it will not be denied that these barbarities were instituted under at least the appearance of law; that a dominant religious organization was the power at work to produce these sad results; controlling the State, overruling courts and juries, and holding public opinion at its disposal, by the terrors pronounced upon all who would contravene its authority.

While these things were transpiring, Friends were gathering strength in England, not only by the immediate preaching of the Word, to the hearts of many, but by the instrumental labor, and godly zeal, of such able advocates for the Truth as Richard Farnsworth, Wm. Dewsbury, Francis Howgill, John Audland,

and Edward Burrough, who, with their elder brother and father in the church, Geo. Fox, as well as many others, suffering much abuse and obloquy themselves, were often engaged, sometimes in loathsome prisons, pleading the cause of their brethren, not only at home, but of their even more helpless, suffering fellow believers in America. And the cause went bravely on. As persecution increased in severity, so did their zeal for the Truth, and the Lord of the harvest did work abundantly for their help and deliverance. Emigration continued to flow westward; meetings were settled in various places, and our numbers rapidly increased. At last under a more liberal administration of the government in England, and the persistant courage and godly labor of Friends, the hand of persecution was checked and finally stayed.

Edward Burrough was especially active and effectual in his efforts to help his suffering New England brethren; and in the reign of Charles the Second, having gained an interview with the king, succeeded in obtaining a royal order staying further action against all Friends who were then in prison in the colonies, whether under condemnation or otherwise, and directing their removal to England, which proved equivalent to their discharge. A delegation of the prominent actors in these unlawful proceedings, was sent over to appease the displeasure of the king, but their mission was not fully successful, and they hastily returned. George Fox meeting with them, in the presence of a number of his friends, they were ensnared by their own words, and convicted by their own admissions. It was shown clearly their action was wholly arbitrary; there being no law in England to sanction such proceedings, and as they were her subjects, it was evident they had at least participated in the commission of the highest crime known to criminal law; and seeing the dilemma into which they had brought themselves, were only too willing to retrace their steps home. Some of the royalists were earnest with Friends that they should proceed to prosecute them, but George replied, "They left them to the Lord, to whom vengeance belonged, and he would repay it." P. B.

Philadelphia, 9th mo. 1874.

(To be continued.)

Size and Cost of European Armies.—The following extracts are taken from a series of tables published in Vienna.

The Russian army comprises 862,000 men, 181,000 horses, and 2,084 cannon.

Germany has 37 divisions of infantry, 10 divisions of cavalry, 337 batteries of artillery, comprising 835,000 men, 96,000 horses, and 2,022 cannon.

Austria has 45 divisions of infantry, 5 divisions of cavalry, 215 batteries of cannon, making a total of 740,210 men, 58,125 horses, and 1,600 cannon.

English armed forces comprise 471,000 men; France 300,000 men.

The remaining States in Europe make up with the above a total of about 5,000,000 of men. If each man could earn on an average one dollar daily, here would be a total loss to the world of five millions of dollars a day. And the cost of support and wages of the men alone, including officers, will make five millions more, or ten millions a day exclusive of the cost of arsenals, forts, ships, wagons, tents, hospitals, &c.

For "The Friend."

Indian Affairs.

(Continued from page 43.)

By John Sparnee, of the Absentee Shawnees.

"The Shawnees came upon their present reservation but a few years since, almost destitute of every thing. The war had swept from them all their stock and other property, and they had to commence life anew. We have made ourselves good farms and homes, and enlarge and improve them every year. We receive no annuities or aid from the government of the United States, but rely upon our own labor and own exertions for what we have. We have in cultivation about fifteen hundred acres of land; have eighteen hundred head of cattle, three hundred head of horses, and three thousand head of hogs. We have good farming implements, wagons, &c., and individual wealth and property to the value of about $45,000. We have one school under the control of the Society of Friends, with thirty-five scholars in attendance. We have no written laws, but are governed by former usages and customs of our people. Crimes and misdemeanors are punished under these, and tried by the chiefs and counsellors of the nation, a council of which can be called at any time. There are but few crimes committed among our people; we are upon good terms and are at peace with one another and with all other Indian tribes. We provide for our wives and little ones with our traps and guns, and our own labor and industry, and if protected in our rights to our lands, homes, and property, would soon be prosperous and happy. Our tribe number nearly seven hundred persons, and are on the increase. We are under the care of the Sac and Fox agent."

By Chestadessa, of the Wichitas.

"Last winter I came here but did not know what was doing, now I think I understand all.

In compliance with a resolution of the Grand Council, asking for information from the different tribes in regard to their present condition, and the advancement they have made in civilization, &c., on the part of the Wichitas I have the honor to make the following report:

The Wichitas with the affiliated bands are located on and near the Washita river, on the west of and adjoining the Chickasaw Nation. During the past year there has been a decided change for the better among our people. A great many of our children attend the boarding school at the agency, which at present has an attendance of eighty-five scholars. These are children from all of the affiliated bands. We have a fine boarding school capable of accommodating one hundred scholars; this was built and is sustained by the government, and is under the charge of the Society of Friends.

All of the Wichitas have small fields in which they raise large quantities of corn, pumpkins, beans, melons, &c. This spring we have opened a farm of sixty acres, which is being plowed and cultivated by our young men. This is the first time our young men ever did any plowing, but they take great interest in the work. We are assisted by our agent, who does all he can for us. We have a large number of horses, a number of mules, some wagons, harness, plows, &c. During the winter season we follow the buffalo, and secure a great many skins and a quantity of meat. These skins are sold to traders, or exchanged for goods of all kinds. But the buffalo are fast disappearing, and they will soon be gone from our part of the country. Our people wish to turn their attention to stock raising, and are promised the assistance of the government. We are at peace with all tribes, and wish to remain so."

By Toshoway, of the Comanches.

"Many years ago we lived in Texas, where the government opened farms, and supplied us with cattle and all other domestic animals, which prospered and made us happy for a while, but the citizens of that country soon said 'the Comanches are bad,' and arose and drove us from these homes, destroying all we had. Brothers, I'm very glad to see you doing so well, but my heart feels bad when I look back and think what I might have been, had not Texas treated me and my people so bad. There we had a school like you, at which twenty-five of our children attended; we have none of these now, and my heart is weak, but on the other hand I can say I am glad to see other Indians do well, even if I do not myself. When we left Texas, we stopped on the Washita river; here we tried again to live as we had in Texas, but the white man's war came up and compelled us again to leave our homes. Some of my brothers, the Comanches of the far-off plains, are acting badly; they are very foolish and make raids into Texas; I hope, however, for all that, you will remember that they are Indians like yourselves, and don't tire in doing everything in your power to extend over them your influences for good.

I tell you these things, brothers, so that you may know that although I am among you and my heart is with you, yet I am not doing so well as you are."

(This was spoken by an old Comanche chief, whose long locks are gray with the frosts of many winters.)

By Buffalo Good, of the Wacos.

"My Brothers: I am glad of the opportunity now afforded me of speaking to you. I've heard with a glad heart of the progress of the other tribes, and now it is my turn to tell of the Wacos. We are all brothers, and must work for the good of all. The Wacos understand this, and are willing to take your advice. It is many years ago since the Wacos commenced to live like the white man, in Texas, and I've often thought had they not been disturbed by the whites, they, at this time, would have been equal in civilization to any tribe, perhaps, in the Council. But we were driven away from our homes there, into Kansas; and when we had made another commencement we were again driven away. So that even now, though we are doing comparatively well, our hearts are not strong, for we are by no means certain that we will not again be driven to some other place. We have an agent who has taken pains to aid us in learning to work the ground, and this season many of our people have taken hold. The Wacos have always known one way of making corn, but now they are learning to raise it as does the white man. We have a large and comfortable school, at which we have many children; this fact encourages me, and makes me think there is a better day in the future for the Wacos. The Wacos' history shows that whenever the white man thinks the Indian is in his way he has but to arise in his

might and drive him, for there is no law to which the Indian can appeal for protection."

By Waloopee, of the Caddos.

"My Brothers: We are all following your road. We are brothers. We have come to counsel with you. I have heard much good counsel. I am glad to hear it. I will now tell you about myself and my people. My own field is about three hundred acres, all planted in corn. We have peaches and apples planted. We have also planted sweet potatoes that we bought of our brothers, the Shawnees. All my people live in houses, and work. Some of them have twenty, some twenty-five, and others thirty acres in cultivation, planted in corn, pumpkins, &c. About one year ago we had not much to work with, and could not work good. Now we have wagons, plows, axes, and other things to work with. We cannot go back now, we have started to work like our brothers, and will not turn back. About a year ago we had no school, but now we have a good school—twenty-four of our children attending it. My heart is glad, and we will hold fast to the road of our brothers. I am glad to hear the good talk from our brothers.

The Caddos have horses, cattle, hogs, chickens and everything to live upon. Our hogs number twenty-five hundred; some own five, some ten, and some fifty head of cattle, bought about one year ago—all own some. We are getting plenty of cattle and hogs, and have quit hunting for a living. We have plenty of horses—some ten, some twenty, some one hundred, and some more than that. We have good work horses. We make our own houses, *split our own rails*, and fence our farms.

Our school house is two stories high: the school room below, and sleeping room up stairs. The house cost about six thousand dollars.

This year we are enlarging all our farms.

My brothers, Black Beaver and George Washington, and myself, encourage our young men to work all the time. I am glad to see my brother George Washington in this Council. I hope my brothers, the Cherokees and Creeks, and others, when they hear anything of interest, will tell it to us.

The Caddos, Ionies, Anodarkos and Delawares, all work every year. The Caddos, Anodarkos and Delawares send children to school; I hope the Ionies will, when we go back.

The Caddos have their own laws."

(To be continued.)

Selected.

To keep a watchful eye towards real objects of charity, to visit the poor in their lonesome dwelling places, to comfort them who, through the dispensation of Divine Providence are in strait and painful circumstances in this life, and steadily endeavor to honor God with our substance, from a real sense of the love of Christ influencing our minds thereto, is more likely to bring a blessing to our children, and will afford more satisfaction to a Christian favored with plenty, than an earnest desire to collect much wealth to leave behind us; for, "here we have no continuing city;" may we therefore, diligently "seek one that is to come, whose builder and maker is God."

A cheerful spirit is a great blessing; it makes the yoke of our employments easy, and the burthen of our afflictions light.

For "The Friend."

First Germantown Friends.

BY WILLIAM KITE.

Memorial of Thomas Potts, Jr., by Mrs. Thomas Potts James, Cambridge. Privately printed, 1874.

O. Seidensticker, in Penn Monthly for Seventh month, "The First Antislavery Protest."

That any one, professing to write on points of history, should be led by prejudice or other motives, to deny what is the accepted opinion of writers on a subject, without close investigation of the facts intended to be controverted, seems strange; yet Isabella James, in the book whose title is given above, attacks a well established point in the early history of our State, assigning her suppositions as reasons for denying their authenticity.

She asserts that those persons in Germantown who, in 1688, protested against slavery, were not members of the Society of Friends, and that the Protest was not issued by a meeting of that body. If she had read the document as published in "The Friend," for 1844, she could hardly have made either assertion.

Prof. Seidensticker, in the Penn Monthly, has so ably answered her that there seems but little left to be said, yet a few words as introductory to his article will be interesting to our readers.

Our late Friend, Nathan Kite, whose knowledge of the Family and Church antiquities of Pennsylvania has been rarely, if at all equalled, in the beginning of the year 1844, while examining some of the early papers of the Yearly Meeting contained in the fire proof of the Meeting house on Arch street, found the original paper issued by Germantown Friends, endorsed by Dublin Monthly Meeting and Philadelphia Quarterly Meeting, and published it in "The Friend," of First month 13th, 1844. A copy is given below accompanied by his remarks on the Protest.

Dublin Monthly Meeting was held above Frankford, and was composed of the Preparative Meetings of Oxford, Poetquising, (since Byberry,) Dublin and Germantown. Dublin was a branch of Philadelphia Quarterly Meeting.

William Ames, (as we learn from Sewel,) in his second visit to the Continent, in 1659, visited a Baptist community in Cresheim, and his ministry was followed by the conversion of a number of them to his views. Sewel says they removed to Pennsylvania on the founding of Penn's colony, after having suffered much persecution in defence of the views of Friends. Proud follows Sewel in regard to these facts.

That Pastorius was not only a member, but one in full unity with his Friends, is clearly evinced by Philadelphia Quarterly Meeting appointing him and two other of the original signers of the Protest, representatives to the Yearly Meeting to deliver it on their—the Quarterly Meeting's—behalf. We will note also that both Francis D. Pastorius and Derick up de Grave, in the year 1692, four years later, signed the protest against George Keith and his schism, in the Yearly Meeting, an act they would not, and could not have done, if they were not in membership with Friends, or if they had a "Church" in opposition to Friends, as Isabella James asserts. As George Keith joined the Episcopal church, if Pastorius had any doubts of the views of Friends on the "Doctrine of the Trinity," he would naturally have inclined to uphold Keith, which he did not. We find other of the first German Friends remaining in after years among the Society. Thus in 1695, we find Reiner Tyson serving Germantown Preparative Meeting as an overseer, and in 1705 subscribing to the *New Meeting House*. Tennis Kunders also helped to build that house. In 1716–17, F. D. Pastorius and Peter Shoemaker signed a release of claims on behalf of Germantown Preparative Meeting. In 1729 Thomas Chalkley records in his Journal being at Dennis Conrad's funeral, adding, the first meeting for worship was held at his house.

I do not care to go into a review of the mistakes in Isabella James' book, which despite some errors, evinces much patient research on the part of the author. Prof. Seidensticker has written all that need be said in the matter. My object is simply to show the honest claim of our early Germantown Friends to the noble distinction of being the first to lift up their voice against slavery, that great blot on our beloved country—since so fearfully eradicated.

The revival of the whole subject has much interested me, and induced a desire to know where these early German Friends held their meetings for worship. Proud says that as early as 1683 a meeting was established in the house of Tennis Kunders—afterward known as Dennis Conrad. The date seems an early one, but we find it followed by Watson in his Annals of Philadelphia, and Hazard also. Tradition designates two other places in the town where Friends' meetings were occasionally held. One, an old frame building, brick-paned, at the corner of School lane and the Main street, long since taken down. The house where Dr. Malin now lives occupies its site. And one in the Meadow, near Shoemaker's station on the Germantown railroad. It appears that Dennis Conrad gave his Friends the use of his house for this purpose, but that meetings were occasionally held in other Friends' houses also.

I have taken some pains to learn the location of Dennis Conrad's house. I find it was taken down and a building known as Lesher's tavern erected on its site; Watson says a portion of the wall was left standing and utilized in the rebuilding. The inn, as an inn, has long since disappeared, but the old tavern, much altered, still stands on the Main street nearly opposite Manheim street. It is the house No. 4537, occupied by Christopher Kinzel as a dwelling and barber shop. In the northwest wall of that house is to be seen a portion, one story high and very old looking, which appears to be the remains of Dennis Conrad's house. On this property then Friends first held their meetings for worship.

In a deed dated 1st mo. 4, 1690, Abraham Isaac op den Græf conveyed two lots to Jacob Shoemaker—and in 1693 he conveyed them to Friends. In the deed of conveyance, which is still extant, I find these words: "Being 50 acres or a whole lot (three perches square, next to Jacob Isaacs Van Bebber only excepted, which the said Jacob Shoemaker herebefore hath granted and conveyed unto the Quakers, so called, for their meeting place, and are always to be fenced by the owners thereof.)"

This larger lot is still—a portion of it—held by the Germantown Preparative Meeting, and is the ground on which their present meeting house and school houses stand. The

wording of the exception would show that the small lot was then in the occupation of the Society, and if there was, as the deed evidently implies, a building on the lot, the wording of the subscription paper in 1703, "To build a *new* meeting house," will be readily explained. Most of the first houses were humble ones of logs, and a few years would bring the necessity for a more substantial structure. The size of the meeting house yard, where the building erected in 1705 stood, corresponds quite nearly with the lot mentioned by Jacob Shoemaker in the deed quoted above.

The house erected in 1705 was of stone, and if I am right in supposing it occupied the site of an older and more primitive structure, we have the twelve years preceding its building readily accounted for, and the supposition that Friends, for the first seven worshipped in private dwellings will cover the whole time. The house erected in 1705 stood on the Main street in what is now the old grave yard. Three sides of the wall enclosing the meeting house yard still stand, but the rear wall, which separated it from the old grave yard has been taken down. Within a few weeks, in digging a grave, part of the foundation of this wall was found.

In 1812 a new and larger house was erected near where the school house now is. This was taken down in 1871, and an old tablet which had been built in the wall has been preserved and placed in the front of the present committee room. It is here given.

PENN. ANNO	GER
OLD 1705	MAN
NEW 1812	TOW.

Germantown, 9th mo. 1874.

(To be continued.)

Owls of the Northern Roost.—Dr. Wood, of East Windsor Hill, known as one of the most enthusiastic and successful ornithologists in Connecticut, has in his collection more than 1,000 stuffed birds, another 1,000 not yet "put up," and about 6,000 eggs. It is believed that he has a specimen of nearly every kind of bird that breeds in Connecticut, or even visits the State. Some interesting results of his observation are given in a late number of the Hartford Times, from which we quote:

In a recent conversation with the doctor, we asked how many distinct kinds of birds nest in Connecticut, and how many kinds of owls, all told, have ever been seen in this State? He replied that the number of distinct kinds or species of birds that nest in Connecticut is upwards of 200. Of the owls he enumerated 11 distinct species. In the order of size they are rated thus: 1, the cinerous, a great grey owl from the Arctic regions, and rare in this State; 2, great horned owl, brown and mottled, four feet six inches from tip to tip—breeds in Connecticut; 3, snowy owl, a splendid bird from the far north; 4, barred owl; 5, long-eared owl; 6, short eared owl; 7, barn owl; 8, hawk owl—rare; 9, screech owl; 10, Richardsonian; 11, Acadian. The last is a visitor from Labrador and lower Greenland, and the region in Nova Scotia which Longfellow has rendered classic by his epic of "Evangeline." It must be a very funny little owl, for it is not so large as a robin, even with all its mass of feathers; and its body is not much bigger than that of an English sparrow. Of these eleven varieties of owls, Dr. Wood has specimens of all but the first-named—the enormous grey fellow from the north. He related some curious facts touching the habits of some kinds of owls. For a long time the period of nesting of some kinds has been a mystery. One of these is the great horned owl—a large bird, which breeds in this State, as well as New York and Massachusetts. He has arrangements for securing specimens of various birds, and one day—it was the 25th of February—a man in a neighboring town brought him a great horned owl, which he had shot in the woods. On looking at it Dr. Wood saw it was a female, and that it was "setting," as was evident from the loss of feathers on its lower breast and body. He sent a letter to the man, telling him that that owl must have been shot either while on her nest or very near it, as the weather was too cold to leave the eggs uncovered, and that if he would find the nest and send him the eggs he (Dr. Wood) would stuff and make him a present of the owl. The result proved as he had expected. The owl had been shot on her nest; and, after a great deal of trouble, the nest was finally reached and its two eggs brought down in safety. The hunter had never imagined that the owl was hatching her eggs in February. On blowing the eggs the doctor found young owls in them, and is confident that the great horned owl begins its nesting about the 1st of February.

Perhaps a more curious occurrence than this of the owls, is the doctor's experience in hatching chickens. One of his hens made a nest in one corner of a big box of cut feed in the barn, and began to set. Soon after a cat brought forth a litter of five kittens in the opposite corner of the same box. Three of these kittens were afterwards killed, and, as it happened, it was about the same time that an attempt was made to break up the setting hen. Her eggs were taken from her nest. Then the old cat, disgusted at the sudden reduction of her own family, ran off and left her two remaining kittens to their fate. Left to take care of themselves, the kittens made their way over to the hen, who was still sitting on her empty nest, crawled under her, and made themselves at home. There they have grown and prospered, the hen coming clucking off the nest to try to help them eat the milk which was placed for them in a saucer, and finally taking them out into the barn yard, clucking and scratching for them—a performance which the kittens couldn't understand, but they crawl up on the hen's back, and in various ways indicate that they regard her as their mother, while the hen seems to look upon these queer chickens as the products of her own hatching, though she is apparently a good deal puzzled over them, and is often plunged into a "brown study."

We do not allow ourselves a full opportunity to become really fitted for our "business," by waiting before the Lord till the Spirit shall descend upon us, and our hearts become filled with the love of Christ. We do not "wait patiently." We do not *tarry in Jerusalem* until we are endued with power from on high." The vessel must stay at the fountain long enough, if it is to be filled. The corn must stand in the light of the sun long enough, if it is to be ripened. So also only "they, that *wait* upon the Lord, shall renew their strength."

The Religion of the Heart.

The following excellent letter was written in France, in the latter part of the seventeenth century:—

"The great thing to be kept in view by religious pastors at the present time, is the distinction between *outward* or *ceremonial* religion, and *inward* religion or *that of the heart.* Religion, in its full development, is the same thing with the inward kingdom or the reign of God in the soul. And certain it is, that this inward or spiritual reign can never be established by outward ceremonies and observances alone.

"It can be nothing new to you, sir, when I remark that the religion of the primitive disciples of Christ was characterized by being *inward.* It was the religion of the soul. The Saviour made an announcement of unspeakable importance, when He said: '*It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.*' He seems to have intended by this announcement, in part at least, to turn their attention from outward things, and to prepare their hearts to receive the fulness of the Holy Spirit, which he looked upon as the *one thing necessary.*

"The form is merely the sign of the *thing.* I may, perhaps, give offence in saying it, and I am certainly liable to be misunderstood; but still it seems to me, that there may even be such a thing as *outward* praying, or praying in the *form* without the *spirit.* It is true the Saviour gave a form of prayer, which is a very wonderful one. Nevertheless, He rebukes long and ostentatious prayers, and disapproves of frequent repetitions. He tells the disciples that they are not heard for their much speaking; and assigns as a reason, that their Heavenly Father knows what they want before they ask him. He says, '*When thou prayest, enter into thy closet, and pray to thy Father, who seeth in secret; and thy Father who seeth in secret shall reward thee openly.*'

"Oh, sir! how much it is to be desired that all persons getting beyond mere outward supports may have their life *from* God and *in* God! Such a day will certainly come to pass. We see already some evidences of its approach in the lives of those who, in having no will but Christ's will, live by faith; whose whole joy is in having dispositions that are *from* God and *with* God; and who regard all outward things as the mere transient signs and incidents, and not the reality of life.

"It is with earnestness, therefore, that I conjure you, sir, to aid souls to the utmost of your power in their spiritual progress; so that they may not stop short of God's inward reign. The subjection of human selfishness by holy love, and the subjection of the human will by union with the Divine will, may be said to make *Christ within* us. Christ will come visibly in the clouds of heaven. But in the spiritual sense, and in some respects in the more important sense, He may come now; He may come TO-DAY. Oh! let us labor for His *present* coming; not for a Christ in the clouds, but for a Christ in the affections; not for a Christ seen, but for a Christ felt; not for a Christ outwardly represented, but for a Christ inwardly realized. '*Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth,* (Ps. civ. 30).

"On this subject it is difficult for me to express my feelings, so strong are the desires which exist in me. When will men renounce

themselves that they may find God? Willingly, full willingly, I would shed my blood, I would lay down life, if I could see the world seeking and bearing Christ's holy image.—I remain yours in our Lord."—*British Friend.*

For "The Friend."

Mid-week Meetings.

The following suggestions relative to the duty of attending mid-week meetings, having recently come to the hand of the Compiler, they are herewith submitted for publication in "The Friend."

It is a truth confirmed and settled by many similar testimonials, that while nothing is ever gained by the neglect of this reasonable religious duty, there have on the contrary been many instances, in which great and manifest loss has been sustained. And when we reflect that the grand object of these opportunities is to meet with our Father who is in heaven; to have our faith renewed in Him; and solemnly to worship Him in spirit and in truth, who with His dear Son, our Lord and Saviour, is alone forever worthy; we should vigilantly watch, and never allow ourselves to fall into a habit so weakening and prejudicial to ourselves, so fruitful in contagious example to children and others; and so sorrowfully unmindful of Him, the great Lord of all, in whose hand our breath is, and "whose are all our ways," and to whom we owe not only our time, our talents, our obedience, and our service, but our lives, and our all.

James Thornton, of Byberry, Penn., during his last illness, which was in 1794, was drawn to dwell much on the peace afforded at that time, by his persevering attendance of religious meetings throughout a long life. He was early afflicted with bodily infirmities, and remarked that many times in his youth while walking to meeting, he had been forced to stop and lean his head against a tree to rest; and that since he had arrived at years of maturity, storms nor tempests, nor any other consideration had hindered him from going his Master's errands when able; nor did he remember ever attending meeting without receiving some satisfaction, believing, when people complained of poor meetings, the fault was mostly with themselves; that if we did our part toward attaining a right state of mind, nothing was to be doubted of. He also remarked, that overrating others and underrating ourselves should be avoided, as our conditions are best known to the Lord.

Mahlon Hockett, a minister among Friends, residing in North Carolina, had a neighbor who was in the practice of neglecting week-day meetings. He had built a new house, and had fixed on meeting-day to move. In the morning one of the children went to Mahlon's on an errand. Mahlon said to the child, "Will thy father be at meeting?" "No," said the child, "we are going to move." Mahlon replied, "Tell thy father he must go to meeting; and if he does not go to meeting to-day, before night he will have no house to move to; and tell him Mahlon Hockett says so!" The child delivered the message, but the father staid from meeting. A load of goods was taken to the new house, and two of the children with it. While the father went for the second load, the children lighted a fire to some straw near the house, which spread to the building, and it was consumed, being all in a blaze when he returned with his load.

Selected.

GIVING.

Is thy cruse of comfort wasting?
Rise and share it with another;
And through all the years of famine
It shall serve thee and thy brother.

Love divine shall fill thy storehouse,
Or thy handful still renew;
Scanty fare for one, will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

Numb and weary on the mountain,
Would'st thou sleep amid the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Is thy heart a void left empty?
Naught but God that void can fill,
Nothing but a ceaseless fountain,
Can its ceaseless longings still.

Selected.

JOHN'S WIFE.

A young wife stood with her head on the broom,
And looking around the room;
"Nothing but toil forever," she said,
"From the early morn till the light has fled.
If you only were a merchant now
We need not live by the sweat of our brow;"
Pegging away, spoke shoemaker John,
"We ne'er see well what we're standing on."

A lady stood by her husband's chair,
And quietly passed her hand over his hair—
"You never have time for me now," she said,
And a tear-drop fell on the low-bent head—
"If we were only rich, my dear,
With nothing to do from year to year
But amuse each other—O, dear me!
What a happy woman I should be."
Looking up from his ledger, spoke merchant John,
"We ne'er see well what we're standing on."

A stately form in velvet dressed—
A diamond gleaming on her breast—
"Nothing but toil for fashion," she said,
"Till I sometimes wish that I were dead,
Or long to cast this wealth aside,
And be once more the poor man's bride."
From his easy chair, spoke gentleman John,
"We ne'er see well what we're standing on."

For "The Friend."

John Finch Marsh.

(Continued from page 42.)

1841, 7th mo. 6th. In the forenoon enjoyed a sweet time in prayer in my chamber, under a renewed sense of the fresh extension of my Heavenly Father's love to my soul. My spirit was, I trust, bowed and contrited with the feeling of gratitude and praise.

[After returning a certificate he held for visiting the meetings in Yorkshire, Lancashire, Derby, and Notts., he wrote:]

1842, 1st mo. 20th. During this long engagement it was my lot for the most part to move along in the feeling of much poverty, and weakness, and strippedness; yet I trust there were times when best help was nigh to strengthen and enable me to bear a faithful testimony to the Truth as it is in Jesus,—and that I was mercifully preserved from doing harm to the precious cause.

3d mo. 16th. Our beloved friend Sarah [Lynes] Grubb departed this life at Sudbury, aged about 69 years. Great indeed is the loss the church has sustained by the removal of this faithful servant and minister of Christ. She was one eminently gifted for the work of the ministry, in which she was a faithful and diligent laborer from her youth up to the latest period of her life.

23d. The remains of our beloved Friend S. G., interred at Sudbury before meeting. It was a sweet and solemn time by the graveside, nothing expressed vocally. In the meeting I ventured to bend the knee. Seven Friends appeared in testimony. I believe it would have been safe for me, and have tended to the peace of my mind, had I simply rose towards the conclusion; but, alas! I suffered the meeting to separate without venturing the expression of a little; and which omission occasioned me to feel sad. Ah! how glad should I have been could I but have got the same company of Friends and others together again when it was too late; and how the lost opportunity was afforded for this exercise of faith, even while the people were rising from their seats, and leaving the meeting house, which they did in so deliberate and solid a manner.

May this circumstance, or omission, prove a lesson of lasting instruction to me,—and may I yet be favored to experience a moving along in more simplicity and faith, and in singleness of eye.

1847, 10th mo. 20th. I have been seriously unwell, and confined to my bed about a week. I am now favored to be nicely recovered, and nearly regained my usual health and strength, and trust that my heart is made to feel thankful to my heavenly Father for this great favor, and for the sense of his goodness and mercy towards me in this time of prostration, which I have to look back upon as a season of renewed favor, wherein I trust I did enjoy something of the Divine presence, and was bowed in spirit before the Lord under a sense of my great unworthiness and unwatchfulness—my many short comings and sins of omission and commission, in which I trust near access was found in prayer and praise, and renewed desires raised after a closer walk with God, and that I might become increasingly humble and watchful; yea, experience a daily watching unto prayer. During my indisposition, I had occasion to be well satisfied with the kind attention paid me by our medical attendant, Edward Westall.

21st. Our Monthly Meeting. It seemed with me to remark on the necessity of witnessing the new birth; signifying that that which was necessary for one individual, was needful for all to experience, viz., a true and real change of heart, and conversion of soul—a being born again, agreeable to the doctrine of our Holy Redeemer, which he taught Nicodemus.

11th mo. 8th, 2d day Morning Meeting. My wife and I attended it. Ann Tweedy, from Truro, was there, and had feelingly to remark on the sorrow it had occasioned her, since being up this way, in seeing the increased departure from the simplicity in our young people, bringing the matter close home to Friends filling the station of Ministers and Elders; giving suitable counsel, and encouraging to faithfulness in speaking in love one to another, as occasion might seem to require. I was glad of her communication, as also in that it opened the way for my dear wife to obtain some relief in a similar manner, which she was strengthened to do in unison and accordance therewith. Their communications were, I think, a word in season, and may they prove a profitable watchword.

1852, 1st mo. 30th. It is, I trust, under some feeling sense of the love of our Heavenly Father shed abroad in my heart, and for the nearness of access in prayer, renewedly permitted me again of late in my private retirement, that I incline to write what my heart desires to say, and I trust does say, viz., Rejoice in the Lord, O my soul, rejoice in him always, for He hath dealt mercifully and bountifully with thee; yea, "Bless the Lord, O my soul: and all that is within me, bless His holy name."

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Surely the Christian's life is, and ought to be, a life of prayer, of thanksgiving, and of praise. A life of devotedness and dedication of heart unto the Lord, at all times, and in all things. A state of watchfulness is a state of prayer; herein is safety experienced.—How important then is individual attention to the injunction of our Holy Redeemer, to watch and pray, that we enter not into temptation. "Watch and pray, that ye enter not into temptation."

1853, 1st mo. The present is an awful time, calculated indeed to awaken and arouse to serious thoughtfulness and reflection—a season of mourning and heaviness with many. The latter part of the past year, with the opening of the present, has been, and is still, fraught with solemn and fearful events, from the very long continuance of much rain and consequent damp atmosphere, with much illness from fever and other indisposition, the town of Croydon and its neighborhood being remarkably visited thereby, very many being ill, and many removed by death.

How striking that in the short space of five weeks six individuals, members of Croydon Particular Meeting, should have been called upon to render up their accounts; and in about six weeks the remains of each consigned to the silent grave. Affecting, indeed, the events that have been happening about us in this time of visitation with sickness and death. Fever of a typhoid or a typhus kind, with diarrhœa; and in most cases that have been fatal, it seems from the first to have so seized on the intellect as to afford very little if any time of consciousness; so that if preparation for the solemn change was not sought after in time of health, there appears to have been little or no opportunity on the sick bed. Ah! solemn events, indeed, and well it will be if the inhabitants of this place and elsewhere, so profit thereby as to seek repentance, forsake sin, and by so doing come to learn righteousness. And well will it be if some of the members of our meeting, yea, all of us, be afresh instructed in the way of righteousness, by yielding to the humbling and contriting power of that chastening Hand which has seen meet to dispense largely to some of this affliction.

2d mo. 8th. A time of precious quiet in retirement this morning, and prayer.

8th mo. 10th. A. N. dined and took tea with us. This dear young person, aged nearly 19 years, is sweetly visited; the love of our Heavenly Father is, I believe, preciously shed abroad in his heart. May he be strengthened to hold on in the way cast up for him to walk in, in faith and in faithfulness.

Amidst the many discouragements, there are some bright spots to cheer the mourners on their way; here and there a precious plant to cast the eye upon, from which, too, proceeds a fragrant smell, calculated to revive and animate the drooping hope; some sweetly visited minds on whom the good and tender Hand of the Lord is laid, in order, if there be but a yielding to its forming and cleansing power, to fit and qualify for His own work and service in His own way and time.

1854, 9th mo. 8th and 9th. Days spent much in retirement, and I trust in waiting upon the Lord, wherein I was engaged to pour forth my soul in prayer.

10th, 1st day. Toward the close of our evening meeting I ventured in weakness and in fear to stand up, and was, I think, helped in my testimony by Him who "giveth power to the faint, and to them that have no might he increaseth strength." William Higgins feelingly expressed a little afterwards, and in unison with my communication.

17th. Priscilla and myself by ourselves today, wherein we were favored to experience some precious quiet.

18th. A day spent in profitable retirement, and in the feeling of inward quiet. In the forenoon I trust near access was granted in a time of prayer. Oh! how great the privilege of prayer, and the blessedness which is known and felt when so engaged; when, in private retirement waiting upon God, ability is afforded in prostration of spirit to pour forth the soul unto Him, in the name of His beloved Son our Lord and Saviour Jesus Christ.

(To be continued.)

For "The Friend."

A Brief Account of Friends in Canada Yearly Meeting.

Since the establishment of Canada Yearly Meeting, a desire has often been expressed to know more about the members and extent of this branch of the Society. I therefore propose to give a short history of Friends in the Province of Ontario. A considerable portion of my information is taken from the Records of Adolphustown Monthly Meeting. I am also under obligations to Friends in other Monthly Meetings for assistance.

At New York Yearly Meeting in 1797, a Committee previously appointed "to the consideration of the situation of Friends in Upper Canada," reported that they had "attended thereto," and they recommended that an appointment be made by the Yearly Meeting, "to make them another visit," which they thought would "be more useful if it was performed in conjunction with a Committee of Nine Partners Monthly Meeting." They also recommended the establishment of a Preparative Meeting, and, considering the remoteness of Friends from any meeting for Discipline, the Committee suggested, "whether it would not be reasonable and proper to grant them the liberty of accomplishing their marriages, and such other business as the Committee may apprehend safe and proper." The new Committee was also to fix upon the time and place of holding the Preparative Meeting.

The report was accepted, and six Friends were appointed to the service proposed.

At Nine Partners Quarterly Meeting 8th mo. 9th, 1797, a Committee was appointed "to unite with that appointed by the Yearly Meeting, on this weighty and important subject."

At the Yearly Meeting in 1798 the Committee reported that, "circumstances have been such that no visit has been made." The Committee was continued.

Pursuant to appointment, five of the Committee attended to the service, and a Preparative Meeting was opened "at the house of Philip Dorland, in Adolphustown, U. C., the 7th of 9th mo. 1798." Philip Dorland was appointed clerk, and the Committee recommended that the meeting be joined to Nine Partners Monthly Meeting.

The remoteness of these Friends from the Monthly Meeting, induced the Committee to recommend that it should have jurisdiction in matters not usually granted to Preparative Meetings. That, besides allowing marriages to be accomplished, it should appoint overseers, deal with offenders, and report to the Monthly Meeting without unnecessary delay, "their sense respecting the case," and "that the same method be pursued in case of a request to be received into membership."

In concluding their report the Committee recommended that the Preparative should read and answer the Queries four times a year, and that the answers should be forwarded "to the Monthly Meeting once a year, and that it be to that meeting which precedes the last Quarter before the Yearly Meeting." The report from which I have made the above extracts, was signed by Fry Willis, Enoch Dorland, Gideon Simon, Henry Hull, and Reuben Haight.

In 10th mo. 1798, a proposition was made to erect a meeting house, and a Committee was appointed to take the necessary steps. In 9th mo. 1799, the meeting house being "partly finished," a new Committee was appointed "to settle with the Trustees, and make an estimate of the whole expense."

I do not find any minute stating when the meeting house was completed, nor when the first meeting was held in it, but it was probably not far from the last date.

At Nine Partners Monthly Meeting in 5th mo. 1800, a Committee was appointed to visit Friends in Upper Canada, and "to open a Monthly meeting if, in the course of their visit, it should seem right."

It appears way did not open for the Committee to make the visit until the Preparative Meeting in 1st mo. 1801, at which time six of the Committee attended, and were "united in believing it right that a Monthly Meeting be established at Adolphustown, in Upper Canada, in Friends' meeting house." Accordingly, the first Monthly Meeting was held the 29th of 1st mo. 1801. After this, upon the recommendation of the Committee, it was "held the third Fifth-day in each month," and the Preparative Meeting was held the "Fourth-day preceding the Monthly Meeting." This report was signed by Thomas Titus, Reuben Haight, Anna Merritt, John Lancaster, Isaac Thorne, Jr., Elizabeth Wing.

I have given the names of the Friends constituting some of the Committees, hoping that many who read these notes, will be led to reflect upon the zeal for the promotion of Truth, and the care over the flock, which enabled our forefathers to endure hardships and privations that, in this day, can hardly be realized. If the same earnest care for the welfare of the brethren, and the same desire to maintain our testimonies, were manifested in *these* days, how much greater would our influence be!

At the Monthly Meeting in 4th mo. 1801, a request was received to allow a Prepara-

tive Meeting to be held at Kingston, which was granted for three months, and a Committee was appointed to have the oversight of it. That meeting was continued under the care of a Committee, until 5th mo. 1810, when the Committee was discharged.

At the same time with the foregoing, a request was made by "Friends at the West Lake, desiring the privilege of holding a meeting." This was a settlement of Friends in the township of Hallowell, about twelve miles west of Adolphustown, and near the present village of Bloomfield. It was called "West Lake" on account of its proximity to a body of water by that name.

After considering the request, Friends were allowed "to meet together for the solemn purpose of worship, once in two weeks for three months,—at the house of Cornelius Blount." In 6th mo. 1802, Friends there were allowed to hold a meeting once a week, and in 9th mo. 1802 the privilege of holding a meeting twice a week was granted, and at the same time a proposition was made to the Quarterly Meeting to establish a meeting there.

At the Monthly Meeting in 4th mo. 1803, a minute from Nine Partners Quarterly Meeting was read, informing Friends that the proposition "is united with, and a meeting for worship is now established accordingly, and the Monthly Meeting left at liberty to establish a Preparative Meeting at that place if they shall judge it best."

The Monthly Meeting then allowed "a Preparative Meeting for three months," at the same place in which the meeting had been held. In the 11th mo. of the same year, a Preparative Meeting was established. At the same time the necessity of "a Meeting house at the West Lake" was considered. Friends of that meeting proposed to erect a log house twenty-one by thirty-one feet, and the Monthly Meeting agreed to assist them, and Thomas Bowerman and Townsend Carman were appointed "to take the oversight in building said house."

In 4th mo. 1804 an Indulged Meeting was allowed at Green Point, about twenty miles northeasterly from West Lake Meeting, which was held the first First-day in each month, under the care of a Committee, until 9th mo. 1807, when a meeting was allowed there on Fourth-day of each week, except in Preparative and Monthly Meeting weeks. In 8th mo. 1811, a meeting was established there, and a Preparative Meeting was opened in 10th mo. that year.

It will be proper to remark here, that there were two other Monthly Meetings in Upper Canada, Pelham and Yonge street, both belonging to Philadelphia Yearly Meeting, the former established in 1799, and the latter in 1806.

At Adolphustown Monthly Meeting in 12th mo. 1806, "A concern arose for Friends to be united in transacting the business of the Church in Upper Canada," and a Committee was appointed to attend Yonge street Monthly Meeting, and to consult with Friends there. In 2d mo. 1807, the Committee reported that they had attended to their appointment, and produced a Minute from Yonge street Monthly Meeting, which was "so far united with as to select" a Committee to draw up a Minute to be forwarded to the Quarterly Meeting.

In 3d mo. 1807, a joint report of the Committee of the three Monthly Meetings was read, and directed to the Quarterly Meeting.

The matter was referred from Nine Partners Quarterly Meeting, to each of the Yearly Meetings, and a Committee was appointed by each.

At Adolphustown Monthly Meeting, held by adjournment, the 26th of 9th mo. 1808, "a part of the Committees appointed by Philadelphia and New York Yearly Meetings, viz: John Shoemaker, John Brown, Reuben Haight, Hannah Fisher, Rebecca Archer, Ann Shipley, and Ann Merritt, attended this meeting, with extracts from [the Minutes of] said Yearly Meetings."

At the Yearly Meetings of Philadelphia and New York in 1809, the report of the Committee was read, and deliberation thereon resulted in the establishment of CANADA HALF YEAR'S MEETING, to be held in the 1st mo. at "West Lake," and at Yonge street in 8th mo., to be a branch of New York Yearly Meeting, and to be opened in 1st mo. 1810. A Committee was appointed by each Yearly Meeting to attend.

At that time Adolphustown Monthly Meeting was composed of three Preparative Meetings, Yonge street of three, and Pelham of two.

The Half Year's Meeting continued to be composed of all the Friends in Upper Canada, until 1841, when at the request of Friends of Norwich and Pelham, Pelham Quarterly Meeting was established, and the Half Year's Meeting was thence composed of Yonge street and West Lake Monthly Meetings, until 1848, when it was divided into two Quarterly Meetings of the same name as the Monthly Meetings.

This arrangement continued until 1867, when, for various reasons, it was deemed best to hold West Lake Quarterly Meeting but three times a year. The change was made, and it has since been held under the name of West Lake Four Months' Meeting.

Pelham and Yonge street still hold Quarterly Meetings.

For some time the question of holding a Yearly Meeting in Canada, was agitated, and finally a proposition was made to the Yearly Meeting to allow Friends in Canada to be set off as a Yearly Meeting. This was granted, and in 6th mo. 1867, Canada Yearly Meeting was opened.

By reports to the Yearly Meeting this year there are belonging to it, 22 meetings; 279 families; 275 parts of families, and 1619 members.

I have spent much time in collecting the foregoing information, and if others are in degree interested in reading it, I shall be repaid for my labor. LEVI VARNEY.

Bloomfield, Ont., 9th mo. 1874.

THE FRIEND.

TENTH MONTH 3, 1874.

That able and experienced minister of the gospel, Thomas Story, in his journal, speaks of being at the meeting at Leeds, in 1736. He thus describes the condition of the younger members: "Sober, but few of them yet baptized of the Lord, by His sanctifying baptism; which is much the case and state of our young people at this day throughout the world; being in danger as others have done, of sitting down under the profession of Truth, in a traditional way, as to the doctrine and form of the discipline of it, and yet *short and ignorant of the life, light, virtue and power of Truth essentially in themselves;* by which an apostacy from the very form may enter and proceed gradually till the whole be lost, as to them, and some other thing take place under the same name: which the Lord prevent, by His kind and merciful visitation, in His own time and way; for nothing else can do it, or carry on that great and glorious work, which His own arm hath begun in the earth in and by His people."

In the previous year, at Bristol, he found some among the children of those Friends who in earlier days had been faithful sufferers for their religion, who, for want of knowing in themselves "the life, light, virtue and power of Truth," had been taken "with the vain and sinful fashions, customs and notions of the world."

His description of the young people at Leeds is one that well applies to many of the same class among us at the present day. In many neighborhoods they are preserved in comparative innocence; are intelligent, moral, and orderly persons, to whom their older friends are anxiously looking, desiring that they may become prepared to fill the various stations in the militant church. Yet there are too many among them, who have not thoroughly yielded their hearts to the convicting power of Divine Grace, and by humbly obeying all its leadings and pointings, come to know "the life, light, virtue and power of Truth essentially in themselves." Until they are established on this foundation, they are in danger of being swept away from even the profession of Truth, and entirely lost to the church, to their own great hurt.

If it were in our power, we would gladly impress on all such the great necessity of knowing a thorough, heart-felt work of religion. Many of them desire the prosperity of the church, are interested in its movements, and listen with seriousness and pleasure to the preaching of its doctrines, and the earnest exhortations of its ministers. But they have not yet learned to labor availingly for spiritual food. In our religious meetings, when there are present those who are at times enabled to hand forth to others the bread which the Master has blessed; these too often wait to be fed through the medium of such ministers; instead of settling down into a true religious exercise, and seeking to feel for themselves the overshadowing presence of the Head of the Church. Hence they do not derive from their meetings the full benefit which they might otherwise experience; and their growth in grace is not so steady and rapid as it should be. So also, at other times, when engaged in the ordinary pursuits of life, there is too little of that feeling, which drew from Hagar of old the ejaculation, Thou, God, seest me. Where this becomes the habitual clothing of the mind, and there is an honest concern so to walk as the Light of Christ in our hearts shows us to be in conformity to the Divine will; then will be experienced the truth of the Scripture declaration, "The fear of the Lord is a fountain of life, to depart from the snares of death;" "They that wait upon the Lord shall renew their strength."

It is only through the renewed visitations of the Spirit of Christ, that any of us can

move forward in the path that leads to eternal rest and peace; and when these visitations are mercifully extended, they ought to be prized as most precious blessings, and embraced with all earnestness of soul, and a full and ready submission given to all the Divine requirings. If this were more the case among us, we would become more like a company with whom Thomas Story had a meeting in the south-western part of England, who, he says, were an innocent people, "very tender, as little children desiring the pure milk of the Word; and the Lord dispensed it largely and freely among them, to our solid and mutual satisfaction, for they were greatly tendered, as we had been when we were first convinced."

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 28th ult. says: A frightful typhoon passed over Hong Kong yesterday. The steamers Lenore and Abbay, and eight other vessels were wrecked or foundered, and many are missing. A great number of houses were destroyed, and it is reported a thousand persons were killed. The damage to property in the city and harbor and surrounding country is immense.

A dispatch from Rome on the 27th says: Mount Etna is still in agitation. Rumbling noises are heard inside, and yesterday an earthquake shook the mountain to its base. The shocks extended to the village of Rendezza and destroyed several houses.

The members of the Austrian Polar expedition declare that explorations in the direction of the North Pole are hopeless of a satisfactory result, and that the reports of the existence of an open Polar sea are untrue.

The Russian government, on account of the extensive emigration of Mennonites, has undertaken to exempt members of that sect from actual military service, but still holds them liable to do duty as hospital attendants and surgeons. The Mennonites of the Volga district will probably all consent to remain, under these conditions.

Work has been resumed by the mill operatives at Bolton, England, pending the result of arbitration of the differences between them and their employers, which will be announced on the 31st of 10th mo.

The Newcastle Chamber of Commerce has adopted resolutions condemning the Canadian reciprocity treaty as prejudicial to British industry.

The Mark Lane Express in its review of the crop prospects says, the recent rains have materially benefitted the root crops. There has been too much rain however, for late potatoes, which show the commencement of disease. Grass has the verdure of spring, which will help growers to carry their stock through the winter notwithstanding the deficiency in the hay and straw crops.

A correspondence has been commenced between the English and French cabinets on the subject of a submarine tunnel under the channel which divides the two countries.

Spanish affairs remain nearly unchanged. The Carlists have been defeated recently in several small engagements. The existence of a cordial and sympathetic letter from the Czar to Don Carlos, which has hitherto been denied at Berlin and elsewhere, is now acknowledged. The letter was written in reply to one from Don Carlos, thanking the Czar for his refusal to recognize Serrano.

The town of Andorra, capital of the neutral country of that name, lying between France and Spain, has been attacked by the Carlists because the authorities refused to surrender a quantity of arms which were seized while in transit across the frontier for the insurgents.

The river Segre, running through the province of Lerida, has overflowed its banks, causing great damage to property, and a serious loss of life. In the town of Tarrega, twenty-five miles northeast of the city of Lerida, fully two hundred houses were swept away, and many persons were drowned.

Heavy rains have fallen in India, and the prospect for the crops continues most satisfactory.

The boundary dispute between Switzerland and Italy, which was referred to George P. Marsh, United States Minister at Rome for arbitration, has been decided in favor of Italy, which thereby acquires 1800 acres of territory.

A special dispatch to the London Times gives the following account of the adventures of the Austrian polar expedition: "The expedition left Tromso on the 14th of July, 1872. They encountered compact drift ice in 48 degrees east longitude, and worked themselves through until, in 58 degrees east, they reached the coast of Nova Zembla. They sailed along the coast to Berch Islands, where they met Count Wiltczek's sloop Isbjornen. They sailed together with him further to Baerent's Islands, near the promontory of Cape Nassau, where they remained at anchor till the 21st of August, 1872, on account of southwesterly storms. They parted with Count Wiltczek and steered northeast the same day, and were completely frozen in. They drifted with the pack ice fourteen months, first northeast to 73 degrees east longitude, and then northwest until October, 1873. In August, 1873, a new land was discovered. They drifted with the ice along this land. They were frozen in, and wintered in 79 degrees 51 minutes north latitude and 59 degrees east longitude. In March and April, 1874, sledge expeditions were sent north and west; 82 degrees north latitude was passed, and land was seen to the 83d degree. The extent of the land northwards and westwards was, apparently, considerable. The ship now being untenable was abandoned. Starting on the 20th of May, 1874, with four sledge boats, they met the open water on the 15th of August, and crossed to Nova Zembla, and went along the coast in search of vessels. They met a Russian schooner and arrived at Vardoe, in Norway, on the 3d of September."

Twenty-five hundred immigrants have arrived in the province of Canterbury, New Zealand, in the last three months.

An election was held on the 27th ult. in the Department of Maine-et-Loire, to fill a vacancy in the French Assembly. De Maille, the Republican candidate, was elected by 3787 majority.

A dispatch from Rome says, the French ambassador has presented to the Pope a letter from President MacMahon, announcing the withdrawal of the man-of-war Orenoque from Civita Vecchia.

The Danish ambassador at Berlin has gone to Copenhagen to confer with the Ministers on the difficulties which have arisen between Prussia and Denmark, as a consequence of the ejection of Danish subjects from Schleswig.

UNITED STATES.—There were 529 deaths in New York last week, and 253 in Philadelphia, including 104 children under two years. There were 33 deaths of consumption, 20 marasmus, and 14 cholera infantum.

Fuller and later reports received in Washington confirm, it is stated, the opinion long held that the Black Hill country contains no great amount of gold or other valuable minerals. Col. Fred. Grant, who accompanied General Custer's expedition under special instruction to report upon its geological character, says that the rock in which it is claimed gold was discovered, is of the metamorphic character, in which no precious minerals have ever been found.

The President is emphatic in his determination to carry out the orders of General Sheridan to prevent all invasion of this country by intruders, so long as by law and treaty it is ceded to the Indians.

The Atchison, Topeka and Santa Fe Railroad have sold 15,000 acres of land in the Arkansas Valley to the Russian Mennonites, who, to the number of 1900, will settle immediately on their purchase.

A Richmond, Va., firm is filling a contract with France for $8,000,000 worth of tobacco, and another has a similar contract with Austria amounting to $6,000,000.

It is announced that the Hoosac tunnel, which it has been the work of many years to construct, will be formally opened on the first of 11th month.

The Markets, &c.—The following were the quotations on the 28th ult. *New York.* — American gold 109⅞. U. S. 6's 1881, registered, 117⅛; do. coupon, 118; do. 1868, registered, 116¼; do. coupon, 117; do. 5 per cents, 112. Superfine flour, $4.60 a $5; State extra, $5.10 a $5.35; finer brands, $5.60 a $10.50. No. 2 Chicago spring wheat, $1.11; No. 3 do., $1.08; red western, $1.22; amber, $1.25; white Michigan, $1.36 a $1.40. Canada barley, $1.35. Oats 61 a 65 cts. Yellow corn, 98 cts.; western mixed, 96 cts.; white 98 cts. a $1.02. *Philadelphia.*—Uplands and New Orleans middlings cotton, 16½ a 17 cts. Superfine flour, $3.50 a $4.00; extras, $4 a $4.50; finer brands, $5 a $8.75. Red wheat, $1.15 a $1.20; amber, $1.22 a $1.25; white, $1.35 a $1.37. Rye, $1.02. Yellow and mixed corn, $1.01 a $1.02. Oats, 62 a 64 cts. City smoked hams, 15 a 16 cts. Lard, 15 cts. Clover seed, 10½ a 11 cts. The market for beef cattle dull. Receipts 3400 head. Texas cattle sold at 3½ a 5¼ cts. per lb. gross, and western at 5½ a 7½ cts., the latter for a few choice. About 10,000 sheep sold at 4½ a 6 cts. per lb. gross, and 6,000 hogs at $11 a $11.50 per 100 lb. net. for corn fed. *St. Louis.*—No. 2 winter red wheat, $1.15; No. 3 fall red, $1.04. Corn, 80 cts. Oats, 52 a 53 cts. *Chicago.*—No. 1 Spring wheat, 97 cts.; No. 3 do. 89 cts. No. 2 mixed corn, 82 cts. No. 2 oats, 50 cts. Rye, 89 a 90 cts. Lard, 14¾ cts. *Baltimore.*—No. 1 western red and amber wheat, $1.23 a $1.24; No. 2 do., $1.21 a $1.22; Maryland amber, $1.30 a $1.35. Southern white and yellow corn, $1 a $1.05. Oats, 60 a 65 cts. *Cleveland.*—No. 1 winter red wheat, $1.09; No. 2 do., $103. Mixed corn, 83 a 84 cts. Oats, 51 a 54 cts.

RECEIPTS.

Received from Charles Wright, N. J., per Jacob W. Fry, $2, vol. 48; from Benjamin Sheppard and Margaret Miller, N. J., per H. C. W., $2 each, vol. 48; from Abner Eldridge, Agent, Io., for Alexander L. McGrew, Simon O. McGrew, and Nancy L. Thompson, $2 each, vol. 48; from Richard Mott, Agent, Io., $2, vol. 48, and for William P. Deweese, Ezra Embree, R. W. Hampton. Stephen Hodgin, Asenath Edgerton, Eli Hodgin, Thomas D. Yocum, John Hodgin, Samuel W. Stanley, Benjamin V. Stanley, Joseph Embree, Thomas Hoyle, Thomas C. Battey, and Joseph Battey, $2 each, vol. 48, and for William Pierpont, $2, to No. 52, vol. 47; from Samuel Hoopes, Pa., $2, vol. 48; from Hannah Roberts, Pa., $2, vol. 48; from Edward Bonsall, O., $2, vol. 48; from Samuel W. Maris, Md., $2, vol. 48; from Sarah A. Allen, N. J., $2, vol. 48; from M. M. Childs, Del., $4.50, to No. 52, vol. 48; from Enoch Zelley, N. J., $2, vol. 48; from Mary D. Maris, Del., $2, vol. 48; from Seth Warrington, N. J., $2, vol. 48; from Lydia S. Fell, Pa., $2, vol. 48; from Thomas M. Harvey, for Susan Chambers, Pa., and for Mary Jane Chambers, Pa., $2 each, vol. 48; from M. M. Morlan, Agent, O., for Frederick Maerkt, $2, vol. 48; from Mary B. Wills, N. J., $2, vol. 48; from Mahlon Hoffecker, Pa., $2, vol. 48; from Rachel E. Woodward, Pa., $2, vol. 48; from Edward S. Yarnall, $2, vol. 48; from Reuben Battin, Agent, Pa., for Job McCarty, Jesse McCarty, Joseph McCarty, Theodore Hess, Charles Hess, George Schill, John S. Brown, Abel McCarty, Henry Brackman, and Reuben Battin, $2 each, vol. 48.

The Stated Annual Meeting of Haverford School Association, will be held on 2nd day, 10th month 12th, 1874, at 3 o'clock, P. M., in the Committee room of Arch Street Meeting-house, Philadelphia.

PHILIP C. GARRETT, *Secretary.*

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second day, the 2nd of Eleventh month. Parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to CHARLES J. ALLEN, *Treasurer*, No. 304 Arch Street, Philada.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

Charles Evans, 702 Race street, Philadelphia,
Clarkson Sheppard, Greenwich, New Jersey,
Joseph Walton, Moorestown, New Jersey.

FRIENDS' FREEDMEN'S RELIEF ASSOCIATION.

The Executive Board are about to re-open the Schools in North Carolina and Virginia, and have immediate need for funds. We have strictly limited the number of Teachers to that of last year, but will need contributions fully equal to those of 1873. The cost of transporting teachers, and of needful supplies for opening schools, is large, and must be met at the outset. Our Treasury is exhausted. We have no new source of interest upon which to base an appeal for the liberal aid of Friends. These people still need uplifting, and past efforts have been much blessed. "Freely ye have received, freely give." On behalf of the Board.

James E. Rhoads, President.
Thos. K. Brown, Secretary.

Contributions may be sent to Richard Cadbury, Treasurer, No. 108 S. Fourth Street, Philada.

Philadelphia, Ninth mo., 1874.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

THE FRIEND.

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For "The Friend."

First Germantown Friends.

BY WILLIAM KITE.

(Continued from page 52.)

From "The Friend," 1st mo. 13th, 1844.

The testimony of the Friends at Germantown against slavery, sent up to the Yearly Meeting of 1688, has, within the last few days, been discovered. These Friends were Germans, and mostly from Cresheim, a town not far from Worms, in the Palatinate. They had suffered persecution in their own country, and seem to have had a very correct appreciation of the rights of others. One of them, Francis Daniel Pastorius, informs us, that he (and most probably many of his old neighbors were with him) reached Philadelphia on the 20th of Sixth month, 1683, after a passage of eight weeks. He came in the ship America, Joseph Wasey commander, which did not make the voyage without encountering various storms. Thirty years after this, Pastorius writes, "the second and twelfth of the Sixth month, our ship was covered with a multitude of huge surges, and, as it were, with mountains of terrible and astonishing waves." "I was as glad to land from the vessel every whit as Paul's shipmates were to land at Melita. Then Philadelphia consisted of three or four little cottages; all the residue being only woods, underwoods, timber and trees; among which I several times have lost myself in travelling no farther than from the water side to the house, (now of our Friend William Hudson,) then allotted to a Dutch baker, whose name was Cornelius Bom.* What my thoughts were of such a renowned city, (I not long before having seen London, Paris, Amsterdam, &c) is needless to rehearse unto you here. But what I think now of the same, I dare ingenuously say, viz., that God has made of a desert an enclosed garden, and the plantations about it, a fruitful field."

These German Friends settled near together, and in 1686 were joined by a number from different parts of Holland and Germany, and a meeting was soon established among them. It was attached to Dublin Monthly Meeting, which was then composed of Oxford, Poetquising [Byberry], Dublin, and Germantown meetings. By minute of Dublin Monthly Meeting dated Twelfth month 23rd, 1685, it was concluded to hold that meeting alternately at Richard Walln's [Cheltenham], at John Hart's [Byberry], and at Oxford. Thus it continued until First month 31st, 1687, when it was agreed that it should thenceforward be held at the house of Richard Worrell, Jr., in Lower Dublin, on the last Second-day in every month.

Coming from a country where oppression on account of color was unknown, and where buying, selling, and holding in bondage human beings, who had been legally convicted of no crime, was regarded as an act of cruelty and injustice, to be looked for from the hands of none but a Turk or barbarian, the members of this little community were shocked to see that negro slavery had taken root, and was increasing around them. It would appear from the testimony, that many of their religious friends and acquaintances, were deterred from coming to this land, by the report they had received of this sad stain on the character of the new settlement.

Impelled then by reproaches borne over the Atlantic, as well as by the testimony of their own consciences as to what was right, the Friends at Germantown drew up this paper. It is certainly a strong document; and whilst it bears evidence that the writers had an incompetent knowledge of the English language, it plainly demonstrates that they were well acquainted with the inalienable rights of man, and with the spirit of the gospel. We publish it as it is in the original, and doubt not that our readers will find sufficient clearness in the argument, notwithstanding some confusion in the use of prepositions.

The paper from which this is taken is the original. At the foot of the address, John Hart, the clerk of the Monthly Meeting, has made his minute, and the paper having been then forwarded to the Quarterly Meeting, has received a few lines from Anthony Morris, the clerk of that body, to introduce it to the Yearly Meeting, to which it was then directed. N.

This is to the Monthly Meeting held at Richard Worrell's.

These are the reasons why we are against the traffic of men-body, as followeth. Is there any that would be done or handled at this manner? viz., to be sold or made a slave for all the time of his life? How fearful and faint-hearted are many on sea, when they see a strange vessel,—being afraid it should be a Turk, and they should be taken, and sold for slaves into Turkey. Now what is *this* better done, than Turks do? Yea, rather is it worse for them, which say they are Christians; for we hear that the most part of such negers are brought hither against their will and consent, and that many of them are stolen. Now, though they are black, we cannot conceive there is more liberty to have them slaves, as [than] it is to have other white ones. There is a saying, that we shall do to all men like as we will be done ourselves; making no difference of what generation, descent or color they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? Here is liberty of conscience, which is right and reasonable; here ought to be likewise liberty of the body, except of evil-doers, which is another case. But to bring men hither, or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience sake; and here there are those oppressed which are of a black colour. And we who know that men must not commit adultery,—some do commit adultery *in* others, separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! do consider well this thing, you who do it, if you would be done at this manner? and if it is done according to Christianity? You surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear of [it], that the Quakers do here handel men as they handel there the cattle. And for that reason some have no mind or inclination to come hither. And who shall maintain this your cause, or plead for it? Truly we cannot do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children. Being now this is not done in the manner we would be done at [by] therefore we contradict, and are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of the hands of the robbers, and set free as in Europe.* Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas the Europeans are desirous to know in what manner the Quakers do rule in their province;—and most of them do look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (which they say are so wicked and stubborn men) should join themselves,—fight for their freedom,—and handel their masters and mistresses as they did handel them before; will these masters and mistresses take the sword at hand and war against these poor slaves, like, we are able to believe, some will not refuse to do; or have these negers not as much right to fight for their freedom, as you have to keep them slaves?

* This house stood a little south-east of the corner of Third and Chestnut streets.

* Alluding probably to the abolition of the old feudal system.

Now consider well this thing, if it is good or bad? And in case you find it to be good to handel these blacks at that manner, we desire and require you hereby lovingly, that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall [may] be satisfied in this point, and satisfy likewise our good friends and acquaintances in our native country, to whom it is a terror, or fearful thing, that men should be handelled so in Pennsylvania.

This is from our meeting at Germantown, held ye 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Richard Worrell's.

Garret henderich
derick up de graeff
Francis daniell Pastorius
Abraham jr. Den graef.

At our Monthly Meeting at Dublin, ye 30—2 mo., 1688, we having inspected ye matter, above mentioned, and considered of it, we find it so weighty that we think it not expedient for us to meddle with it here, but do rather commit it to ye consideration of ye Quarterly Meeting; ye tenor of it being nearly related to ye Truth.

On behalf of ye Monthly Meeting,
Signed, P. Jo. HART.

This, above mentioned, was read in our Quarterly Meeting at Philadelphia, the 4 of ye 4th mo. '88, and was from thence recommended to the Yearly Meeting, and the above said Derick, and the other two* mentioned therein, to present the same to ye above said meeting, it being a thing of too great a weight for this meeting to determine.

Signed by order of ye meeting,
ANTHONY MORRIS.

(To be continued.)

For "The Friend."

Indian Affairs.

(Continued from page 51.)

By Esedotodes, Pawnee Chief.

"My Brothers: I am glad to see the faces of so many of my red brothers here to-day. For this purpose I came here. Many years ago the Pawnees and Wichitas lived together in this country, but have long since been divided, and it seems to me now that the Great Spirit is bringing all Indians together again. I do not know when my people lived here, but our old people tell us of it. They moved away from this country in those early days, and those who then lived have all passed away. I think that was a bad move. After living awhile upon the present Pawnee reserve, our old men without informing us sold the greater portion of the country, and we did not know of the fact till we found ourselves surrounded on all sides by white people. We now can scarcely move without disturbing some white person. If a Pawnee lays hands on a stick of timber or grass, the white man says, 'Hold! this is mine.' If a Pawnee's horse gets beyond the limits of his narrow reserve, he need not hunt him. We are surrounded up there on all sides by the white man, and it seems that everything belongs to him; so I think I and my people will come here and surrender our part to him."

By Dave, of the Towoccanies.

"My Brothers: We have met here to have a good talk; this is good, this is right. I am glad I'm here to hear what is said. We are all brothers, the same people, coming from the same common Father. Many of you here are very smart men, and I feel that I am far behind all of you, but brothers, I have my ears wide open to hear all you have to say. Some of you look like white men, but you think you are Indians, you should forget this thought, and go about setting good examples for such of your brothers as we are. Some Indians talk about their intentions of living like the white man, when probably they don't mean it, but *I* mean exactly what I say on this subject. Having planted forty acres of corn last summer, I labored very hard; when dry weather came on I lost all of my labor. Many an Indian would have become discouraged and quit, but I did not. I have made my farm as large again this year, and have gone to work harder than ever I did before. I am trying to get my young men to live as they should, and when I go home I will tell them all you have said here. These talks from you are always helpful to us in controling our young men. I am thankful of one thing, that is, that we have a good school at which our children attend; already can some of them read the white man's books.

My brothers, although I've started last, I'm going to work manfully, and if you are not careful I'll catch some of you. This spring for the first time, I've planted such things, besides corn, as the white man plants, and expect soon to know more of these things. I'm told they are good to eat, so if I'm successful I'll know by having them on my own table."

Report of Committee on Agriculture.

To the Grand Council of the Indian Territory:

Gentlemen: The committee to whom was assigned the duty of preparing the report on agriculture, would respectfully submit the following:

The Cherokees, Choctaws, Muscogees, and Seminoles are the four largest tribes represented in this Council, and from reliable information, are making equal and rapid improvement in the art of agriculture. The Cherokees cultivate eighty thousand, the Choctaws eighty-five thousand, the Muscogees sixty-five thousand, and the Seminoles ten thousand acres of land. The productions are corn, wheat, oats, cotton, rice, tobacco, sweet and Irish potatoes, and many of the garden vegetables adapted to this climate. They are also giving great attention to the growing of orchards, consisting of apples, peaches, plums and grapes. They are enlarging their farms, improving their houses, and using the latest improved implements of agriculture. They are advancing in wealth by the increase of horses, cattle, hogs, mules, sheep and goats. The introduction of fine stock, in many portions of the territory, has made great improvement in the quality of their stock.

The Wyandotts, Ottawas, Senecas, Eastern Shawnees, Quapaws and Peorias, are six small tribes who have reservations in the northeast corner of the Indian Territory. The Wyandotts cultivate six hundred, Ottawas eight hundred, Senecas six hundred, Eastern Shawnees five hundred, Quapaws eight hundred, and the Peorias two thousand acres of land. They grow corn, wheat, oats; also potatoes, beans, onions, cabbage, beets, and various other garden vegetables. They are making orchards of choice fruit trees, such as apples, peaches, pears and cherries. They are enlarging and opening new farms the present year, and also erecting new and improving their old houses. They, too, use the gang plow and other improved agricultural implements. Their stock consists of horses, mules, cattle and hogs, which they are improving by the introduction of the different kinds of thoroughbreds.

The Sacs and Foxes have six hundred acres cultivated, not including the mission farm of fifty acres. They raise corn, beans and pumpkins. They use the plow, hoe and grubbing-hoe. They have mowing machines, a sorghum mill, a steam saw and grist mill, and horses, cattle and hogs.

During the past year many families have come in and settled on new homes, and have fields well fenced and cultivated.

The Osages cultivate two thousand acres of land. They own many horses and mules, and some cattle and hogs, and raise various kinds of grain and vegetables.

The affiliated bands of Indians are the Absentee Shawnees, Caddos, Delaware, Kechi, Towacconie, Ionie, Waco, and others. They live on the extreme border, and cultivate fifteen hundred or two thousand acres of land. One of the Delawares has a farm of three hundred and twenty acres.

Now if all these nations and tribes are sustained in their present forms of government, and no violence done to their treaty stipulations, and the land grants that are conditioned on the extinguishment of Indian titles be repealed, in a few years their agricultural department will compare favorable with the States bordering on the Territory that we inhabit and own.

C. COLE,
Chairman Committee.
MARK BEAN, *Secretary.*

For "The Friend."

He that ruleth his spirit is better than he that taketh a city.

This means individual work; each one of us laboring in the vineyard of our own hearts, and not undertaking to enter into judgment upon the hearts of others without the strongest occasion. Always bearing in mind the impressive language, "they made me the keeper of the vineyards, but mine own vineyard have I not kept." And how is the poor pilgrim in his journey through life to obey this vital command, "keep thine heart with all diligence, for out of it are the issues of life?" Is there any safer or surer path than the lowly one our Great Pattern trod? Meekness, gentleness, humility, patience, forbearance, charity. That charity which "suffereth long and is kind, beareth all things, believeth all things, hopeth all things, endureth all things." Dear friends and fellow travellers to a better country, do we realize the precious promises which are held forth to those who tread this safe and lowly path? It is not merely declared that "the *meek* shall inherit the earth," but the glorious assurance is added "the *meek* will He beautify with salvation." How is it that we so seldom hear the "soft answer that turneth away wrath?" Is it not because we neglect "to keep our hearts with all diligence?" Do we believe with the apostles James and Peter, that "God resisteth the proud and giveth grace to the *humble?*" Do we seek earnestly and reverently to dwell in the patience, the everlasting patience of which it was declared, "Because thou hast kept the

* There were three others signed it.

word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth?" Dear fellow travellers towards an immortal inheritance, have we not in our pilgrimage known this hour of temptation? Have we not all encountered it? How have we kept this word of his patience? The day is fast passing away with many of us. If we have failed hitherto, let us be up and doing, for "He that ruleth his spirit is better than he that taketh a city." SENEX.

A South Carolina Waterspout.

The following account is given of a waterspout at Langley, S. C., on the 12th ult. A dense cloud was first seen approaching the pond, being apparently a considerable distance up. Nothing particular was thought of it, the citizens of Langley being at the time occupied in trying to keep cool, a hard thing to do with the thermometer at one hundred degrees in the shade. But presently a startling circumstance occurred. The cloud had halted over the pond and established connection with the latter. A genuine waterspout had in fact been evolved, and an immense quantity of water was rushing skyward through the liquid conductor. When first seen the waterspout was near the dam, and travelled slowly across the pond until it reached the railroad trestle work, a distance of a mile and a quarter from its starting point, when it disappeared and the cloud moved majestically off, carrying with it thousands of gallons of water which had been drawn from the pond. The latter, covering an area of six hundred acres was, in fact, lowered fully two inches. The huge column which joined the upper region to the expanse of water below resembled a cone in form, and rotated horizontally with exceeding rapidity. The marvellous speed with which the column turned impressed the beholder immediately with the idea that it was associatad with a whirlwind. This was most probably the case, as a tremendous wind passed over Augusta from the direction of Langley some hours afterwards. The heavens were brilliant with incessant flashes of lightning after the spout described above had disappeared. There was no rushing noise connected with it, as is the case in some instances. The water underneath the clouds just before the spout formed, was in a state of great agitation. Waves rolled angrily and a perceptible bulge was seen. As the cloud halted a sort of funnel protruded from it and dropped slowly down, becoming larger as it lengthened, the broader portion or base being at the surface of the cloud. When it reached a point about one-fourth the distance between the cloud and the pond the bulge on the surface of the latter rose to meet it, and the two at length joined, when the water from the pond commenced ascending into the cloud, which moved slowly towards the trestle work, the waves in the water—all leaping and tending towards the spout—and the spout itself continued the vertical motion referred to above. The outside of the watery funnel was dark and not well defined, while the centre was much lighter, being rather of a bluish cast. This would seem to indicate that the column was partly hollow, the dark portions representing the sides. There can be no doubt but that the immense quantity of water which was transferred from the pond to the cloud was literally sucked up. The spout finally disappeared, as if it had been drawn bodily up into the cloud, while the latter quietly moved off to parts unknown. Not a drop of rain fell during the occurrence or afterwards. The formation and subsequent motions of the spout are described as having made up a spectacle grand in the extreme. Nothing of the kind was ever before seen in that section. The strangest part of the phenomenon was the fact that the cloud, so burdened with water, moved off without dispensing any of it in the form of rain in the neighborhood.

The following interesting statement was furnished by a civil engineer: Area of mill pond, 600 acres; depth of water diminished, two inches by a water-spout, which prevailed for about ten minutes. The superficial area of one acre is 43 560 square feet; the decimal for the depth of two inches is 0.166 of a foot; hence 43,560x0 16—6966.60 cubic feet is the quantity taken from one acre — and then 6959,60x600 gives us 4,181,769 cubic feet as the whole quantity taken from the mill pond. The cube root of this last is about 161 feet, so a cube of that size would nearly measure the quantity of water taken off. This quantity would make a column ten feet diameter, 53,243 feet high—rather more than ten miles. At 62½ pounds to a cubic foot, the above 4,-181,769 cubic feet would weigh 261,360,000 pounds.

For "The Friend."

John Finch Marsh.

(Continued from page 54.)

29th. Favored this morning with the overshadowing of heavenly good, and my mind clothed with the spirit of prayer; unworthy and undeserving do I feel myself of such mercy in being thus permitted to rejoice in the light of the Lord's countenance, "in whose presence is fulness of joy, at whose right hand there are pleasures for evermore."

10th mo. 15th, 1st day. Having been looking toward going to Wandsworth to-day, to sit with Friends in their meeting, I left home with that intention; but giving way to unprofitable discouragement I returned back, which occasioned me some feeling of regret, and by so doing it is likely I deprived myself of the privilege of the exercise of a little faith.

1855, 4th mo. 13th. The thirty-sixth anniversary of our marriage; many and multiplied have been the blessings and favors received at the Lord's hand during our happy union. Under the sense thereof, our hearts, I trust, have been often raised in the feeling of gratitude and thankfulness to our Heavenly Father, whose goodness and mercy have indeed followed us all the days of our lives, and whose supporting arm has been near and underneath to sustain and uphold in seasons of deep proving, of trial, and of conflict. Surely we have renewed occasion to adopt the words of the Psalmist and say, "What shall I (we) render unto the Lord for all His benefits towards me" (us).

1856, 4th mo. This day, the 13th, memorable as being the thirty-seventh anniversary of our marriage. Many and multiplied have been the mercies and favors continued to us and our beloved daughters since noticing the 13th of 4th mo. in the past year, and renewed desires are, I trust, raised in our hearts that the remainder of our days may be devoted, as ability is afforded, and the requirings may be, to the service of the precious cause of Truth, which hath been and still is near and dear to us. As in years that are past, and in the morning of life, we may have been strengthened, according to our measure, to sow the seed, so also now in the approaching evening of our day we may not withhold the hand. The watchword is important. Eccles. xi., 6.

1859, 5th mo. 28th. To be again returned to our comfortable and quiet home is truly pleasant, and in being so permitted, I trust our hearts are made to feel thankful to our Heavenly Father for the many favors partaken of during our stay in London, and in the attendance of the Yearly Meeting; and for the help afforded both mentally and bodily.

A stripped time with me, and many are the discouragements of the present day. The sight and sense of the low state of things amongst us as a people is affecting and sorrowful; yet amidst all our various shortcomings, and many and great deficiencies, &c., &c., we were at times, during the sittings of this our Annual Meeting, favored with the evidence that we are not as yet a forsaken people.

Discouraging as may seem the present aspect of things as regards our religious Society, my faith is that the Lord will preserve unto himself such a people; that there will be preserved from generation to generation those who in their day will be strengthened to stand for the honor of the precious cause of Truth, yea, to bear a faithful testimony to the simplicity of the Truth as it is in Jesus, who will be enabled to uphold those various precious testimonies committed to us as a People to bear before the world.

Testimonies so precious, and for which our forefathers in the Truth suffered so much in a faithful supporting of them.

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable."

"One generation shall praise Thy works to another, and shall declare Thy mighty acts." —Ps. cxlv., v. 3. 4.

Again, sweetly is set forth the watchful care of our Heavenly Father over His vineyard,—"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."—Isaiah xxvii. 3.

1864, 4th mo. 13th. The forty-fifth anniversary of our marriage. A happy union, having been, as we trust, joined together in and by the Lord, blessed of Him, and in and to each other. Surely we have abundant cause reverently to bless and praise His holy Name for his goodness and mercy which has followed us, not only through this lengthened period of a happy married life, but we may also say from our youth up, yea, from the days of our early childhood; so that under some sense and feeling, the query may well be, not only, what shall we render? but also, what have we hitherto rendered unto Him for all His benefits towards us, for all His manifold gifts and blessings, both spiritual and temporal? Many have been the trials, conflicts, and exercises through which we have had to pass during our journeying along; yet through all, the good and tender hand of the Lord hath been near to sustain and support under them, thus verifying in our experience that He is indeed good, and a "stronghold in the day of trouble, and He knoweth them that trust in Him."

And how especially near is He felt to be in seasons of affliction, in moments of extremity, by all them that put their trust in Him. Ah! it is then that the everlasting arms are felt to be underneath.

It is when the floods are permitted to lift

up their voice and their waves, that these are favored to experience "The Lord on high to be mightier" for their help and deliverance, "than the noise of many waters, yea, than the mighty waves of the sea."

And O! how much, how very much, have we to be thankful for, in that at our advanced period of life, so comfortable a share of health and bodily ability is granted us, as also for the continued preservation of our mental powers. I trust there are times when our hearts, tendered under a sense thereof, are clothed with a feeling of gratitude and thankfulness, and of praise to our Heavenly Father, who giveth so richly to partake of His many mercies and blessings.

5th mo. 1st, 1st day. In our forenoon meeting our dear aged friend William Ashby was remarkably engaged in testimony, as he is often favored to be; he also knelt in prayer. It is instructive and encouraging to witness how this beloved Friend appears to be raised up and strengthened to bear a living and faithful testimony to the Truth as it is in Jesus, as I have often thought, before being gathered to his heavenly home. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

1866, 3rd mo. 19th. [Having been] confined to the bed and chamber many days, I had Alfred Carpenter, our medical attendant, to see me, under whose kind judicious treatment, and with the most tender nursing care of my beloved and affectionate wife, it has pleased our Heavenly Father to permit me now to feel much recovered. My thus being laid by, I trust has been a time of some spiritual profit, some searching of heart, and renewal of best strength. Among other precious portions brought to remembrance, that Scripture has, I trust, been realised in experience, "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

And O how true it is, that in quietness and in confidence the Christian's strength is renewed. Yes, in proportion as the heart and mind is inwardly stayed and fixed on the Lord in quietness and in confidence, that a renewal of spiritual strength is experienced.

24th. Came down to breakfast, afterwards read the ciii. Psalm. It is, indeed, cause of thankfulness my being thus favored with an increase of bodily strength; and O that I may daily experience a renewal thereof spiritually. "The Lord is good unto them that wait for Him, to the soul that seeketh Him."

1866, 9th mo. 19th. I went to the Kent Quarterly Meeting, held at Canterbury.

28th. We left Folkestone. We much enjoyed the quiet time spent there [for change of air], which I trust was beneficial, both mentally and bodily. In attending their little meeting while there, we were, I trust, helped in testimony suitable to the few assembled. Also when walking out, we had at times some interesting conversation with serious persons we occasionally met with.

1867, 4th mo. 2nd. Oh! the preciousness of near access to the throne of grace in prayer, in times of retirement when waiting upon the Lord. Such, I trust, was my favored experience this forenoon.

(To be continued.)

Selected.

HYMN OF PRAISE.

Lo! God is here! let us adore,
And own how dreadful is this place;
Let all within us feel His power
And silent bow before His face!
Who know His power, His grace who prove,
Serve Him with awe, with reverence love.

Lo! God is here! Him day and night
Th' united choirs of angels sing;
To Him, enthroned above all height,
Heaven's host their noblest praises bring;
Disdain not, Lord, our meaner song,
Who praise thee with a stammering tongue.

Gladly the toils of earth we leave,
Wealth, pleasure, fame, for Thee alone;
To Thee our will, soul, flesh, we give—
O take! O seal them for Thine own!
Thou art the God, Thou art the Lord—
Be Thou by all Thy works adored!

Being of Beings! may our praise
Thy courts with grateful fragrance fill;
Still may we stand before Thy face,
Still hear and do Thy sovereign will;
To Thee may all our thoughts arise—
Ceaseless, accepted sacrifice.

As flowers their opening leaves display,
And glad drink in the solar fire,
So may we catch Thy every ray,
So may Thy influence us inspire—
Thou beam of the eternal beam!
Thou purging fire, Thou quickening flame!

Selected.

ECHO.

BY JOHN MONSELL.

I wandered through the forest gloom,
When Autumn winds were drear,
The glories of its summer-bloom
Lay round me dank and sere:
And oh is this, man's fate, I cried,
From all that's bright to sever?
And a far-distant voice replied,
And answer'd—Ever!—ever!

I stood upon the sounding shore,
Beneath me in the bay,
To ride the booming waves no more,
A hopeless shipwreck lay:
And oh are these the ends, I cried,
Of hope and high endeavor?
And a far-distant voice replied,
And answer'd—Ever!—ever!

I sought the woods again, when Spring
Called forth my love and me,
And I was glad, and everything
Was glad as glad could be:
And oh can love e'er fail, I cried,
Life's load to lighten ever?
And a far-distant voice replied,
And answer'd—Never—never!

We wander'd by the glassy tide,
Our happy hearts at ease,
A gallant ship in all its pride
Swept past us in the breeze:
And oh, shall man despair, I cried,
Shall sorrow sadden ever?
And a far-distant voice replied,
While some one whisper'd by my side,
And answer'd Never!—never!

I have ever found it safest and best, under all distresses, temptations and desertions, to be as still, and quiet as possible; not so much as look at the temptation, if we can help it, the boisterous waves, billows and storms pass ever our heads. This counsel I know is easy to give, but hard to learn. However we may be assured of this, the Lord will never utterly leave and forsake his dependent ones. They are to endeavor to keep the word of his patience, in the hour of temptation, but if we are restless and uneasy under distresses, we shall certainly add to our sorrow and affliction.—*Joseph Pike.*

For "The Friend."

Lactantius.

This early Christian writer and rhetorician was born about the middle of the third century. The place of his nativity is somewhat uncertain, but it is supposed to have been at the Italian city of Firmium on the Adriatic. He was a worthy pupil of Arnobius, the teacher of rhetoric of Sicca-Veneria, near Carthage; but subsequently, his fame having eclipsed even that of his preceptor, he was invited by Diocletian to settle at Nicomedia, the emperor's favorite city on the Bosphorus, and to practice there his art.

Nevertheless—and probably owing to the adversities which his royal patron met with at the hands of Galerius, that rough and hard-featured Dacian of the Danube—Lactantius was reduced to poverty, and while in that strait became a convert to the Christian religion. Then could he speak in the impassioned strain of Arnobius, himself a pagan born: "O blindness! but lately I worshipped images just brought from furnaces, gods made on anvils, and forged with hammers! *now*, led by so great a Teacher into the ways of truth, I know what these things are." Upon the discomfiture of the enemies of Constantine, the elevation of the latter to the imperial purple, and the proclamation of Christianity as the religion of the empire, the (worldly) fortunes of Lactantius were again in the ascendant, and he became preceptor to Crispus, Constantine's son. He died about A. D. 325, in the province of Gaul.

The principal work of Lactantius is *The Divine Institutes*, being a treatise in seven books, upon the true religion, wherein are demonstrated the grossness and falsity of the pagan system, and, contrasted therewith, the nature of righteousness and the true worship of God. It is the purpose of the present article, however, merely to consider this primitive Christian's views upon one topic of so voluminous a subject as that which he presented to the consideration of the pagan world, namely, whether self-defence (by implication, *national* as well as personal,) is permissible in those claiming to be Christ's followers—whether the use of deadly weapons as against a fellow-being is, under any circumstances, divinely warranted.

The extracts which follow are all from the treatise above referred to. It appears conclusive from these that Lactantius, in common with the primitive Christians, as a body, considered that carnal warfare was, for them, not lawful. To present the subject frankly, however, it should be stated that there is extant a relation, attributed to Lactantius, of "the manner in which Persecutors died," and in which are described the lamentable experiences and "just deserts" of Diocletian, Maximian, Maxentius, Galerius, and the other principal enemies of Constantine—referring their tribulations, it is true, to the mighty "hand of God," and yet not condemning Constantine for his endeavors to establish Christianity by the *sword*. The reader can presently judge for himself what were the convictions of Lactantius upon the latter method of action. Assuming the "relation" to be his writing, we may rightly infer, I think, that in consequence of his position in the emperor's household, he considered it *expedient* under the circumstances to refer, as he did, the downfall of the pagan opponents of Constantine to the conquering arm of the Almighty. Yet hitherto the conquests of

Christianity, rapid and marvellous as they were, were brought about by the "sword of the Spirit." Hence we believe that the victorious Constantine made a grievous mistake in spurning the spiritual weapon; and well might it have been for the world had the eloquent lips of Lactantius told him so.

Speaking of the indignities and tortures imposed upon the Christians, Lactantius intimates to the teachers of the pagan philosophy that "they should undertake the defence of their gods, lest, if our affairs increase—as they do increase daily—theirs should be deserted, together with their shrines and vain mockeries; and since they can effect nothing by violence—for the religion of God is increased the more it is oppressed—let them rather act by the use of reason and exhortations. * * There is no occasion for violence and injury, for religion cannot be imposed by force; the matter must be carried on by words rather than by blows, that the will may be affected. Let them unsheath the weapon of their intellect; if their system is true, let it be asserted. * *. For they are aware that there is nothing among men more excellent than religion, and that this ought to be defended with the whole of our power; but as they are deceived in the matter of religion itself, so also are they in the manner of its defence. For religion is to be defended, not by putting to death, but by dying; not by cruelty, but by patient endurance; not by guilt, but by good faith; for the former belong to evils, but the latter to goods; and it is necessary for that which is good to have place in religion, and not that which is evil. For if you wish to defend religion by bloodshed, and by tortures, and by guilt, it will no longer be defended, but will be polluted and profaned."

"Let us suppose that this duty of defending the good belongs only to the good man. Yet to undertake it, is easy; to fulfil it, is difficult: because when you have committed yourself to a contest and an encounter, the victory is placed at the disposal of God, not in your own power. And for the most part the wicked are more powerful both in number and in combination than the good, so that it is not so much virtue which is necessary to overcome them as good fortune. *Is any one ignorant how often the better and the juster side has been overcome?* * * It is not virtue, therefore, either to be the enemy of the bad or the defender of the good, because virtue cannot be subject to uncertain chances."

As opposed to the brotherhood of mankind at large, he objects to this saying of a pagan author, *Reckon the interests of our country as having the first place.* It partly corresponds with the modern patriot's cry, "Our country, right or wrong." Of the fallacy and selfishness of such a plea he thus speaks:

"When the agreement [concord] of men is taken away, virtue has no existence at all; for what are the interests of our country, but the inconveniences of another state or nation? That is, to extend the boundaries which are violently taken from others, to increase the power of the state, to improve the revenues—all which things are not virtues, but the overthrowing of virtues. For, in the first place, the union of human society is taken away, innocence is taken away, the abstaining from the property of another is taken away; lastly, justice itself is taken away, which is unable to bear the tearing asunder of the human race, and wherever arms have glittered, must be banished and exterminated from thence. This saying of Cicero is true; 'But they who say that regard is to be had to citizens, but that it is not to be had to foreigners, these destroy the common society of the human race; and when this is removed, beneficence, liberality, kindness and justice are entirely taken away.' For how can a man be just who injures, who hates, who despoils, who puts to death? Yet they who strive to be serviceable to their country do all these things: for they are ignorant of what this being serviceable is, who think nothing useful, nothing advantageous, but that which can be held by the hand; and this alone *cannot* be held, because it may be snatched away."

"Whoever, then, has gained for his country these 'goods' (as they themselves call them) —that is, who by the overthrow of cities and the destruction of nations has filled the treasury with money, and has taken lands and enriched his countrymen—*he* is extolled with praises to the heaven: in him there is said to be the greatest and perfect virtue. And this is the error not only of the people and the ignorant, but also of philosophers, who even give precepts for injustice, lest folly and wickedness should be wanting in discipline and authority. Therefore, when they are speaking of the duties relating to warfare, all that discourse is accommodated neither to justice nor to true virtue, but to this life and to civil institutions."

(To be concluded.)

The Romance of Arithmetic.—The most romantic of all numbers is the figure nine, because it can't be multiplied away or got rid of any how. Whatever you do, it is as sure to turn up again as the body of Eugene Aram's victim. One remarkable property of this figure (said to have been first discovered by W. Green, who died in 1794) is that all through the multiplication table the product of nine comes to nine. Multiply by what you like, and it gives the same result. Begin with twice nine, 18; add the digits together, and 1 and 8 make nine. Three times nine are 27; and 2 and 7 make 9. So it goes on, up to eleven times nine, which gives 99. Very good: add the digits; 9 and 9 are 18, and 1 and 8 are 9. Going on to any extent it is impossible to get rid of the figure nine. Take a couple of instances at random. Three hundred and thirty-nine times nine are 3,051; add up the figures and they give nine. Five thousand and seventy-one times nine are 45,-639; the sums of these digits is 27; and 2 and 7 are 9.

M. de Maivin, found out another queer thing about this number; namely, that if you take any row of figures, and, reversing their order, make a subtraction sum of it, the total is sure to be nine.

For example:

Take 5,071
Reverse the figures 1,705

3,366—18, but 1 and 8—9.

The powerful be-*nine* influence of these figures is exemplified in another way. Write down any number, as, for example, 7,549,132; subtract therefrom the sum of its digits, and, no matter what figure you start with, the digits of the product will always come to nine:
7,549,132—sum of digits 31.
31

7,549,101—sum of digits 27, but 2 and 7—9.
—*Chambers' Journal.*

For "The Friend."

During William Penn's visit at Krisheim, in the Paltzgrave's country, Germany, 23rd of 6th month, 1677, he addressed the following salutation of love to Elizabelh, Princess Palatine, and Anna Maria de Hornes, Countess of Hornes, at Herwerden.

"My worthy Friends:—Such as I have, such I give unto you; the dear and tender salutation of light, life, peace, and salvation by Jesus Christ, the blessed Lamb of God, with the unspeakable joy of which, He has replenished my soul at this time, that my cup overfloweth; which is the reward of those who cheerfully drink his cup of tribulations, love the cross, and triumph in all the shame, reproaches and contradictions of the world that do attend it. My God take you by the hand, and gently lead you through all the difficulties of regeneration; and as you have begun to know and love his sweet and tender drawings, so resign the whole conduct of your lives to Him.

"Dispute not away the precious sense that you have of Him, be it as small as a grain of mustard seed, which is the least of all seeds; there is power in it, if you do but believe, to remove the greatest mountains of opposition. Precious is this faith, yea, more precious than the glory and honor of this world that perisheth; it will give courage to go with Christ before Caiaphas and Pilate; yea, to bear his cross without the camp, and to be crucified with him, knowing that the Spirit of God and of glory shall rest upon them. To the inheritors of this faith, is reserved the eternal kingdom of peace and joy in the Holy Ghost.

"Oh! be you of that little flock, unto whom Jesus said, 'Fear not, for it is my Father's good pleasure to give you the kingdom;' and to be of this flock, you must become harmless; and to become harmless, you must hear and follow the Lamb of God; as He is that blessed Light which discovereth and condemneth all the unfruitful works of darkness, and maketh harmless as a dove; which word, all, leaveth not one peccadillo or circumstance undiscovered or unjudged; and the word darkness, taketh in the whole night of apostacy; and the word unfruitful, is a plain judgment against all those dark works. Wherefore, out of them all come, and be you separated; and God will give you a crown of life, which shall never fade away.

"Oh! the lowness and meanness of those spirits that despise or neglect the joys and glories of immortality, for the sake of the things which are seen, that are but temporal; debasing the nobility of their souls, abandoning the government of the divine Spirit, and embracing with all ardency of affection the sensual pleasures of this life; but such as persevere therein, shall not enter into God's rest forever.

"But this is not all that hindereth and obstructeth in the holy way of blessedness; for there is the world's fear, as well as the world's joy that obstructeth many, or else Christ had not said, 'Fear not,' to his little flock. The shame of the cross is a yoke too uneasy, and a burden too heavy, for flesh and blood to bear, it is true; but therefore, shall flesh and blood never enter into the kingdom of God. And not to them that are born of the flesh, but to those that are born of the Spirit through the word of regeneration, is appointed the kingdom, and that throne which shall judge the twelve tribes of Israel, and all the world.

The Lord perfect what He hath begun in you, and give you dominion over the love and fear of this world. And, my friends, if you would profit in the way of God, despise not the day of small things in yourselves: know this, that to desire and sincerely to breathe after the Lord, is a blessed state. You must seek before you find. Do you believe? make not haste; extinguish not those small beginnings by an over-earnest or impatient desire of victory. God's time is the best time; be you faithful, and your conflict shall end with glory to God, and the reward of peace to your own souls. Therefore love the judgment, and love the fire; start not aside, neither flinch from the scorchings of it, for it will purify and refine you, as gold seven times tried; then cometh the stamp and seal of the Lord upon his own vessel, Holiness to Him forever; which He never gave, nor will give, to reprobate silver, the state of the religious worshippers of the world. And herein be comforted, that Zion shall be redeemed through judgment, and her converts through righteousness; and after the appointed time of mourning is over, the Lord will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' Then shall you be able to say, 'Who is he that condemneth us? God hath justified us; there is no condemnation to us that are in Christ Jesus, who walk not after the flesh, but after the Spirit.'

"Wherefore, my dear friends, walk not only not after the fleshly lusts, but also not after the fleshly religions and worship of the world; for that which is not born of the Spirit is flesh, and all flesh shall wither as the grass, and the beauty of it shall fade away as the flower of the field before God's Sun that is risen, and rising. But the Word of the Lord in which is life, and that life the light of men, shall endure forever, and give life eternal to them that love and walk in the light. And I entreat you, by the love you have for Jesus, have a care how you touch with fleshly births, or say amen, by word or practice, to that which is not born of the Spirit; for God is not to be found of that, in yourselves or others, which calleth him Father, and He hath never begotten it in them; that latitude and conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the soul in its acquaintance and intimate communion with the Lord. 'Without me,' saith Jesus, 'you can do nothing;' and 'all that came before me are theives and robbers.' If so, what are they that pray, and preach, and sing without Jesus, and follow not him in those duties, but even crucify him in them? Oh that I may find in you an ear to hear, and heart to perceive and embrace these truths of Jesus!

"And I can say I have great cause to hope, and patiently to wait till the salvation of God be further revealed to you, and the whole family; with whom I must acknowledge, I was abundantly refreshed and comforted, in that God in measure made known the riches of his grace and operation of his celestial power to you; and his witness shall dwell with you, if we never see you more, that God magnified his own strength in our weakness. With Him we leave our travails, affectionately recommending you to his holy Spirit of grace, that you may be conformed to the image of his own dear Son, who is able and ready to preserve you. Oh, stay your minds upon Him, and He will keep you in perfect peace, and abide with you forever! The Almighty take you into his holy protection, now and forever.

"I am your true friend, ready to serve you with fervent love in the will of God.

WILLIAM PENN."

The Unknown God.

"I found an altar with this inscription, 'To the Unknown God.'"—Acts xvii. 23.

Diogenes Laertius, who wrote about the year 210 B. C., in the History of Epimenides, who is supposed to have flourished nearly six hundred years before Christ, relates of him, that being invited to Athens for the purpose, he delivered the city from a pestilence in this manner:—

"Taking several sheep, some black, others white, he had them up to the Areopagus, and then let them go where they would, and gave orders to those who followed them, wherever any of them should lie down, to sacrifice it to the god to whom it belonged; and so the plague ceased. Hence," says the historian, "it has come to pass, that to this present time may be found in the boroughs of the Athenians *anonymous* altars, a memorial of the expiation then made."

These altars, it may be presumed, were called anonymous, because there was not the name of any particular deity inscribed upon them. Pausanias, who wrote before the end of the second century, in his description of Athens, having mentioned an altar to Jupiter Olympus, adds, "And nigh unto it is an altar of unknown gods." Lucian, who wrote about the year 170, makes Critias swear by the unknown god of Athens: and afterwards has these words:—"But let us find out the unknown god of Athens; and stretching our hands to heaven offer him our praises and thanksgivings." This is a very curious and a very important coincidence. It appears beyond controversy, that altars with this inscription were existing at Athens at the time when St. Paul is alleged to have been there. It seems also, (which is very worthy of observation), that this inscription was peculiar to Athenians. There is no evidence that there were altars inscribed "To the unknown God" in any other country. Supposing the history of St. Paul to have been a fable, how is it possible that such a writer as the author of the Acts of the Apostles was should hit upon a circumstance so extraordinary, and introduce it by an allusion so suitable to St. Paul's office and character?—*Day of Days.*

A Farmer's Opposition to the Granges.

The following letter is from the *New York Tribune:*

Believing that your paper is open for the investigation of subjects pertaining to the national welfare and prosperity, and believing that the subject of farmers' organizations would be a suitable theme at present, I would like to call the attention of my brother farmers to a few facts and figures in regard to the grange epizootic which is at present spreading over this country. And I would like to ask a few questions for their candid thought and reflection. In the first place, who got up this grange movement? Are they farmers? Was this grange organization formed for the express purpose of benefiting the farmers? Or, was it to benefit the pockets of a few interested men, who are not farmers? I present these questions in consideration of the fact that everything that is good and honest will not shrink from the light of investigation. Now, how does it happen that it requires so much money to run this machine? Perhaps not one in a thousand has paid any attention to this part of the question, and has any idea of the amount to which we have been and are being victimized by this concern. In order to show what an enormous amount of money the farmers have paid into this grange organization, we can easily make a calculation by taking the number of granges, as stated by master Adams at the National convention at St. Louis, 120,000. Estimating 50 members to each grange, we have 600,000 grangers. About one half of this number (300,000) joined as charter members; about three-fourths, 225,000 (men), $3 each, $675,000: the other one-fourth, 75,000 (women) at 50 cents each, $37.500. The other 300,000 members, joining after the grange is organized, must pay higher rates, notwithstanding the motto, "equal rights to all, special privileges to none;" so that we have 225,000 men at $5 each, $1,125,000; 75,000 women, at $2 each, $150,000. The next item is monthly dues, 10 cents per month, or $1.20 for one year for each granger, for 600,000 grangers, $720,000. Total, $2,707,500.

$2,707,500! Now the questions are, what is the object? who is benefited? and where does this enormous sum of money go to? A word to the wise is sufficient. "Do men light a candle and put it under a bushel?" Must we organize secret societies, meet in private, draw curtains over the windows, and place a guard at the door, as if we were afraid or ashamed to have others see us at work in this "glorious cause?" Brother farmers and brother grangers, I have been through this grange humbug, and know by experience whereof I speak. I might point out many inconsistencies and absurdities, but for the present let this suffice. But it may be asked, don't you believe in farmers' organizations? Yes; I believe in farmers' clubs and associations. And I know from actual experience that the farmers can and do carry on successful organizations. J. F. DUNCKLEE.

Girard, Ill., May 1st, 1874.

A Warning to Young Men.—Says the New York correspondent of the *Buffalo Express:* Not long ago a young man, a clerk in a shipping house in this city, became acquainted with one of those tempters. The clerk belonged to a most excellent family, had been well brought up, and no one thought him capable of doing a dishonest deed. His tempter was also a young man, and one of unusual graces of manner and person. One day he got his victim to ship a lot of goods to his address in Jersey City, and destroyed the receipt. They sold the goods and shared the proceeds of the sale. The man who had been tempted felt the stings of conscience, and when his friend asked him to do the deed again he refused. But it was of no use. The "friend" told him if he did not do as he was bid he would expose him. Anything rather than that! He destroyed another receipt and another, and for a whole year kept up this system of peculation. He never received a cent of the guilty money after the first transaction, for the sharper had him in his power, and merely used him as a tool. Finally the clerk's dishonesty was discovered, and he was brought to trial. He appeared to find relief in his arrest, and said that anything was better than the agony of suspense that he had been

in for the past year; that he was ashamed to go home to his mother and sister at night, and could not look an honest man in the face. Now it was out, he could make a clean breast of it, which he did. The court upon learning the facts of the case, released the young clerk and arrested the real culprit, to whom was dealt the full rigor of the law. During the year the swindling was going on, $3,000 worth of goods had been shipped to this receiver in Jersey City; and the trial further brought to light the fact, that the same man had several other places where he received goods from clerks whom he had similarly entrapped.

No Compromise.—As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone light-house. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world aronnd us. Surely, the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circles of our friends is often to be traced to our leaving so little difference between us.—*J. W. Alexander.*

The Wild Sheep of California.—I have been greatly interested in studying their habits during the last four years, while engaged in the work of exploring these high regions. In spring and summer the males form separate bands. They are usually met in small flocks, numbering from three to twenty, feeding along the edges of the glacier meadows or resting among the castle-like crags of lofty summits; and, whether feeding or resting, or scaling wild cliffs for pleasure, their noble forms, the very embodiment of muscular beauty, never fail to strike the beholder with liveliest admiration. Their resting places seem to be chosen with reference to sunshine and a wide outlook, and most of all, to safety from the attacks of wolves. Their feeding grounds are among the most beautiful of the wild Sierra gardens, bright with daisies and gentians and mats of blooming shrubs.

These are hidden away high on the sides of rough canyons, where light is abundant, or down in the valleys, along lake borders and stream banks, where the plushy turf is greenest and the purple heather grows. Sweet grasses also grow in these happy Alpine gardens, but the wild sheep eats little besides the spicy leaves and shoots of the various shrubs and bushes, perhaps relishing both their taste and beauty, although tame men are slow to suspect wild sheep of seeing more than grass. When winter storms fall, decking their summer pastures in the lavish bloom of snow, then, like the blue birds and robins, our brave sheep gather and go to warmer climates, usually descending the eastern flank of the range to the narrow-birch-filled gorges that open into the sage plains, where snow never falls to any great depth, the elevation above the sea being about from 5000 to 7000 feet. Here they sojourn until spring sunshine unlocks the canyons and warms the pastures of their glorious Alps.

In the months of June and July they bring forth their young, in the most solitary and inaccessible crags, far above the nest of the eagle. I have frequently come upon the beds of the ewes and lambs at an elevation of from 12,000 to 13,000 feet above sea-level. These beds consist simply of an oval-shaped hollow, pawed out among loose disintegrated rock-chips and sand, upon some sunny spot commanding a good out-look, and partially sheltered from the winds that sweep passionately across those lofty crags almost without intermission. Such is the cradle of the little mountaineer, aloft in the sky, rocked in storms, curtained in clouds, sleeping in thin icy air; but, wrapped in his hairy coat, nourished by a warm, strong mother, defended from the talons of the eagle and the teeth of the sly coyote, the bonnie lamb grows apace. He learns to nibble the purple daisy and leaves of the white spiræa; his horns begin to shoot, and ere summer is done, he is strong and agile, and goes forth with the flock, shepherded by the same Divine love that tends the more helpless human lamb in its warm cradle by the fireside.—*Overland Monthly.*

Lived it Down.—An honest blacksmith was once grossly insulted and his character infamously defamed. Friends advised him to seek redress by means of law, but to one and all he replied, "No; I will go to my forge and there in six months I will have worked out such a character and earned such a name as all the judges, law courts and lawyers, in the world could not give me." He was right. It is by honest labor, manly courage, and a conscience void of offence that we assert our true dignity and prove our honesty and respectability.

Of all the evils to public liberty, war is perhaps the most to be dreaded because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debts and taxes, and armies and debts and taxes are the known instruments for bringing the many under the dominion of the few.—*Madison.*

THE FRIEND.

TENTH MONTH 10, 1874.

The apostle exhorted the believers in his day to exercise charity or love towards each other; and this exhortation is applicable to us of the present time; and especially to those, who in any way, are concerned to spread religious truth among men, either vocally or through the medium of the pen. For how can we availingly invite others to enlist under the banner of the Prince of Peace, if we ourselves are not clad in His armor—even that spirit of love which seeks the welfare and salvation of all? Let the example and precepts of our Saviour and His apostles, and the teaching of sound reason also, show that this is not inconsistent with an earnest contending "for the faith once delivered to the saints," or with rebuking "sharply" those who may need such reproof; though all upon whom such services are laid had need to keep a double watch over their spirits, and not to mistake the heat of their own tempers for that holy zeal inspired by pure love of the Truth.

When we criticise the course of those who differ in judgment from us, especially when the matters at issue are such as strongly affect the best interests of our religious Society, it is easy for us to impute to them motives which do not actuate them, or to exaggerate the real defects that may be apparent, and so to condemn that which is mainly and substantially right.

We have had many evidences of this weakness of human nature, in the religious controversies that have arisen in our Society during the last thirty or forty years, and which still agitate it. At the present time, the evidences of departure from our ancient principles and practices, the preaching of new doctrines at variance with our long established views, the sanctioning of many things that were formerly discouraged, and the widespread influence of innovation and change, are so open and notorious, that they are admitted on all hands. But many of us can remember, that when these things were in their infancy, and some of the clear-sighted watchmen on the walls of our Zion saw the tendency of the times, and were constrained to raise a warning voice to the flock, these faithful servants were much misjudged. They were spoken of as troublers of Israel, as fault-finders, prejudiced, deficient in Christian charity, and influenced by improper motives. Those who thus condemned them were probably not aware that this very condemnation evidenced the existence in the speakers of the faults which they were ascribing to others; for in their haste, they mistook honest zeal for untempered earnestness, religious concern for party spirit, and faithful dealing for prejudiced utterances.

The same misconception of the motives which influenced these defenders of the faith, of a generation now nearly passed away, has attached in measure to those on whom their mantle has fallen, and who in all parts of our Society have felt bound to oppose changes which they believed destructive to its true interests. Our own Yearly Meeting, as a body, has shared in the suffering caused by this misunderstanding of its position. When it has taken a step, or come to a decision, which, with the light afforded, it believed to be most conducive to the welfare of its own members or of the Society at large, and in accordance with the will of the Head of the Church; it has often had to bear serious charges of being governed by an intolerant, exclusive, self-righteous spirit, and not actuated by love for the brethren, &c. Such charges have even been made by some of its own members, who have thus been the instruments of spreading abroad in other portions of our Society an incorrect impression of its real position and feelings.

We can freely admit that an increased degree of fervent love for the brethren is greatly to be desired among us, but we are thankful to believe that there does exist in Philadelphia Yearly Meeting, among those who are fully in unity with the general course of its proceedings, a warm desire for the preservation of Friends everywhere on our original doctrines; an earnest concern that these doc-

trines should be exemplified in the life and conversation of those who profess them; and a feeling of sympathy with those in other places who are struggling to maintain the same precious faith. There are some within its borders who know what it is to mourn over the desolations of Zion, and to wrestle for the pouring forth of a blessing upon her —even such an effectual visitation of the Spirit of grace as may awaken the careless ones, show their dangerous condition to those who are trusting in a faith of their own begetting, and settle all in a patient walking with the Light of Christ in the heart, through whose operations they may come to receive living faith in their Saviour, and know Him to be their Ruler, Guide and Teacher.

SUMMARY OF EVENTS.

FOREIGN.—London dispatches of the 2nd state that four tons of gunpowder in a barge exploded that morning on Regent's eanal, near the Zoological Garden. The bridges and houses in the vicinity were shattered, a number of persons were killed and many hurt; some of the animals in the Zoological Garden were also destroyed. The report of the explosion was heard twenty miles from the place where it occurred. Many trees were uprooted, and houses two miles distant from the eanal were shattered. Several persons, it is stated, died from fright.

The steamer Faraday had returned to England after an unsuccessful attempt to lay the direct cable. It broke in deep water, and all attempts to recover the eable failed. A buoy was then placed to mark the spot and the Faraday returned to England for coal and provisions. When these are obtained she will resume the attempt to find the submerged portion and complete her task.

The London Times contradicts the statement recently eurrent that the Queen has paid the debts of the Prince of Wales. The debts do not amount to much more than one-third of his annual income. It is true that the Prince has not lived within his income, but the excess is provided from a fund which is his private property. of Cornwall, which accumulated during his minority.

It is estimated that Great Britain has raised this year more than half of the bread-stuffs required by its popnlation, and will not have to spend abroad more than one hundred millions of dollars to supply the deficiency. In the two previous years the outlay for foreign grain averaged about $180,000,000 annually.

London, 10th mo. 5th.—U. S. 5 per cent. bonds, 104. The rate of discount in the open market for three month's bills is 3 per cent., which is the same as the Bank of England ratc.

Liverpool.—Uplands cotton, 8 a 8¼*d.*; Orleans, 8⅜*d.*

Layard, Minister of Great Britain, and Chandordy, the newly appointed Minister of France, were received by the Spanish President, Serrano, on the 4th inst. Layard, on presenting his credentials, declared his confidence in the triumph of the Spanish government in the present crisis. Both ministers addressed Serrano as President of the Exeeutive power, and in their speeehes made no allusion to the Republic.

Advices from the north of Spain report that several of the Carlist leaders have abandoned the cause on account of disagreements with Don Carlos' Minister of War. Others have surrendered to the Republican troops, and it is said the Carlist junta in Biscay demand the restoration of peace.

The late military operations of the Carlists have not been successful.

It is stated on the authority of one of the most eminent political economists in France that the Franco-Prussian war, and its consequences, cost Franee 9 milliards 288 millions of francs. This vast sum was obtained in the following manner: First, 6 milliards 738 millions were raised by means of loans; second, 1 milliard 530 millions were borrowed from the Bank of France; and third, 1 milliard and 20 millions of francs were furnished by means of direct and indirect taxation.

Elections for Councils General were held in France on the 4th inst. The Republicans gained some Departments but lost others. On the whole but little change has been made in the political complexion of the councils. Elections have been ordered in three of the Departments of France, on the 8th of next month, to fill vacant seats in the Assembly.

The Pope has written a conciliatory and friendly letter to President MacMahon, acknowledging the efforts of France in his favor. The letter was written in reply to an announcement of the withdrawal of the man-of-war Orenoque, from Civita Vecchia. The Pope recognized the reasons for this measure, but declares he would not have used the vessel to quit Rome under any circumstances.

The Danish government has sent a note to Berlin with reference to the expulsion of Danes from Schleswig. The note cites treaties by virtue of which Danish subjects in Prussia are to enjoy all the privileges accorded to the most favored nations, and seeks to show that they are liable to expulsion only for open violation of the laws.

The King of Italy has issued a deeree dissolving the Chamber of Deputies and ordering new elections to be held on the 8th and 15th proximo. Parliament is convened to meet on the 23d of Eleventh month.

Late advices contain accounts of the fearful hurricane which recently swept over southern Japan. The loss to shipping was very great. Upward of 300 persons were killed by being buried in the ruins of dwellings which werc overthrown, and by shipwreck. Fully 7000 houses were destroyed.

All the Enropean governments represented in the Postal Congress, except France, have instructed their delegates to sign the Convention, on condition that it receive the support and ratification of the United States. France has reserved the right to hereafter examine the conditions before signing the Convention.

The annual fair in Nijni Novgorod is this year more numerously attended than ever. The business done at the fair has inereased from 30,000,000 roubles to 150,000,000 roubles.

The Swiss Federal Council has approved the selection of the city of Berne as the location for international postal-offices.

Advices from Peru to the 14th ult., state that a resolution had been taken by the Ministry to declare closed all deposits of guano on the Chincha Islands, and the wooden buildings and other property on the islands are to be taken away.

An insurrection has broken out in Buenos Ayres in consequence of the alleged fraudulent conduct of the late Presidential elections. General Mitre is at the head of the insurgents.

The anniversary of Mexican Independence was cele- [illegible] ceremony. The President's message gives a most satisfactory account of the condition of the Republic. It says internal peace is becoming more firmly established, and every day the relations with friendly foreign nations are increasing in cordiality. The government will continue with energy its efforts to promote internal improvements.

Count Von Arnim, the late German Minister at Paris, has been arrested on the charge of embezzling important State papers.

A Cairo dispatch of the 5th inst. says: The water in the Nile is rising above the usual point reached in the periodical overflow, and there are grave fears of a disastrous inundation. The government is lending its assistance to prevent damage to the eountry.

UNITED STATES.— The monthly debt statement shows a reduction of the publie debt during the Ninth month, of $435,417. The coin balance in the Treasury was $77,469,678, and currency $16,225,840.

The interments in Philadelphia last week numbered 268. The mean temperature of the Ninth month, by the Pennsylvania Hospital record, was 70.12 deg.; highest during the month 89 deg., and the lowest 53 deg. Amount of rain during the month 3.98 inches. The average of the mean temperature of the 9th month for the past 85 years is given as 66.38 deg., the highest mean during that entire period was in 1865, 72.68 deg, the lowest occurred in 1840, 60 deg. The rain fall of the first nine months of 1874 has been 34.72 inches, against 45.60 inches in the corresponding months, 1873.

The "Grand Hotel," at Saratoga, was destroyed by fire on the first inst. The building was worth $300,000, and was insured for $200,000.

Reports received at the Agricultural Department say that the wheat crop will nearly average that of last year. None of the large corn-producing States reach the average. There will be a fair erop of oats, potatoes and hay, but less than half a erop of tobacco.

The iron industry appears to be steadily growing in importance. The number of blast furnaces now reported in the United States is 681, and of rolling mills 343, besides which there are 51 steel works, 37 forges and 47 bloomeries.

The city of New York has ten business edifices the assessed value of which is $10,465,600. The annual taxes on these buildings amount to $290.580. Alexander T. Stewart pays a yearly tax of $72,800 on three buildings.

The Markets, &c.—The following were the quotations on the 5th inst. *New York.* — American gold 110. U. S. 6's 1881, registered, 117¼; do. coupon, 118; do. 1868, registered, 116⅝; do. coupon, 117½; do. 5 per cents, 112½. Superfine flour, $4.50 a $4.75; State extra, $5.05 a $5.30; finer brands, $5.50 a $10.50. White Kentucky and Michigan wheat, $1.40; red western, $1.22 a $1.23; No. 2 Milwaukie spring, $1.14; No. 3 Chicago spring, $1.10. Oats 60 a 65 cts. Rye, 92 cts. Western mixed corn, 96 a 97 ets.; yellow, 97½ a 98 cts.; white, $1 a $1.03. *Philadelphia.*—Cotton, 15½ a 16 cts. for uplands and New Orleans. Superfine flour, $3.50 a $4.00; extras, $4 a $4.50; finer brands, $5 a $8.75. White wheat, $1.30 a $1.37; amber, $1.22 a $1.25; red, $1.15 a $1.22. Rye, $1.02. Yellow and mixed corn, $1.01 a $1.02. Oats, 60 a 65 cts. Lard, 14½ a 15 cts. Clover seed, 10½ a 11 cts. Sales of beef cattle at 4 a 5½ cts. per lb. gross for common, and 6 a 8 cts. for fair to choice. Receipts 4,000 head. Good sheep sold at 5½ a 6 cts. per lb. gross, and hogs at $10.25 a $11 per 100 lb. net. for corn fed. *Baltimore.*—No. 1 western red wheat, $1.24 a $1.25; No. 2 do., $1.21 a $1.23; amber Maryland, $1.32 a $1.35. White corn, $1.03 a $1.05; yellow, $1; western mixed, 96 a 97 cts. Oats, 62 a 67 ets. *Chicago.*—No. 1 Spring wheat, 96 cts.; No. 2 do., 91½ cts.; No. 3 do. 86 a 87½ cts. No. 2 mixed corn, 80½ cts. Oats, 49½ cts. No. 2 spring barley, $1.07. Lard, 14½ cts.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Seeond day, the 2nd of Eleventh month. Parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to CHARLES J. ALLEN, *Treasurer*, No. 304 Arch Street, Philada.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, 8th mo. 1st, 1874, at his residence, Fairhaven, Mass., ELNATHAN E. DELANO, aged 66 years, 10 months and 19 days, a member and minister of New Bedford Monthly Meeting. Having in early life submitted to the sanctifying power of Divine Grace, he was put in trust with the gospel, and as a disciple of the Lord, was concerned to follow Him in the narrow path of self-denial. During the last few years of his life, he was mostly confined to his house; yet he sweetly magnified that grace which had been sufficient for him through all, and which enabled him, often in severe suffering, to give utterance to thanksgiving and praise. After expressing the preciousness of an opportunity by his dying bed, with gratitude and love he ejaculated, "Marvellous! Marvellous! Is it not marvellous after all my deviations and shortcomings to be aeeepted of the Father." Thus with robes washed and made white in the blood of the Lamb, was an entranee ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

——, on the 23d of 8th month, 1874, at his residence in West Chester, Chester eounty, Pa., ABRAHAM PENNELL, in the 72d year of his age, a member of Birmingham Monthly and West Chester Partieular Meeting. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

——, on the morning of the 6th of 9th month, 1874, at his residence, JAMES PENNELL, in the 68th year of his age, a member of Middletown Particular and Chester Monthly Meeting, Delaware county, Pa. During his life he evinced a zealous eare in the attendanee of all our religious meetings, both for worship and discipline. His illness, whieh was severe and of short duration, was borne with Christian patience and resignation to the Divine will, and his friends have the eonsoling belief that through infinite mercy he is now receiving the reward of all those who faithfully serve God in their day and generation.

——, on the 15th of 9th mo. 1874, at her residence in Plainfield, N. J., CHARITY COCKS, widow, in the 87th year of her age, an esteemed member of Rahway and Plainfield Monthly and Plainfield Particular Meeting of Friends.

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For "The Friend."

Lactantius.

(Concluded from page 61.)

He proceeds to show that even the palpable guiltiness and rancorous behaviour of our enemies, do not suffice as grounds for hating them, but that these rather become an occasion for the manifestation of kindness, by reason of our common brotherhood.

"Kindness is the greatest bond of human society; and he who has broken this is to be deemed impious, and a parricide. For if we all derive our origin from one man, whom God created, we are plainly of one blood; and therefore it must be considered the greatest wickedness to hate a man, even though guilty. On which account God has enjoined that enmities are never to be contracted by us, but that they are always to be removed, so that we soothe those who are our enemies, by reminding them of their relationship. Likewise, if we are all inspired and animated by one God, what else are we than brothers? And, indeed, the more closely united, because we are united in soul, rather than in body Accordingly Lucretius does not err when he says: 'In short we are all sprung from a heavenly seed—all have that same father.' Therefore, they are to be accounted as savage beasts who injure man; who, in opposition to every law and right of human nature, plunder, torture, slay and banish. On account of this relationship of brotherhood, God teaches us never to do evil, but always good."

"True bravery is shown to consist in fulfilling the commands of God to the uttermost, even though we suffer humiliation and contempt in the eyes of the world. But this is a narrow way, which is very hard to the fleshly mind; it is stooping down to bear the very cross which Christ bore; and hence it not only finds little acceptance with the world, but is too often practically contemned by Christ's professed disciples."

"If any one reviles, he must answer him with a blessing; he himself must never revile, that no evil word may proceed out of the mouth of a man who reverences the good Word [*i. e.*, Jesus Christ, the Word of God.] Moreover, he must also diligently take care, lest by any fault of his he should at any time make an enemy; and if any one should be so shameless as to inflict injury on a good and just man, the latter must bear it with calmness and moderation, and not take upon himself his revenge, but reserve it for the judgment of God. And this precept is not limited to this—that he should not himself inflict injury, but that *he should not avenge it when inflicted on himself.* For there sits on the judgment-seat a very great and impartial Judge, the observer and witness of all. Let him prefer Him to man; let him rather choose that He should pronounce judgment respecting his cause, whose sentence no one can escape, either by the advocacy of any one or by favor. Thus it comes to pass that a just man is an object of contempt to all; and because it will be thought that he is unable to defend himself, he will be regarded as slothful and inactive; but if any one shall have avenged himself upon his enemy, *he* is judged a man of spirit and activity—all honor and reverence him."

Lactantius has somewhat to say upon the following declaration of Cicero, that "He is a good man who profits those whom he can, and injures no one *unless provoked by injury.*" And since this plea of self-defence is the only one which well-inclined men can possibly advance in extenuation of carnal strife, the rejoinder of Lactantius to the words of the great orator is given pretty fully, that we may recognize the golden line in the *gospel* rule which places it far above the excellent *Roman* maxim of the renowned Tully.

"Oh, how he marred a simple and true statement, by the addition of two words! For what need was there of adding these words, 'unless provoked by injury?' That he might append vice as a most disgraceful tail to a good man, and might represent him as without patience, which is the greatest of all virtues. He said that a good man would inflict injuries if he were provoked; now, he must necessarily lose the name of a good man from this very circumstance, if he shall inflict injury. For it is not less the part of a *bad* man to return an injury than to inflict it. For from what source do contests, from what source do fightings and contentions arise among men, except that impatience opposed to injustice often excites great tempests? But if you meet injustice with patience, than which virtue nothing can be found more true, nothing more worthy of a man, it will immediately be extinguished as though you should pour water upon a fire. But, if that injunction which provokes opposition has met with impatience equal to itself, as though overspread with oil, it will excite so great a conflagration that no stream can extinguish it, but only the shedding of blood. Great, therefore, is the advantage of patience, of which the wise man [Cicero] would deprive the good man. For this alone causes that no evil happens; and if it should be given to all, there will be no wickedness and no fraud in the affairs of men. What, therefore, can be so calamitous to a good man, so opposed to his character, as to let loose the reins of anger, which deprives him not only of the title of a good man, but even of a man; since to injure another, as he himself most truly says, is not in accordance with the nature of man? For if you provoke cattle or horses, they turn against you either with their hoof or their horn; and serpents and wild beasts, unless you pursue them that you may kill them, give no trouble. And to return to examples of men—even the inexperienced and the foolish, if at any time they receive an injury, are led by a blind and irrational fury, and endeavor to retaliate upon those who injure them. In what respect then does the wise and good man differ from the evil and foolish, except that he has invincible patience, of which the foolish are destitute; except that he knows how to govern himself, and to mitigate his anger, which those, because they are without virtue, are unable to curb? But this circumstance manifestly deceived him [Cicero,] because, when inquiry is made respecting virtue, he thought that it is the part of virtue to conquer in every kind of condition. Nor was he able in any way to see, that a man who gives way to grief and anger, and who indulges these affections against which he ought rather to struggle, and who rushes wherever injustice shall have called him, does not fulfil the duty of virtue. For he who endeavors to return an injury, desires to imitate that very person by whom he has been injured. Thus he who imitates a bad man can by no means be good * * And to show how pernicious this repayment of insult is, and what carnage it is accustomed to produce, from what can a more befitting example be sought than from the most melancholy disaster of the teacher himself, who, while he desired to obey these precepts of the philosophers, destroyed himself?* Therefore it is not the part of a wise and good man to wish to contend, since to conquer is not in our power, and every contest is doubtful; but it is the part of a wise and excellent man not to wish to remove his adversary, which cannot be done without guilt and danger, but to put an end to the contest itself, which may be done with advantage and with justice."

The author of the *Divine Institutes*, had he lived in our day, would doubtless have been a zealous advocate of the plan of International Arbitration, as is evident from the foregoing citation. May his words even now have weight! Furthermore, that he believed that not only carnal warfare, but also capital punishment, were opposed to the spirit of Christ's teachings, is apparent from the following:

"When God forbids us to kill, He not only prohibits us from open violence, which is not even allowed by the public laws, but He warns us against the commission of those things which are esteemed lawful among men. Thus

* Alluding to the fatal sequence of his Philippics against Marc Antony.

it will be neither lawful for a just man to engage in warfare, since *his* warfare is justice itself, nor to accuse any one of a capital charge, because it makes no difference whether you put a man to death by word, or rather by the sword, since it is the act of putting to death itself which is prohibited. Therefore, with regard to this precept of God, there ought to be no exception at all; but that *it is always unlawful to put to death a man, whom God willed to be a sacred animal.*"

"What then, or where, or of what character is piety? Truly it is among those who are ignorant of wars, who maintain concord with all, who are friendly even to their enemies, who love all men as brethren, who know how to restrain their anger, and to soothe every passion of the mind with calm government!"

"Why should he [a just man] carry on war, and mix himself with the passions of others, when his mind is engaged in perpetual peace with men? Will *he* be delighted with foreign merchandize, or with human blood, who does not know how to seek gain [selfishly,] who is satisfied with his mode of living, and considers it unlawful not only himself to commit slaughter, but to be present with those who do it and to behold it?" L.

For "The Friend."

A brief account of Thomas Carleton, who was convinced in the year 1663, *in his own words.*

I was early visited by the love and tender mercy of the Lord, which often presented unto me my state and manner of life, and by the same love and light He made known unto me that his way and worship was a purer, holier way, and cleaner life than I had yet attained to. Thus I was induced to seek after the Lord; I read and searched the Scriptures with much diligence and zeal, and gave myself up to hear sermons, search catechisms, &c., was often tossed in myself, like restless waves of the sea, not feeling peace nor stability. I often besought the Lord in contrition of spirit to clear my understanding and judgment, and make me to know his living way, truth and people; sects and opinions then abounding, one saying, Lo, Christ is here, another, Lo, he is there; every denomination construing, wresting, and interpreting the Scriptures to their sundry tenets, and forcing meanings from them to answer their principles, and to maintain every of their interpretations as authentic truths; in all which I was as one without foundation, tossed with every of their windy doctrines; but it still rested with me that man was created for God's glory, I being ever and anon judged and condemned in myself for sin and disobedience; for the *law was come* by which is the knowledge of sin, and *the commandment being come*, sin revived and I died as it were; then sin in me became exceeding sinful, and then I was driven to seek for peace night and day, early and late, in public and private fastings, feastings, family devotions, &c., running from one house, town, assembly and worship to another, seeking *the word of the Lord* in all these sabbaths, lectures, humiliations or thanksgivings, diligently observing every ordinance in which the *minister said God was to be found*, and all to obtain peace with my Maker; but it fled from me, *nor was to be found amongst them.* At length after much humiliation, contrition and distress, it pleased *the Father to reveal his Son in me:* and by his light that gives the knowledge of the glory of God, in the face of his Son Jesus Christ, (2 Cor. iv. 6), he was pleased to give me a glimpse of the heavenly land, and of the way to the kingdom of God, *which I saw to be in and through the Light of Christ Jesus*, which lighteth every man that cometh into the world, as it was then preached and testified to by the servants of the Lord; a measure of which I felt in myself, which told me all that ever I did, secretly condemning every work in me, with every word that was contrary to the will and mind of the Father; and also justifying every word and work that was according to his will; thus the Lord having opened my understanding, and given me in measure a feeling of himself, I was forced to conclude, (as the woman of Samaria did), that *this was the Christ, this was the way, this was the truth:* as by daily experience I found, by the operation of the Light in my own heart, compared with the testimony that the saints and servants of God had given in ages past, and thus in the mouths of two or three witnesses, this testimony was confirmed in me. But still how to receive and give obedience to it I knew not: the enemy often raising doubts and fears in me, and the warfare between flesh and spirit was great. I saw that I should never find peace nor *reconciliation* with the Lord *until I gave obedience to the Light*, and came into society with the children of light and to the worship that stood in spirit contrary to all the ways, worships and services of the world, set up in the wills and limitations of men, which I saw to be only formal and traditional, and no less than idolatry as they then stood in the will-worship, being prescribed and set forth at the wills and pleasures of men, and established by the then present powers, governments and authority. * * But they that are come to the Light and Liberty of the sons of God, and so live and walk in the Spirit, by the Spirit they know the anointing which abideth in them, and is truth and no lie, which teacheth them in all things to follow the Lamb only, whithersoever he goes, and the leadings of his Spirit, and not the formal and traditional precepts of men, and so they are ceased from man and his teachings, knowing the Lord is come to teach his people himself; whereof I being persuaded in my own heart, was at length constrained to yield myself unto the will of the Lord.—*History of Friends in Ireland.*

Friends say of him, "he came to Ireland in 1673, was a very zealous honest Friend, and an able minister, having a divine gift to administer from, in the exercise of which he was very serviceable both for the convincing many who were strangers to the way of the Lord, and for the edifying and building up and provoking to diligence those already convinced."—*Ibid.* 147.

It is only as we are brought to live under the *Law of the Spirit of Life in Christ Jesus*, that we are able to overcome all our spiritual enemies, and by which alone we can be of any real service in his church or in the world, to gather from man alone to Christ, and as his first disciples had to tarry at Jerusalem and wait to be endued with power from on high, so we must wait and seek for the same holy power to subdue all that which is arisen contrary to his mind and will, and as he has all power he is able to dispense it for his own glory and the bringing about his own purposes, and by the obedience of faith to make us co-workers in gathering to him. So that we may all unite in giving glory and praise to him who alone is worthy now and forever.

S. C.

Millville, Orleans Co., N. Y., 26th 9th mo. 1874.

For "The Friend."

First Germantown Friends.

(Continued from page 58.)

From "Penn Monthly," 7th mo. 1874, by Prof. O. Seidensticker.

THE FIRST ANTI-SLAVERY PROTEST.

Till lately it never had been questioned that the small band of Germans who, at Germantown, in 1688, passed the well-known first protest against slavery, belonged to the Society of Friends. The document itself which originated in "our meeting at Germantown," dated the 18th of 2nd month, 1688, and addressed to the Monthly Meeting, at Richard Morrell's, appears to bear evidence of the fact on its face. An attempt has nevertheless been made to correct what is called "an error that has crept into history." The Quakers are no longer to plume themselves with feathers that belong to entirely different birds. In a work recently published, "Memorial of Thomas Potts, Jr.," by Mrs. T. P. James, a book that does eminent credit to the patient and painstaking industry of the authoress, issue is taken against the common notion that the protest was passed in a meeting of the Society of Friends.

How much or how little credit for anti-slavery sentiment, manifested at so early a date, should be awarded to the Quakers of Pennsylvania is a question we do not care to discuss. It must be admitted that the difficulties with which the abolition of slavery was even then entangled, were in the eyes of the ruling majority of Friends too great for taking action against the evil. The protest remained unheeded. But if it comes to a question of fact, whether Pastorius and his associates and friends were Quakers or not, at the time when they gave their solemn testimony against slave-holding, an unprejudiced inquirer will find the hitherto accepted view not invalidated but strengthened by a close scrutiny of all circumstances.

The Germantown anti-slavery protest is headed: "This is to the Monthly Meeting held at Richard Morrell's," and its closing paragraph reads as follows: "This is from our meeting at Germantown held ye 18 of the 2d month, 1688, to be delivered to the Monthly Meeting at Richard Morrell's.

"Garret Henderich, Derick up de Graeff, Francis Daniel Pastorius, Abraham jr. Den graef."

(The latter name is evidently a misconception for Abraham up den Graeff.)

At the foot of the address is the minute of John Hart, the clerk of the Monthly Meeting at Dublin, acknowledging that it was received on the 30 of the 2 month, 1688, considered and being deemed too weighty transmitted to the Quarterly Meeting. The Quarterly Meeting disposed of the document on the 4 of the 4 month in a similar manner, recommending it to the consideration of the Yearly Meeting. Here the matter was taken up in the same year, but the meeting did not deem it expedient "to give a positive judgment in the case." (See "The Friend of 1844," p. 125, 126. Mitchener Retrospect of Early Quakerism, p. 332; Bowden History of the Society of Friends in America, Vol. II, p. 143, &c.)

Thus we find that the paper took its regular

course through the successive grades of Quaker Meetings. That the clause quoted above, which credits the protest to "our meeting in Germantown" has reference to a Quaker meeting is fully borne out and confirmed by the official action of the Monthly, Quarterly and Yearly Meetings, who would not have troubled themselves with an appeal coming from quarters entirely foreign to their organization.

To overcome this strong *prima facie* evidence of Quaker paternity would require very positive proof in a contrary direction. If it could be established, for instance, that no Quaker meeting was organized in Germantown at that period, there would be some ground on which to argue: but unfortunately for Mrs. James' theory, there is documentary evidence, that such a meeting existed, at least one year before the adoption of the protest. The Records of the Abington Meeting expressly state that in 1687 Quaker meetings were held in Germantown. The entry of the 31 of 1 mo. 1687 is this: "Resolved to hold monthly meetings at the house of Richard Morrell, jr.," at Dublin.

"That there shall be a general meeting moveable at the four several places, viz: at Germantown the last 4 day of the month, next ensuing, and the next to be at Byberry the last 4 day of the month, the next to be at Oxford on the last 3 day of the month, and the next shall be at the house of Richard Stoll the Elder on the last 5th day of the month." It would seem, therefore, to be a mere caprice to deny that the Germantown "meeting" to which Pastorius belonged, was a Quaker meeting. There is no particle of evidence for Mrs. James' assertion: "The Church of 1686 was built for the colony and was used for all public purposes."

Certainly town meetings could not be held in 1686 or 1688, because Germantown had no corporative existence till 1693, and no other Christians preceded the Quakers in organizing there a religious society.

The Mennonites built their first church in 1708, the Lutherans not until 1730. But German Quakers worshiped in the very year when the German settlement was formed, viz: 1683, in the house of Dennis Kunders (See Proud, History of Penn'a, I., p. 220.) That the place of worship built in 1686 belonged to the Quakers is confirmed by an entry in the minutes of the Abington Meeting, where under date 26 of 12th mo. 1704, we read as follows: "At this meeting Friends of Germantown having laid before us, that they intend to build a *new* meeting house next summer and Friends thought fit that each particular meeting subscribe at their preparative meeting and bring the same to the next Monthly Meeting, and that the Overseers of each meeting have the care thereof."

A *new* meeting house presupposes the existence of a previous one. Mrs. James suggests that one might have been built on the 3 perches given by Jacob Schumacher, in 1693, for that purpose, but mention is made nowhere that such a house was really erected, while we know from Pastorius' own narrative, (Description of Pennsylvania, p. 34,) that a place of worship—though a very humble one—was built in 1686, a fact which should not have been questioned in the note on p. 15 of the Potts' Memorial.

An inquiry into the personal religious profession of the first settlers at Germantown, as far as it can be instituted, after this length of time, leads to facts entirely corroborative of the view here taken. Many of the permanent settlers were Quakers at an early date; several arrived as such in America. That Pastorius was a Friend is positively known. He conducted the Preparative Meeting at Germantown. His MS. cash-book and the Record of the Philadelphia Quarterly Meeting show this). He is repeatedly mentioned as a delegate from Germantown to Philadelphia Meetings, and commissions assigned to him are specified. His name and those of his children appear in the Abington* Meeting. At the famous Yearly Meeting, held at Burlington, he was a delegate, and his name appears in the list of those who signed the protest against the doctrines and practice of George Keith. (See Smith's History of Pennsylvania, in Hazard's Register of Penna., vol. VI., p. 300.) Two years after this he signed the Quaker Petition for the restoration of William Penn, (see Manuscript Documents of the Historical Society of Pennsylvania.) In a letter to William Penn, written 1701, (Logan papers in the Hist. Soc. of Pa.,) he uses the so-called plain language (thou and thee) of the Quakers.

Of many other settlers of Germantown, the documentary evidence as to their attachment to the Quaker society is as conclusive. The Burlington Protest of 1692 was signed by the following Germans from Germantown: F. D. Pastorius, Dirk op den Graeff, Peter Schumacher, Arnold Cassell, Paul Kästner, Henry A. Kramer, Paul Wulf.

The petition for the restoration of William Penn which proceeded from Friends, has beside Pastorius' signature, that of 29 other residents of Germantown.

The Abington Records furnish 18 Germantown names. Abraham and Herman op den Graeff signed papers in behalf or in defence of George Keith, with whom they appear to have sided, while Dirk, their brother, is on record against Keith. (See Appeal from the 28 judges to the Spirit of Truth, signed by Keith, Budd, &c., and also by Abraham op den Graeff; and the paper in favor of Keith printed in the appendix to the Potts' memorial, containing the name of Herman op den Graeff.)

As to the particular time when these Germans joined the Society of Friends, no precise data are ascertainable. But several of them had been made converts before they came to America. Speaking of the early immigrants to Pennsylvania, Robert Proud (Hist. of Pennsylvania, vol. I., p. 219,) says: "Among those from Germany were some Friends or Quakers from Krisheim or Cresheim, a town not far from Worms in the Palatinate. They had been early convinced of the religious principles of the Quakers by William Ames, an Englishman."

Concurring with this testimony is that of Besse, who in the "Sufferings of the Quakers," vol. II., p. 450, mentions several Friends in Griesheim (Krisheim) that were fined and otherwise annoyed by the authorities in the years 1658 to 1666. William Penn, when journeying through Germany in 1677, stopped at this place, to give his religious brethren advice and comfort.† Some of these named by Besse, viz: Peter and George Schumacher, came with their families to Germantown, and several others of the first settlers, personal friends of Pastorius, hailed from the same place. (Manuscript Autobiography of Pastorius in the "Beehive.") Also Croese, in his "Historia Quakeriana," which appeared 1695, relates that several of the Germans, with whom William Penn consorted during his journey, afterwards emigrated to America. The 13 families who formed the settlement of Germantown in 1683, all but one, turn up as members of the Quaker Society in contemporary documents. Let it be stated here *en passant* that Mrs. James is mistaken in speaking of these families as fellow-passengers of Pastorius in the ship America, (p. 10.) Pastorius arrived in the "America," August 20, 1683, and with him a few persons, partly engaged as servants, among whom was Jacob Schumacher. (See the above quoted Autobiography.) The 13 families that formed the nucleus of the Germantown settlement arrived in the same year on the 6th of October, by the ship Concord. These families were: Dirk, Herman and Abraham op den Graeff, Lenert Arets, Tunes Kunders, Reinert Tisen, Wilhelm Strepers, Jan Lensen, Peter Keurlis, Jan Simens, Johann Bleickers, Abraham Tunes, Jan Lücken.

The three op den Graeffs we found in Quaker papers, committed either for or against George Keith; all the others except "Lensen" are proved as Quakers either by entry into the Abington Records or by the signature of their names to Quaker papers, such as the Burlington Protest, The Petition for Penn's Restoration, Subscription to the Quaker meeting-house at Germantown. Among them are three out of the four who signed the anti-slavery address of 1688. The fourth, Garret Henderich, we have reason to think, was a native of Griesheim, and a Quaker before he left Germany. Besse mentions among those who suffered persecution at Griesheim in 1666, John Hendrichs and Peter Schumacher. In a list of arrivals (MS. Documents of His. Soc. of Penna.) we find Gerhard (Garret) Hendrich and Peter Schumacher as passengers in the same ship, the Francis and Dorothy, which landed in Philadelphia, October 12, 1685. It is fair to presume, that Garret was one of the Hendrich family that had tasted the intolerance of the government.

Thus whatever slender information can be gathered from the scanty records, either in relation to the meetings or about the individuals that settled Germantown, it tends to the same conclusion, viz: that primitive Germantown was hardly less imbued with Quakerism than primitive Philadelphia.

We have to turn now to the evidence that is brought forward to arraign and upset this consistent tissue of facts, with a view of proving "that an error has crept into history," and that the originators of the anti-slavery protest were far from being Quakers.

"A community," says the authoress of the Potts' Memorial, "that kept the 28th of December, as the records prove, because on this day Herod slew the Innocents, could not have been the followers of Fox." Now he who proves too much proves nothing at all. Were premises and conclusions correct, it would follow that in the year 1703 there were no Quakers of any account in Germantown, while the existence of a Quaker meeting at that time is as little questionable (and even admitted by Mrs. James) as it is at the present day. For the record alluded to in the Potts' Me-

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* The Germantown Meeting kept then no Records, but its concerns were noticed in those of the Abington Meeting, to which it was attached.

† See William Penn's Journey through Holland and Germany.

morial is the record of the Germantown court; and the only time the Slaughter of the Innocents looms up is in the minutes of December 28th, 1703. Now, strange to say, the records do not prove what is asserted, but just the contrary; for the court was on that day in regular session, Quakers and other officers attending. Business was transacted as usually. How then about the Slaughter of the Innocents? A certain Matthew Smith had an action against Daniel Falkner, and "by reason of conscience, viz: that this was the day when Herod slew the Innocents, as also that his witnesses were and would for the above reason not be here," desired a continuance of the case to the next day of record. This continuance was granted and other business taken up. How the scruples of Matthew Smith, who for aught we know, may have been a Roman Catholic, can be adduced as a proof that the Germantown community kept the day of the Slaughter of the Innocents, were no followers of Fox, and that consequently the anti-slavery protest of 1688 was not the work of Quakers, passes our comprehension. Were not the Quakers the Innocents that had to be slaughtered?

Again the authoress of the Potts Memorial says: "There is no reason to suppose that Pastorius or his eleven families were Quakers when they arrived here. In his letters home he calls the Friends Tremulendos, and he disclaims for himself the name of Pietist."

It is of no consequence, whether Pastorius was a Quaker when he arrived in Philadelphia; we surely find him one by documentary evidence after he had been here several years. He does not call the Friends in his letters Tremulendos, but "Tremulanten" (p. 33) which in the German of the period is merely a latinizing equivalent for the word Quaker, implying no disrespect whatever.

Some stress seems to be laid in the Potts' Memorial on Pastorius' declaration that he meant to impart to the Indians a knowledge of Holy Trinity and Christian Faith. But if the ground be taken that a person's belief in Trinity disproves him a Quaker, George Fox himself runs the risk of having his Quakerdom questioned. (See what Fox in his address to the Grand Turk says about the three Heavenly witnesses; Gospel Truth, Philadelphia edition, vol. III., p. 381.) Where Pastorius in his book on Pennsylvania discusses religious principles, (p. 86—89,) he utters not a word that a Quaker could not subscribe to.

Before we close, a word remains to be said about the tone and wording of the anti-slavery protest, so far as it may throw some light on the religious profession of the originators. Mrs. James insists that the paper reproaches the Quakers for their practice of slave-holding, and could not have emanated from any Quaker Society. We are of a different opinion. Of course the Germantown people held no slaves and might therefore address those that did by "*you*."

The use of "we" where it *does* occur, seems to argue on the other hand, for a vinculum, connecting the writers and the receivers of the address; and as this was directed to a religious body, the vinculum must have been that of religious profession. Such terms as these, "*we* who profess that it is not lawful to steal must likewise avoid to purchase such things as are stolen," and "Europeans are desirous to know in what manner the Quakers do rule in their province, and most of them do look upon *us* with an envious eye," may perhaps not weigh much as arguments; but if any inference is to be drawn from the tenor of the instrument, we claim that it is in favor of and not against the conclusion that has been arrived at on other grounds.

Selected.

THE SEARCH FOR HAPPINESS.

BY CHARLOTTE ELLIOTT.

"Her ways are ways of pleasantness, and all her paths are peace." Prov. iii. 17.

Where is happiness, oh, where?
Breathes she not the mountain air,
Where the wild thyme scents the breeze,
And enchanting prospects please?
No, oh, no!
Bending low,
In a tranquil spot withdrawn,
Greeting thus the golden dawn,
There I caught her radiant smile,
There she tarried for awhile.

Treads she not the classic halls,
Where the light of science falls
On the lore of years gone by?
No, oh, no!
Whispering low,
In a chamber small but neat,
Soothing pain with comfort sweet,
There I caught her radiant smile,
There she tarried for awhile.

Seeks she not the banquet bright,
Splendid rooms lit up at night,
Gay with mirth and music sweet,
And the merry dancers' feet?
No, oh, no!
Soft and slow,
Reading words of truth divine,
Pondering o'er each sacred line,
There I caught her radiant smile,
There she tarried for awhile.

Seeks she ne'er the crowded mart,
There to take a busy part
In the schemes of high emprise
Which to fame and affluence rise?
No, oh, no!
Here below
She but seeks one jewel rare,
One rich pearl absorbs her care;
When she finds it, mark her smile,
Heaven seems opening the while!

Shows she then the joys of earth?
Dreads she cheerfulness and mirth?
She is called "a serious thing,"
Glooms and shadows does she bring?
No, oh, no!
Brightly glow,
On her garments, on her brow,
Lovelier hues than earth can show,
But from heaven is caught her smile,
Here she visits but awhile."

Selected.

MYSTERY OF CHASTISEMENT.

"We glory also in tribulations."—Rom. v. 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtile fragrancy.

Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

In this dull stone so poor and bare
Of shape and lustre, patient care
Will find for thee a jewel rare.

But first must skilful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf? this stone? It is thy heart:
It must be crushed by pain and smart,
It must be cleansed by sorrow's art

Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before thy dear Lord's feet.

S. Wilberforce.

For "The Friend."

Indian Affairs.

(Concluded from page 58.)

REPORT OF COMMITTEE ON EDUCATION.

To the General Council of the Indian Territory: — Gentlemen: Your committee to whom was referred the resolution of the General Council calling for a report on the subject of education among the several tribes and nations comprising what is known as the Indian Territory, beg leave to submit the following as their report:

The Cherokees.—The Cherokee Nation has a population of about eighteen thousand, and has a good and efficient school system, controlled by a Board of Education, a Superintendent of Public Instruction, and three School Commissioners, to whom is assigned the especial superintendence of the public schools of three districts each, of the nine districts into which the Cherokee Nation is divided. The schools are graded into first, second and third class schools, and teachers are obtained at salaries of five, four, and three hundred dollars, per scholastic year of ten months. The Cherokees have an annual school fund of about $50,000, by means of which there is being supported, this year, sixty-four national schools, five of which are set apart for the benefit of freedmen citizens of the Cherokee Nation, and colored people, lawfully resident in the Nation. Beside these there is a Cherokee female seminary, with an average attendance of about forty young ladies, gathered there from different sections of the Cherokee Nation; and this school is partly supported by the patrons of the school. There is furnished to the seminary from the national school simply the salaries of a principal and assistant teachers, their salaries amounting to seven and six hundred dollars per year respectively. There is also furnished from the general school fund, a small amount annually for books, stationery, &c. There is annually appropriated from this general school fund, two thousand dollars for the purchase of books, stationery, &c., for the use of the district schools of the nation. Beside these there are kept up and supported by individual citizens of the Cherokee Nation, quite a number of private schools, at no expense to the nation.

In the Cherokee treaty with the United States government of 1835, there was set apart for a permanent orphan school fund one hundred and fifty thousand dollars, and to this sum has been added fifteen per cent. of the sale of the Cherokee Neutral Lands, also the unclaimed bounties of deceased Cherokee soldiers of the late war, who were either killed or died leaving no heirs; and with these funds a Cherokee Orphan Asylum was put in operation, at the Cherokee Male Seminary, until a permanent location should be provided for the asylum. The law of the Nation providing for putting in operation the asylum, makes a provision for taking charge of and caring for one hundred Cherokee orphan children. This school is in charge of a Board of Trustees, appointed by the National Council, and is conducted on the manual labor school system, and the school is making commendable progress. The Cherokees appropriate fifteen per cent. of all public moneys, and invest it as a permanent Orphan School Fund, and thirty-five per cent. of all public moneys are invested as a permanent public school fund.

The Muskogees. — The population of the Muskogee Nation, according to the last cen-

sus, was thirteen thousand five hundred. The Muskogees have an annual school fund of twenty-four thousand one hundred and fifty-eight dollars. The whole number of schools in operation is nineteen, and of this number five of the schools have been set aside for the exclusive benefit of the Freedmen of the Muskogee Nation. The average number of pupils who attend the schools of the Muskogee Nation is four hundred and five. The teachers are mostly natives. There are but four white teachers. In addition to the public schools, the Muskogees have two boarding schools, each accommodating eighty pupils, an equal number of males and females. One is under the supervision of the Presbyterian Board of Foreign Missions, the other under the control of the Methodist Board. Besides these there is one boarding and day school, in the charge of the Presbyterian Church South, with an average attendance of twenty-three scholars the last session. Twelve of our district schools are closed this session for the purpose of improving the school buildings, this year, and for the purpose of building a boarding school, and for putting the schools generally nearer together.

The Choctaws.—The population of the Choctaw Nation is between seventeen and eighteen thousand. They have about fifty neighborhood schools, of this number forty-four are in operation, the remainder are for the present suspended. The Choctaws have one academy for the education of boys, and one seminary for the instruction of girls. Their school fund amounts to thirty-two thousand dollars annually, paid to them by the United States government. The number of pupils in these schools is about one thousand, including ten young Choctaws, who are sent to high schools in the States at national expense. One-half of these scholars are males, the other half are females. One-half of the school teachers in the Choctaw Nation are citizens of the Nation. About one-fourth of the Choctaw people read and write the English language, the other three-fourths read and write the Choctaw language.

The Seminoles.—The population of the Seminole Nation is about twenty-five hundred. They have five district schools with an average daily attendance, the past year, of about fifty scholars. The Mission school, formerly carried on by the Board of Foreign Missions, has been closed for the past year. The Seminole Council are about deciding to add five thousand dollars to their school fund, making seventy-five hundred dollars for school purposes. When this arrangement is effected a boarding school will be established capable of accommodating fifty more Seminole children. The Seminoles have during the past year built one good school house in connection with the Presbyterian church at Wewoka.

The Confederated Peorias.—The Confederated Peorias have a population of one hundred and sixty. They have a school fund of three thousand one hundred and twenty-nine dollars. They have one neighborhood school in successful operation, with an average attendance of only ten scholars, a smaller average than heretofore, in consequence of the removal of many families from the vicinity of the school.

The population of the Wyandotts, Senecas, and Shawnees, is five hundred and fifty-three, of this number two hundred and seventy-five are Wyandotts, one hundred and ninety-five are Senecas, and eighty-three are Shawnees. They have one school under the supervision of the Friends, with an aggregate attendance of sixty pupils, forty-six of these are Wyandotts, five are Senecas, and nine are Shawnees. Neither of these tribes have any school funds. The cause of education among them, however, is encouraging. The Wyandotts are to a considerable extent an educated people.

The Quapaws and Modocs.—The Quapaws have a commodious Mission house and school house on their reserve, with a manual labor farm of one hundred and sixty acres, well cultivated, at which their youth of suitable age, and about twenty-five Modoc children are provided for, under the care of the Friends.

The Ottawas.—The Ottawas have a population of one hundred and sixty. They have one Mission school under the supervision of the Society of Friends, with an average attendance of twenty scholars. They are cared for at the Mission. There are ten day scholars, who attend the school daily from their homes, making an average attendance of thirty scholars. They are making commendable progress in their studies in reading, spelling, arithmetic, geography, grammar, history, writing &c. The children, through the untiring efforts of their teacher, Henry Thorndike, have organized a temperance "Band of Hope," and have kept it up, until its influence has spread out and embraces a large portion of the adults who are members of the organization, and are zealous temperance workers. The school has up to the beginning of the present year been supported by the government, other arrangements are now being made to have a permanent school fund. The chief and council form the board of trustees, and it is their duty to visit, examine, and encourage both teachers and scholars, and make quarterly reports thereof to the people, a record of which is kept by the clerk.

The Affiliated Bands of Indians.—The Affiliated Bands of Indians have a population of about fifteen hundred. They have but one school at the Wichita Agency, in charge of the Society of Friends. The school has an average attendance of eighty pupils.

The Sacs and Foxes.—The Sacs and Foxes have a population of four hundred and fifty on their reservation in the Indian Territory. There are still two hundred of their number in the State of Kansas, proposing to get on the reservation some time during the present year. They have but one school, a boarding school, with an average attendance of thirty-five scholars. They have a school fund of five thousand dollars annually. Their school is in charge of the Society of Friends.

The Chickasaws have no representation in the Council at this session, and hence no report from the Chickasaw Nation.

The Osages—The Osages have a population of about thirty-five hundred. They have one school on the Reservation at the Osage Agency, with an average attendance of twenty five scholars, and is under the supervision of Friends. They have also twenty children at the Osage Mission school, in the State of Kansas, and that is under the supervision of the Roman Catholics.

As will be seen from the foregoing reports, your committee find that there are represented in this General Indian Council, for May, 1874, about fifty-eight thousand Indians of the Indian Territory (and quite a large part of the Territory is not represented at this Council), and that there are about four thousand Indian children attending the schools of the Territory, and improving the means at their disposal, for acquiring an English education, and are making an effort, unparalleled in Indian history, to elevate themselves to a position where they can be the equals in intelligence and honor of their great prototype, of whose protection and defense they are assured as long as grass grows and water runs, and in whose honor and integrity they depend for the perpetuity of their institutions and of their national existence.

ALBERT BARNES,
Chairman of Committee on Education.

Selected.

You who are laboring unremittingly to "join house to house, that lay field to field," without a thought or a desire beyond the attainment of these perishable possessions, learn from the lips of your Redeemer the true nature of the work in which you are engaged. You are merely assisting the great enemy of your souls, in forging these golden chains, with which he binds you to his cruel service. Difficult as the work of salvation unquestionably is, to every fallen child of Adam, to the rich and to the man "hastening to be rich," the difficulty is infinitely increased: with a profusion of the gifts of God, the ungrateful heart of man becomes, in general, strangely alienated from the heavenly Giver: with an earnest desire after wealth, comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth, comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity, many wither and fall away beneath the burning sun of prosperity. Intimately was he acquainted with the human heart, who looking round upon the splendid mansion of his friend, and remarking the exulting expression of his countenance, exclaimed, "Ah, these are the things that make a death-bed terrible!"

New York City Sold for Twenty-four Dollars.—Twenty-four dollars purchased the whole city and county of New York in 1625. In 1638 tobacco was produced to a considerable extent on New York Island. In 1652 the first public school was established; streets first paved in 1676; in 1667 there were twelve streets and 384 houses. In 1711 a slave market was established in Wall street. In 1729 three pence a foot was given for land on the west side of Broadway, near the Battery. The first stage route between New York and Boston was established in 1732—time, fourteen days from city to city. In 1733 a law was passed to preserve the fish in the Fresh Water Pond (the Kolck), now Centre street and neighborhood. In 1737 a market-house was built in Broadway, opposite Crown, now Liberty street; the city at that time contained 1416 houses. In 1745 the first coach (Lady Murray's) was driven in New York. When the British evacuated the city, November 25, 1783, the buildings did not extend beyond Murray street. In 1801 Broadway was ordered to be continued through Thomas Randall's land, near Eighth street, to meet the Bowery, and the hills levelled and carted into Fresh Water Pond, which was then the northern limits of Broadway, and much beyond the settled parts of the city. Previous to this extension of Broadway the Bowery was the

only entrance to the city, through groves of cedar, to the Bull's Head, now the Bowery Theatre. The old Potter's Field is now the Washington Parade Ground.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 4th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
ANTHONY M. KIMBER,
Committee of Correspondence.

Philada., Tenth mo. 1874.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

The Lord hath been pleased in his great love, to give a gift or manifestation of his Holy Spirit to the sons and daughters of men, to show unto them the way to eternal life, and to help them to walk in it. And although it is universally extended, yet *those who give up their hearts to obey and follow the manifestations and requirings thereof*, do only find favor with God, and are good examples to mankind in their generation, patterns of righteousness, meekness, humility, self-denial, patience, temperance, godliness, brotherly kindness and charity, which are the fruits of the Holy Spirit.—*Griffith Owen in Piety Promoted.*

For "The Friend."

John Finch Marsh.

(Continued from page 60.)

5th mo. 31st, 1867. The Yearly Meeting concluded. My wife and I attended most of the sittings, but were not at any of the committees. The meeting was largely attended, and notwithstanding the many weaknesses and shortcomings and serious innovations, an evidence was mercifully afforded that we are not a forsaken people, but that our Heavenly Father is still watching over us for good. Then how well it would be if as a people we were so humbled under a sense of our departure in so many ways from the simplicity, which the Truth as it is in Jesus ever leads into, as to be able to say, "Let us search and try our ways, and turn again to the Lord;" and also be able individually to say with the Psalmist, "I thought on my ways and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments."

6th mo. 5th. Some near access, I trust, in prayer, in private retirement this morning; and during the day was favored to enjoy much precious quiet.

1868, 12th mo. 14th. Oh! the blessedness of feeling daily the mind clothed with the spirit of prayer. I had a sweet time on the bended knee in the forenoon. And oh! the blessedness of knowing something of what I apprehend the apostle meant when he said, "Pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you." Not that we were to be on the bended knee of the body from morning until night, but that we should throughout the day live in the spirit of prayer, in a state of watchfulness unto prayer, inwardly feeling after the Divine Presence, the liftings up of the light of the Lord's countenance, and in earnest and secret breathings for holy help and merciful preservation on every hand, and every way. Ah! such as these know some thing of the blessed privilege of prayer, and under the constraining influences of heavenly love and peace have often, and at times often in the day, to bow the knee in vocal prayer, and in the retirement of their chamber and *elsewhere*, to pour forth their souls in solemn prayer and supplication to their Heavenly Father, in the Name and for the sake of His beloved Son our Lord and Saviour Jesus Christ.

1870, 10th mo. 25th. T. F———, an interesting young man, not a member of our Society, came to tea with us. We enjoyed his company, and had some serious converse together.

10th mo. 28th. Last evening finished reading the memoranda left by the late I. H., including some extracts from the journal of her mother I. T., kindly lent to us for perusal by one of the family. The reading of it has been truly interesting and edifying, and my spirit sweetly tendered in marking the pureness of life and genuine piety, as manifested throughout; and peaceful close of each. It has, I trust, tended to lead afresh into some searching of heart, giving me to feel my own nothingness, unworthiness, and many shortcomings. My dear wife has also shared with me in the profitable reading thereof.

1871, 4th mo. 13th. To-day is the fifty-second anniversary of our marriage. Surely we have great occasion afresh to commemorate the goodness and mercy of our Heavenly Father extended to us during our lengthened happy union, a period of time but few perhaps comparatively speaking, are alike permitted to realise, enjoy, and share together in the blessings and privileges of a married life. Varied have been the trials, conflicts, and exercises we have been partakers of; yet through all, and under some close and heavy bereavements of beloved and precious children and grandchildren, the everlasting Arms have been felt to be underneath for our support; yea, when the floods of affliction have lifted up their voice and their waves, the Lord on high hath proved Himself to be mightier for our help and deliverance than the noise of many waters, yea, than the mighty waves of the sea. So that now in our advanced years we have abundant cause to put up our Ebenezer, and say as heretofore, that "Hitherto the Lord hath helped us." I think we may each say that from the days of early childhood and youth, we have experienced His love and fear to be placed in our hearts, so that He who was our morning light, we reverently trust is now our evening song, our joy and rejoicing.

1872, 5th mo. 11th. Thirty-four years to-day since my much beloved friend John Barclay departed this life; also that much beloved friend Anna M. Thorne, of America. How precious, yes always how precious, is the memory of them. "The righteous shall be in everlasting remembrance."

17th. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The soul that is thus quickened and made alive unto God, feels the necessity of seeking day by day, and more often than the day, a renewal of spiritual strength, and for the fresh supply of that heavenly bread which nourishes the soul up unto eternal life; and surely that day may be said to be a lost day in which something of this hunger and thirst after the bread and water of life is not felt and experienced,—this hunger and thirst after Christ and His righteousness, and some sense and feeling of His heavenly presence in the lifting up of the light of his countenance upon us; and though there may be and are times when for the trial of our faith and exercise of patience, the bread may be given us as by weight, and the water as by measure; yet as faith and patience are abode in, the needful crumb and needful drop of water will not be withheld in the time of need, the ancient promise being realised and experienced—"Bread shall be given him; his waters shall be sure."

12th mo. 17th. To-day's post has brought us the affecting intelligence of the death of our beloved cousin John Marsh, of Dorking, in the eighty-fourth year of his age.

May the remembrance of his watchful, upright, and consistent walk, be so teaching to survivors as to quicken in them the desire to be alike strengthened by grace to follow him, as we may believe he endeavored to follow Christ.

1873, 1st mo. 7th. To-day has brought us the affecting intelligence of the death of Richard Allen, of Newtown, Waterford. It was my privilege, I may say our privilege (my beloved wife being a sharer therein), to enjoy for many years an uninterrupted and abiding friendship with this our beloved, departed friend and brother in the Truth, and throughout, a lively interest in each other's best welfare; and epistolary correspondence has been maintained between us, being, as we were,

nearly united in spirit, and in the love and fellowship of the Gospel. "The memory of the just is blessed."

7th mo. 3rd. Fourteen years to-day since our preciously beloved daughter Hannah departed this life; precious, indeed, is her memory. I trust I may say, as heretofore, that, "She being dead, yet speaketh."

7th. We attended our Quarterly Meeting of ministers and elders. We each had something to express in the meeting.

8th. I went to our Quarterly Meeting. Our dear friend Mary Ann Bayes paid an acceptable visit to the men's meeting for discipline.

[The diary was broken off soon after, and gives no account of his last visit to the seaside, in company with my dear mother and ourselves.]

(To be continued.)

For "The Friend."

Scientific Notes.

The Gunpowder Pile Driver.—As its name implies, this new pile driver is actuated by the force of exploding gunpowder. A heavy ram, running in slides, falls into a "gun," placed on the head of the pile, and in so falling explodes, by the heat of the blow, a cartridge containing sufficient powder to send the ram back to its original position, where by means of friction brakes, or other suitable appliances, it is held till released by the attendant, in order to deliver another blow. The force of the explosion, besides returning the ram to its place, drives the pile into the ground. The operation is very quickly performed, the interval between the blows being little longer than the time necessary to place a fresh cartridge in the gun, and to release the ram. The bottom of the gun is made to fit over the head of the pile to be driven.

Dr. Livingstone.—At a recent meeting of the Royal Geographical Society, it was announced that Dr. Livingstone's son has undertaken the task of editing the journals and correspondence of the great traveller. The materials are of the most voluminous kind.

The fastest Steamer in the World, is the title claimed for a small vessel 87 feet long, and drawing 3 feet 9 inches water, recently built for the government of India for service in the Oussa canal. At the official trial, her average speed was 24.6 miles per hour.

A Light house in a Hurricane.—The Bishop's Rock light house is erected on a rock beyond the Scilly Islands, far out in the Atlantic. During a recent hurricane, it was struck by enormous waves in quick succession, each causing a noise like the discharge of cannon, and making the massive stone building rock to and fro, so that every article fell away from its place. One fearful sea broke the great lens into several pieces, and another smashed the cylinders of the spare light, while sand from the bottom, 30 fathoms deep, was found heaped upon the light house gallery. The keepers had a narrow escape.

Selected.

Whatever savors of the things which be of men, that is to say, whatever rule of conduct has for its foundation the desire of propitiating the favor, or averting the opposition of men; whatever is founded upon the ungodly, though, alas! too fashionable doctrine of expediency, or wordly policy, with no reference to the will, or the honor of God, is unscriptural, unholy, and unsafe. It may for a time, have fewer crosses, and less anxieties: you may congratulate yourself upon your wisdom and your prudence; but be assured, that the end will be bitterness and vexation of spirit. Better, infinitely better, to take up at once the cross, to bear the opprobium, to become, if needful, a by-word and a reproach, than, by a constant succession of timid, temporizing efforts, always shrinking from the confession of your real feelings, always attributing your refusal of sinful enjoyments to any motive but the true one, to suffer the men of this world, as David says, foolishly to think that you are even such an one as themselves; or worse than this, to remain so long "halting between two opinions," that when at last the book of life be opened, you shall too late discover that your name is not enrolled therein; that you have never been decidedly with the Saviour, and that therefore he has pronounced you to be against him; that as you have not suffered with him, so neither shall you be glorified together.

Dartmouth College Students. — President Smith, of Dartmouth, in talking to the students the other day, said, in regard to the employment of Dartmouth students as waiters at summer hotels, that so much is said and written in the abstract, now-a-days, about the dignity of labor, and so little is practiced, that it is refreshing to notice an instance which is of so common an occurrence that it attracts no attention in the district where it occurs, and is scarcely known beyond that district. The students who act as waiters in hotels at the White Mountains, during the summer, come chiefly from college — Dartmouth — where labor has always been held as honorable, sixteen from that institution having served in the Profile House this season. They get as regular wages twenty dollars a month, which is sometimes trebled by donation. "When we consider," said the President, "the fact that nearly one-third of the students of Dartmouth teach school during the winter, and work at harvesting during the summer, we need have no fear about the dignity of labor becoming an obsolete expression."

THE FRIEND.

TENTH MONTH 17, 1874.

We have received from a Friend of Ohio, the following account of the proceedings of their recent Yearly Meeting. A few verbal alterations have been made therein.

"Ohio Yearly Meeting convened at Mt. Pleasant on Second-day, 9th mo. 28th, 1874. The representatives were all present except one, who was prevented from attending by illness. A few Friends from Philadelphia Yearly Meeting were present, producing certificates of concurrence from the subordinate meetings of which they are members, which were read and a suitable minute made by the clerk relative thereto, which was very generally united with. A committee was appointed to audit the Treasurer's account, and report to a future sitting what sum was necessary to be raised for the use of the meeting the ensuing year, and also the name of a Friend for Treasurer.

The minutes of the Meeting for Sufferings were read and its proceedings approved. Being informed by the Meeting for Sufferings that we have been deprived of our Boarding School property by a decree of the Supreme Court of the State, a large committee of men and women Friends was appointed to take the whole subject into consideration, and report thereon to a future sitting.

Third-day.—The Representatives reported that they were united in proposing the names of Wilson Hall, for Clerk, and Joseph Branson for assistant, also the names of Aaron Frame and Jehu L. Kite for messengers to Women's Meeting, which being united with, they were accordingly appointed. The meeting then entered into the consideration of the state of Society by reading the Queries and answers as far as the sixth, inclusive, during which the meeting was introduced into a lively exercise for the welfare of its members; and much tender counsel was imparted.

Fourth-day.—A public meeting for worship was held as usual, at 10 o'clock in the morning. In the afternoon sitting the consideration of the state of Society was resumed and finished by reading and answering the remaining Queries. The Committee on the subject of the Boarding School reported: that they had all met, and after a time of consideration were united in proposing that immediate steps be taken to establish another Boarding School for the religiously guarded education of our youth, and that said school be located within the limits of Stillwater Quarterly Meeting; that a committee be appointed to have charge of this concern, to open a subscription amongst our members, and when in their judgment a sufficient amount of money shall have been subscribed to warrant the prosecution of the work, to select and purchase a site, and proceed to erect thereon a plain substantial building, sufficient to accommodate seventy-five or eighty pupils. The subscriptions to be paid in three equal instalments: the first when the progress of the work requires it, and the balance in annual payments thereafter. After a time of deliberation and free interchange of sentiment, the report of the committee was united with and adopted by both men's and women's meeting, and a committee appointed to carry out the several propositions contained therein, and report thereon next year. Women's meeting also appointed a committee to assist said committee in carrying out the concern.

Fifth-day.—The committee appointed to audit the Treasurer's account, &c., made a satisfactory report, and the Friend therein named was appointed Treasurer, and the Quarterly Meetings were directed to forward their quotas of the proposed sum to the Treasurer of this meeting, in the Fifth month next. The Book Committee reported very satisfactorily, and, with the addition of a few names, was continued in care of the concern, and encouraged in the prosecution of its work, as it is gratifying to believe that much good has been and may yet be done in this way in disseminating a knowledge of the principles of Friends, not only amongst our own members but others. An appropriation was made for the use of the committee the ensuing year. The Boarding School Committee made a report of the condition of the school at the time it passed from under their control, which was satisfactory to the meeting, and the committee was continued to extend care in such matters as may properly come under its notice in the establishment and opening of the new Boarding School.

The reports on education were rather discouraging, showing that more than one-half of the whole number of children of proper age have been receiving instruction at district schools; and a number of Friends expressed a fear that we had exceeded the bounds of truth by saying in answering the Query that a *good degree* of encouragement is given to schools under the tuition of teachers in membership with us. This state of things was much deplored, and Friends were urged to increased faithfulness in this respect. The names of elders who have departed this life during the past year were read, with the date of decease of each.

The business being brought to a close, a committee was appointed to have the minutes of this meeting printed and distributed among the Quarterly Meetings.

Under an humbling sense that we are still cared for by the Head of the Church, and that we had been favored, from time to time, with ability to transact the business of the Yearly Meeting in a good degree of harmony and condescension one to another, the concluding minute was read.

THE DOCTRINES AND MINISTRY OF GEORGE FOX.

The Book Committee of the Meeting for Sufferings has just published a small pamphlet of twenty-eight duodecimo pages, with the above title. In it are given, mostly by concise extracts from his writings, the scriptural opinions of that eminent servant of Jesus Christ on the Atonement; The Light of Christ the Way to Salvation; Justification and Sanctification, and on Worship and Ministry. A few connecting remarks are interspersed between the extracts, so as to render more clear the points on which the former treat, and the whole, though brief, give a fair exposition of the views of him, who has been considered the founder of the Society of Friends, on the points touched on. It is for sale at Friends' Book Store, and we commend its perusal to our readers.

SUMMARY OF EVENTS.

FOREIGN.—The managers of the direct cable company have decided to abandon about thirty miles of cable, which is now lying on rocky bottom, and effect a splice at a more suitable point. About 1100 miles of cable have been laid, and satisfactory tests are obtained daily by the electricians.

The labor troubles continue in England. The miners of West Riding, Yorkshire, having refused to consent to a small reduction in their wages, have been locked out to the number of six thousand.

A company has been formed to work the sulphur deposits at White Island, a marine volcano 140 miles from Auckland, in New Zealand. It is estimated that 100,000 tons of sulphur, in an almost pure state, are lying on the island ready for shipment. Chemical works are likely to be established soon, and the island leased.

The total value of the coal and metals produced in Great Britain in 1872, is stated to be £68,380,976. In 1859 the total value of these products was only £31,680,581.

London, 10th mo. 12th.—Consols 92¾. Liverpool.—Breadstuffs quiet. Uplands cotton, 8*d.*; Orleans, 8¾*d.*

The *Journal de Paris* says Count Von Arnim, when Ambassador at Paris, hastened the downfall of President Thiers, and urged Germany to recognize the government of MacMahon immediately. Prince Bismarck disapproved this course of Von Arnim, and wrote to the latter explaining the reason why he preferred the policy of Thiers to that of MacMahon, and says these are the letters of Bismarck which are missing.

The will of M. Guizot is published. It commences with a declaration of his devotion to the Reformed Church of France.

A Milan dispatch of the 7th inst. says: Ex-President Thiers arrived here yesterday and addressed the French residents last evening. He said the establishment of the French Republic should not be displeasing to the rest of Europe. He believes that the general election would give about fifty additional Bonapartist Deputies to the Assembly.

The French government are taking measures preparatory to a resumption of specie payment.

A Paris dispatch of the 12th says: The second ballots in the Councils or Districts which failed of a choice a week ago took place yesterday, completing the election for the Councils General. The following is the total result: Republican elected, 672; Monarchists, 604; Bonapartists, 155. The Republicans have a majority in 38 Councils; the Monarchists in 44, and three Councils are equally divided.

A Madrid dispatch of the 6th says: The French Minister has had a conference with Sagasta, and explained to him that the sentiments of the French government are opposed to the Carlists and are in full sympathy with the Spanish government.

A bark laden with arms for the Carlists has been seized at Santander.

The Carlist cause is believed to be declining. General Dorregary, the able commander of the Carlist forces, has quarrelled with Don Carlos and left the army and gone to France. Many Carlists are coming into Barcelona and Taragona, and asking for amnesty. The government forces now have possession of the left bank of the river Ebro.

A Berlin dispatch says: The Archbishop of Cologne has been released after an imprisonment of six months and nine days. The remainder of the term for which he was sentenced will be treated as cancelled.

Count Von Arnim is in close confinement. Heavy bail has been offered but refused. It is now believed the papers which it is desired to obtain from him have been sent to England for safe keeping.

The Post says Arnim's documents were arranged in three categories. The first, referring to his appointment as ambassador and his salary, were not included in the search. The second comprises those which Von Arnim acknowledges are in his possession, and which he claims to have retained because they will serve as a justification of his conduct; and the third and largest category comprises those of a confidential nature.

The documents contain Bismarck's unqualified approval of Von Arnim's conduct while ambassador at Paris, up to the time the semi-official journals of Germany began to attack him as the leader of the reactionary and ultramontane movement. The friends of Count Von Arnim, having petitioned for his release on account of ill-health, physicians were appointed by the government to examine the prisoner's condition. They made a report recommending a change in the place of confinement, as air and exercise are necessary, and he was accordingly removed to a sanitary establishment where he will be guarded by policemen.

On the 9th inst. the river Nile was falling, and the danger of a disastrous inundation was considered over. No damage had been done except the overflow of about 2000 acres of cotton lands.

Advices from those sections of India where famine prevailed, state that 600,000 natives were still supported by the government relief works, but it was expected that the disbursements on that account would soon be closed.

Dispatches from Yeddo say the Japanese government authorizes an official denial of the reported declaration of war between China and Japan.

The Demerara Royal Gazette states the interesting fact that nearly 300 Chinese immigrants have embraced the Christian religion, and have taken the necessary measures to provide themselves with a suitable building in which religious services may be conducted in their own language. In 1863 a small number of Chinese Christians came to the colony, and since then there has been a quiet work going on mainly through the efforts of the converts themselves.

A dispatch from Montevideo of the 11th inst. says: General Mitre has issued a manifesto announcing that he has assumed command of the insurgent forces in the Argentine States. He declares that he does not seek power, and that if a successful issue to the movement is reached he will retire to private life.

The great controversy between Chili and Bolivia has been adjusted by a protocol signed in Sucre, Bolivia. Bolivia remains mistress of the disputed territory between the 23d and 25th parallels, as well on the coast as inland. Thus the rich mines of Caracoles, which yield the government upward of two million dollars yearly, only in export duty, continues in the hands of Bolivia. Chili is to get paid an indemnity for giving up her claim, the sum to be fixed by arbitration.

UNITED STATES.—A recent official examination of the Mississippi levees reports them to be in a condition worse than ever before. The caving in of the banks continue at almost all points. Much labor and heavy expense must be incurred before they can be put in proper order.

The interments in Philadelphia last week numbered 250, including 93 children under two years.

During the Ninth month a daily average of 47,420,850 gallons was pumped at the five water works of Philadelphia.

The Markets, &c.—The following were the quotations on the 12th inst. *New York.*—American gold 110. U. S. 6 per cents, 1881, registered, 117¼; coupon, 118; do. 1868, registered, 116¾; coupon, 117¼; do. 5 per cents, 112¼. Superfine flour, $4.40 a $4.75; State extra, $4.90 a $5.10; finer brands, $5.50 a $10.57. White Michigan wheat, $1.30 a $1.35; amber, $1.24; red western, $1.20 a $1.23; No. 2 Chicago spring, $1.08; No. 3 do., $1.06. West Canada barley, $1.41. Oats, 63 a 66 cts. State rye, $1. White corn, $1 a $1.04; yellow, 97 a 97½ cts.; western mixed, 96 cts. *Philadelphia.*—Uplands and New Orleans cotton, 15½ a 16 cts. for middlings. Superfine flour, $3.50 a $4; extras, $4 a $4.50; finer brands, $5 a $8.75. White wheat, $1.30 a $1.35; amber, $1.23 a $1.25; red, $1.20 a $1.22. Rye, $1.08. Yellow and mixed corn, $1.02. Oats, 60 a 63 cts. Lard, 14½ a 15 cts. Clover seed, 10½ a 10¾ cts. Sales of about 3000 beef cattle at prices ranging from 4½ to 7¼ cts. per lb. gross, and 12,000 sheep at 4¾ a 6 cts. per lb. gross. Corn fed hogs sold at $10 a $10.50 per 100 lb. net. Receipts 6000 head. *Baltimore.*—Family flour, $6.25 a $8.75. Southern white corn, $1 a $1.03; yellow, 98 cts.; western mixed, 95 cts. Oats, 60 a 64 cts. Sugar-cured hams, 14½ a 15 cts. Lard, 15 cts. *Chicago.*—No. 1 Spring wheat, 96 a 96½ cts.; No. 2 do., 90 cts.; No. 3 do. 85 a 86 cts. No. 2 mixed corn, 76½ cts. Rye, 84 cts. Lard, 14½ cts. *St. Louis.*—No. 2 winter red wheat, $1.13; No. 3 red fall, $1. No. 2 corn, 83 cts. No. 2 oats, 51½ cts. *Cincinnati.*—Red wheat, $1 a $1.05; white, $1.10 a $1.15. Old corn, 79 a 80 cts. Oats, 53 a 56 cts. Rye, 93 a 95 cts.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North Tenth street, on Fourth-day evening, the 28th inst., at 7½ o'clock.

A. M. KIMBER, *Secretary.*

Philadelphia, Tenth mo. 13th, 1874.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second day, the 2nd of Eleventh month. Parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to CHARLES J. ALLEN, *Treasurer,* No. 304 Arch Street, Philada.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at her residence in Attleboro, Bucks Co., Pa., on the 4th of 1st mo. 1871, MERCY STACKHOUSE, in the 89th year of her age, an esteemed member of Middletown Particular and Falls Monthly Meeting of Friends, and formerly an overseer and useful member of Middletown Monthly Meeting.

——, at her residence, near Attleboro, Bucks Co., Pa., on the 21st of 9th mo. 1874, MACRE BUCKMAN, widow of John Buckman, an esteemed member of Middletown Particular and Falls Monthly Meeting of Friends.

——, on the 27th of 9th mo. 1874, at the residence of her son, William Cook, in Salem, Ohio, MARTHA, wife of Stacy Cook, a much esteemed member and elder of Salem Monthly Meeting, in the 80th year of her age. She was zealous for the support of the principles and testimonies of Friends in their ancient purity, and after a short but severe illness, which she bore with Christian fortitude, quietly and peacefully passed away, leaving her relatives and friends the consoling assurance her end was peace.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend."

Wayside Notes.

(Continued from page 50.)

The successful struggle of gospel freedom in New England, against the bitterness, envy and wanton use of power, by a people such as have been thus briefly described, is an encouraging example, that the abuse of authority will not attain the end designed; but that men, given up to follow their passions and prejudices, will be overruled; that strength, and ultimate victory will be given to the humble—those who are in the Lamb's warfare; that He will put to flight the armies of the aliens, and the meek He will guide in the paths of judgment. They were conspicuously a self-righteous people, and having sinned against the Light of the Lord, were permitted to wander in darkness, even farther away in some particulars, than the heathen world, who not having known the Scriptures, or of the coming of our Saviour in the flesh by any external evidence, are to be accounted less responsible, and more the objects of Divine regard, than many whose outward condition has favored a growth in religion, but who have proved unfaithful. Paul in his epistle to the Galatians, describes a situation not unlike theirs, where he puts this plain question: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" and he adds, "Have ye suffered so many things in vain?" And in this connection it may not be out of place to add, that the condition of a large portion of the professing christian world to-day, it is to be feared is, in a modified sense at least, too nearly represented in this very quotation. But of the Gentiles, Paul writes, "Which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts." By which it is clear these are not by any means excluded from the benefit of God's grace, but in common with other members of the human household, have received a certain measure and manifestation of His saving light, adapted to their less enlightened condition, which if submitted to, will work for them also cleansing of heart—reconciliation and acceptance by obedience in the fear of God, which is the universal test of discipleship. And in that most impressive sermon of the Apostle Peter to Cornelius, he sets forth in a striking manner the universality of God's love, and the high way cast up for all to walk in. He says: "Of a truth I perceive that God is no respecter of persons; but in every nation he that *feareth* him and worketh righteousness, is accepted with him." And as he proceeded to preach Jesus of Nazareth, it is stated, the Holy Ghost fell on all them which heard the word; and the Jews who were present were *astonished*, as many as came with Peter, because that on the "Gentiles also was poured out the gift of the Holy Ghost." It is hence plain the way of salvation is open to all. "He willeth not the death of any," but that all should come and partake at His table.

And in dwelling upon the character and antecedents of many of the instigators and actors in the New England persecutions, I have thought their hypocrisy was more to be condemned, than the infidelity of the Gentile world; and that in the infinite justice of God, men will not be judged by their acts alone, but also by the blessings they have enjoyed; their opportunities, and the means of light around them. As in the parable of the talents, it is impossible to discharge our duties with fidelity to Him, who furnished us with the one, or the two, or the five talents, unless we seek for ability to improve them; so will our condemnation be increased, if after having been favored abundantly with the outward means of grace, we turn our faces backward, and shut up our hearts in wilful blindness. I believe there is danger of such being shrouded in greater darkness, and carried into deeper and more flagrant sin, than very many who are in the gloom of heathen worship, and, as Paul found the men of Athens; who had erected an altar inscribed, "To the unknown God." Whom, therefore, he told them, "ye ignorantly worship, him declare I unto you."

The ignorance and superstition into which men are introduced by birth, or in which they find themselves placed by some inevitable cause, over which they had no control, is a situation that might claim, or plead the long forbearance of the Almighty Ruler, whose mercy is from everlasting to everlasting; whose tender regard is ever directed to raise the helpless, and to feed the ignorant with spiritual food. Paul testifies to having been a blasphemer, and persecuter of the church of God; but I obtained mercy, he says, "because I did it ignorantly in unbelief."

Now, I believe, it will not be contended the persecutions practised upon Friends in New England, had even the justification of ignorance to palliate them. Friends, and those who sought their destruction, were not so widely separated in belief, as were the ancient Jews and the early Christians, whose numbers were drawn chiefly from the Gentile world; both acknowledging the same gospel, and its glorified Head, why should there not have been an active sympathy, and a certain spirit of co-operation between two such religious communities, brought together from a desire which was common to both, to obtain greater religious freedom? On the one hand, Friends were a peaceable people; they sought no man's silver or gold, or to do him injury in person, character, or estate; they were law-abiding, and cheerfully suffered whenever their consciences could not yield a willing compliance. They were simple, unaffected, without disguise in their dealings; loving the truth; seeking their own salvation, and the spiritual good of all. Warmness of heart, and great frankness of manner, were prominent qualities among them; and while they claimed the most perfect liberty under the gospel, in the exercise of their religious duties, striving to follow in this, and also in doctrine, the teaching of our Saviour to the primitive believers, they were careful to accord the same measure of Christian freedom to others. Were Friends received in this spirit of generous, loving, open-handed welcome? Were they ever allowed the liberty of the broad unoccupied territory of the Colonies? To these questions the painful narrative of their sufferings furnishes a sad reply.

The opposition with which Friends were at once confronted upon their arrival at Boston, has few parallels in severity. A reign of terror was instituted, and many in their rage and blind zeal, were found plotting means for their suppression, or banishment, which would have disgraced any age or people. In the exercise of their wrath, some of the chief men in New England, both in the church and in the government, were seized with a sort of religious frenzy, under which they often lost all self-control; and the more ignorant classes whose prejudices were easily awakened by the clamorous appeals from those in authority, joined to their leaders, Friends were not only at the mercy of faithless men in power, but they often found themselves the prey of a lawless mob. And what could have prompted these men to commit such wrongs; and how were they urged forward in their madness, often setting aside their own local laws, or trampling under foot the supreme authority of the realm, in carrying into practice their cruel designs! They were not ignorant men: they lived in an age when large intellects abounded; an age wherein there was much intellectual culture; some of them were governors, and their associates; judges of courts, and prominent church men, whose minds were well stored with information. They knew the motives that prompted their own coming to America. They knew that Friends were induced to follow them from what they believed to be the call to religious duty. They knew, moreover, Friends taught no strange or unchristian doctrine, notwithstanding some of their enemies had been busy inventing heresies of which they were said to be guilty.

I am at a loss, indeed, to fully understand the cause of such a fierce blast of opposition, which found no rest, until its force was spent in torturing its victims, and human nature, turning away from the dark picture, had moulded public opinion more widely to abhor it. In their profession of faith in Christ Jesus, and in their ostentatious display of religion, rigidly adhering to the deadness of external forms, but living without its leavening virtue, and restraining power in their hearts, may not a parallel be drawn between them and the Pharisaical teachers of old; the essential features of whose character, wherever found in Christian lands, are as odious to Christ as then. In their condition, they could not behold the work of grace, where it was to be really found; and were, even as the unbelieving Pharisee, unable to comprehend the outpouring of God's love through His dear Son, for even those of them who believed were "astonished," when they found the Holy Ghost had been received by the Gentiles. True they did not nail the blessed Saviour to an outward cross, they did not take away his natural life, but they trampled upon the cross in their own consciences; counted His blood an unholy thing; crucified the Lord of Life afresh in their own souls, by rejecting His blessed Spirit; and even sought to destroy this seed of God, if it were possible, by subjecting to torture and death, some, who were the monuments of His grace through the power of the Eternal Spirit.

But there were many who sternly opposed these oppressive measures; and there were a number of examples, where men who had been elected to office, threw down their official robes, when they found they were likely to become participators in these wrongs; though for a number of years the waves of passion and sectarian bigotry overwhelmed all other influences, and it was scarcely safe for any citizen to proclaim his manhood, by exercising independence of thought.

What a solemn lesson it is to us; how it opens to our view the natural tendency of the heart to sin; and if through continued disobedience, we are left as without God in the world, we shall become the prey of our own passions, and riot in their enjoyment; and in the end suffered, it may be, to drink deeply of the cup of His avenging wrath, as will appear, occurred to a number of the more active, determined perpetrators of these offences against the work of grace in the hearts of His believing children.

A darker page than this we may vainly look for, in the history of the colonies.

P. B.

Philadelphia, 10th mo., 1874.

(To be continued.)

The Australian Gum.

Some notice of this tree has already appeared in "The Friend." The following fuller account of it, is taken from the "San Francisco Bulletin."

"The eucalyptus globulus, or Australian gum tree, is favorably known to all residents of California, where probably not less than 1,000,000 trees are planted. In this city, in front of handsome residences, you will find it with its magnificent drooping branches making an effective and graceful shade tree. In Oakland the broad avenues are lined with them, eucalyptus forests are planted in the country surrounding Oakland, and, in fact, in every county of this State where the cold winter will permit it to live, the eucalyptus will be found growing.

The wonderful properties of this tree have only within the past few years been discovered and appreciated. It is justly claimed that when the tree flourishes in low, marshy, and feverish districts all miasma will cease. It destroys the malarial element in any atmosphere where it grows, and is a great absorbant of moisture, draining the subsoil almost as thoroughly as a regular system of piping.

The eucalyptus is an evergreen, and is found in its native country (Tasmania) in boundless forests, both on the hillside and in the lowlands, under extremes of climates, both as to heat and cold, ranging from 130 to 20 degrees Fahrenheit. Whether it will endure a greater degree of cold we think has as yet been undetermined. It is, however, worthy of trial.

Its remarkably rapid growth is a matter of much surprise, attaining as it does, a maximum height of about 300 feet, with a circumference of from thirty to fifty feet. For timber and fuel it is exceedingly useful, being hard and easily worked, and very serviceable for such purposes as the keels of vessels, bridges, &c., where strength and durability are essential. It is estimated that from $4,000,000 to $5,000,000 in value of this timber is exported annually from Australia.

The leaves of this tree are of a dark bluish color of about ten inches long, an inch wide, and oddly twisted. They exhale a strong camphor-like odor, quite agreeable and pleasant, which with a large absorption of water by the roots, cause the beneficial influence of the tree. It bears a small white flower having no odor.

In consequence of its anti febrile qualities, the English Government has planted it extensively in the East Indies and Africa, in fever districts, with the most satisfactory results. In France, Cuba, Spain, Mexico, and many other places where malaria, fever, ague, and other pestilential diseases prevailed, the eucalypti have also been planted. The wonderful properties of this tree have been discussed by many scientific institutions in Europe. In the Academy of Sciences in this city its medical and anti-miasmatic qualities have received considerable attention. Dr. Pigne Dupuytren testified before that academy of the virtues of the eucalyptus, and stated that he and Dr. D'Olivera had tested it in the French hospital. In the garden surrounding this hospital a large number of the trees are planted for sanitary purposes. It had been found efficacious in the treatment of affections of the larynx and of mucous membranes in general. Experiments carefully made, have proved that in a medical preparation it cures cases of intermittent fever against which quinine alone proves powerless. It is also valuable as a disinfectant.

In Algeria its cultivation was undertaken on a large scale. Some 13,000 eucalypti were planted in an extremely pestilential and unhealthy section, where fever prevailed to a great extent every year. During the fourth year of their growth, at the time when the fever season used to set in, not a single case of fever occurred, yet the trees were only nine feet high. Since then this place is reported free from its unwelcome visitations. In the vicinity of Constantinople, another fever spot, marshy and sickly, the whole ground was dried up by 14,000 of these trees.

In Cuba marsh diseases are rapidly disappearing upon the introduction of this tree. A railway station in the department of the Var, France, was so pestilential that the officials could not remain there longer than a year. Forty of these trees were planted, and the unhealthy condition of the place was changed.

Two miles from Hayward's, in this State, the Surveyor-General planted two groves of the eucalyptus, one of about ninety acres and the other seventy acres; the whole comprising about 150,000 trees. They are now only about five years old, yet many of the trees are forty to fifty feet high, the whole making a most extensive and beautiful forest, for fuel and timber purposes being worth thousands of dollars.

For "The Friend."

Can Music be Demoralizing?

The following essay on music is taken from a common-place book of the writer, without his now knowing whence derived, or who is its author. If the exponents of the science, and the guardians of the virtue of young people, both speak the same language with regard to this fascinating amusement being sensual and demoralizing, let them beware. And let parents no less beware, who instead of *the needed restraint*, have foolishly indulged their children herein, as well as in other breaches of our testimonies, lest long indifference to, or habitual neglect of what is right, may close the ears, drown the sensibilities, or harden the heart against the still, small voice of the Saviour's love, so that it may cease to strive.

Picking up a stray number of the Musical Review a few days since, my attention was arrested by the following remarks, setting forth the weakening effects of music, which I hope may meet the eyes of many of our young people, who are too apt to think that whatever their concerned parents and friends say upon this important subject is only the result of a stereotyped mode of thinking, and that their objections are not founded upon sound reason. There are many other and still more potent reasons why we discard the practice, but for the present we will allow the organ of our musical societies, and the exponent of the science, to speak for itself.

"Music in itself is sensual. Nothing applies more directly to the nerves, and through the latter to the senses, than sounds. It is for this reason, that in the history of all eminently musical men of the strictly musical genius or talents, you can trace the immense influence their art had upon their sensual condition. That influence is generally so great that their bodily strength grows weaker and weaker, (till an early death calls them away, long before they have fulfilled, not only what they promised the world, but much more—what they promised themselves.) Mozart, Schubert, Mendelssohn, Bellini, and others, may be cited as examples of the truth of this remark. They would have lived much longer, had not the sensibility of their nature found superabundant food in the sensuality of their art. And yet these were the high priests of art, the followers of the beautiful and the pure in sentiment. But where these conditions are wanting—where music has no other purpose than to please and excite you—what do you think will be the result of that enervated state of body in which such music will have put

you? Your mind will be also enervated; it will soon lose its balance, and be unable to distinguish what is pure and noble, until you will have become one of that large class of society which lives only by animal instincts, and unprincipled, and often even unlawful means of satisfying them. We think the best answer to the above question may be gathered from the records of the victims which fill our hospitals and mad-houses. An intelligent doctor will easily trace the frightful ravages which in some instances licentious music has had upon his patient. At least in Germany and Paris, amongst a hundred sufferers of a certain class of the residents in the lunatic asylum, you will find a fourth who are or were musicians."

MUSIC.

I have known several men who were skilful players on musical instruments. Nearly all of them were of idle habits and worthless character—showing that music has not that elevating and sublime influence which some claim for it. I have known several girls or young women, commonly called "young ladies," who had spent two or three years in learning to play on the piano, and they had thus become, as they thought, very "*accomplished;*" yet they could not write a letter in a neat, business-like manner, could not express themselves well, nor spell all the words correctly, nor punctuate properly, nor fold and direct the letter neatly. They could neither make bread nor mend a coat, and understood very little of household economy. The study of music had contributed largely to destroy their usefulness, and to prevent intellectual improvement. I have known young people of both sexes who had a strong passion for music—they resolved to indulge it, and having acquired some skill, sought such company as appreciated their attainments. This soon led to midnight parties; to the acquaintance of skilful musicians of low character, to wine drinking, to concerts, to balls, to theatres, to practical infidelity, to ruined morality. The Society of Friends has therefore, with much wisdom, adopted the principle of *total abstinence*—it has reasoned as temperance men have done, and maintained that on account of the numerous evils which are very apt to result from a study of music, and the bad influence and bad company to which it often leads, the simplest and easiest remedy is to forego the little good that it may sometimes do, and to exclude it from the list of studies and amusements. Do young people want amusements? Far more satisfactory and enduring charms may be found in the pursuit of the natural sciences—in making botanical collections, in studying minerals, in geological tours, in microscopical examinations, in drawing and sketching objects of natural history and landscapes, and in the pursuit of astronomy and the enjoyment of the wonders of the telescope. These improve the intellect and expand the mind, and do not, like music, address themselves merely to animal delights.

The ear is sometimes pleased, at the same time that improving and exalting impressions are received through its medium. The happiness of animal life indicated by the song of birds; the murmurs of the breeze through forests; the sound of falling water; the roar of cataracts or the ocean—these and many other enjoyments of a similar character, are sometimes adduced to prove the lawfulness and propriety of that other kind of music which costs so much time to study, which gives a distaste for the sober, self-denying duties of life, and which so strongly tends to bad company and dissipation.

There are at the present time, according to authentic statistics, 700,000 pianos in use in the United States. The cost, at three hundred dollars each, would amount to over 200,000,000 dollars. This sum would build 200,000 school-houses, at an expense of one thousand dollars each—or it would construct the Pacific railroad—or it would provide fine libraries, of about one thousand volumes each, for 200,000 neighborhoods—or it would provide every human being in the world with a cheap Bible or good Testament. Is it not a wise prohibition which Friends have adopted, of the practice which has led to this enormous extravagance, for a useless, not to say worse than useless gratification; while so many are suffering for the necessaries of life, and are growing up in ignorance and darkness, for want of suitable provision to enlighten them? It is now common to find families provided with costly pianos, who when called upon to assist charitable objects, "cannot afford to;" and the parents "cannot" buy for their children useful books for intellectual and religious instruction.

Music has been largely introduced, of late years, to attract hearers to public lectures for benevolent objects. But those who come to hear the songs, like them merely for the music they possess, and care little for the subject; and the attempt to throw fascinations around the enterprise, in this artificial and extrinsic manner, has defeated its own object, by preventing labor unless when accompanied with these fascinations. The attempt has also been made to make studies at schools alluring, by largely interspersing music; but as the mind cannot be exercised, disciplined, and developed, except by positive exertion and labor, to which there can be no "royal road," the intended assistant is likely only to make an enervated and thoughtless people.

I have no doubt that what is called "church music" has this tendency. A pious and intelligent Presbyterian minister, now a missionary in a foreign land, assured the writer that it was his conviction that the religious world at large were suffering great loss for want of more of the spirit of Friends' mode of worship in their religious meetings. He thought there was not enough of silent, individual exercise—everything was done by the minister and the choir—and every moment was occupied either in acting or listening, from the commencement to the close. Yet the incompatibility of the enervating influence of music, and the exercise and discipline of silent worship, had not occurred to him. It is questionable whether the two, so opposite in their nature, could ever be advantageously introduced into the same assembly.*

* The *artificial*, not to say *superficial* influences, which are called in to aid religious worship, were strikingly shown some years ago, at an extensive *revival* in a large village in New York. A young woman, a very skilful musician, was leader of the choir, and was waited on by a special deputation of the leading men of the congregation, to secure her regular services, "for," said they, "the Lord's cause cannot go on without your help"—although she made no profession of religion, and even her moral character was not of the highest grade.

And they that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee.

For "The Friend."

John Finch Marsh.

(Continued from page 71.)

SOME ACCOUNT OF HIS LAST DAYS.

My father appeared much benefitted by our visit to Margate. During the whole five weeks of our stay he was remarkably well, enjoying the fresh air and exercise greatly. But soon after our return the weather became autumnal, and in little more than a week he was laid up, having appeared to take a chill, which brought on congestion of the liver. He was ill about four weeks. For nearly two the expectation of recovery was dominant, and my beloved mother nursed him with calm cheerfulness. Sweet composure reigned in the house. I called in repeatedly, and observed his desire to get everything worldly off his mind, that he "might have nothing to think about." "You shouldn't let little things trouble you; I seem to have done with time." He gave me a gentle hint to come as often as possible, "for we do not know how it may be from one day to another." "It seems hid from me whether I shall get about again; if I do, I shall be thankful; and if not, resigned."

Fourteen days before he died, I called in for an hour, which seemed to comfort him. He asked me to write a letter for him, and then took me quite by surprise with the following words, "If I pass away all will be well with me, I believe." I asked him if he felt that? He replied, "Of course I do. My Heavenly Father that visited me when a child is the same now. I loved and feared Him from a child. I have found I have not followed cunningly devised fables,—it's the Inward Saving Grace—though it has not been my way, like many do, to make a great talk. I'm afraid many pass away unprepared, and their relations and friends think they are prepared. They must know something that I have known. Sometimes in the night I felt low, that I had no one to speak to, but I endeavor to bear it." I asked if he was pleased to see me? He answered, "I am now, and always pleased, night or day." He wondered his friends had not been to see him. I told him I had not given a very bad account of him. He said, "It's no use to mince the matter; I have never had such an illness before, to seem so near the close; my poor tongue," &c. I asked if he wanted to see my husband, who was from home? "Of *course* I do; George knows I want him to be with me at the close."

From that time I was with him night and day, with little exception (notwithstanding we had obtained a nurse,) and the next evening my husband came, and also remained until the close. We all felt it a great privilege to wait on him. The calm, peaceful serenity which had been his portion through life, was doubly present now, and the feeling inspired in the hearts of all who were with him was, oh! that their latter end might be like his!

On hearing a letter read one day, he said, "So much about outward enjoyments, and nothing about the *inward life;* so much living in outward gratification, feeding and encouraging the earthly mind. It's one thing to *talk* about being prepared, but another *to be* prepared. There's an inward guidance for us all; we all know when we have not done what is right, and what we ought to do." "Let us try and be cheery; we have known the Truth, and we love the Truth, and we know what the Truth is; and the more we know of it, the more we see the beauty and excellency of it."

"How people can settle down as they do in world!"

After the complaint seemed giving way, and his tongue beginning to clear, and our drooping hopes to revive, he said, "I like to look at your countenances; it may not be long we shall look upon one another. I don't think you know how ill and weak I am." He wanted my husband to sit down with me by him, and said, "I have always loved quiet; I enjoy it. I think we are alike for that, George and I. It's not in the much talking. When I was in my cradle the Lord was my loving Father, my loving Saviour. I should wish my interment conducted in great simplicity; no show; no brass on the coffin. I hope you will have a nice opportunity after tea of *waiting* on the Lord!" "I have so many kind nurses; your attention could not be exceeded."

Two of his nieces coming in, he said, "I hope we shall all meet one day to sing the same song. We have all of us been preserved from childhood, have we not? I dare say we have all fallen short of our duty, but what is passed cannot be recalled, and the future is hidden from us—the present time only is ours. We have all a great work to do; we must know the New Birth." My aunt, E. P. C., coming in soon after, he said to her; "I never could put up with anything superficial. It is an *inward work.* I have loved the Truth from a child. I have known what true Quakerism is. I have loved the Truth as it is in Jesus. Mine has been a close walk with the Saviour. I have suffered much, according to my measure, at the state of our Society. There must be such a people. It's not what we profess, it's the principle; it's nothing outward that will do. I was recorded a minister in 1818. Nearly all that knew me at that time are gone. I have known in my life so very many in our Society of the excellent of the earth; yes, *the excellent of the earth.* Many now have made mistakes of one kind or another, and gone more or less into the world." "I do not see how we can be right unless we dwell in love," then quoting some texts on love, said, "How very beautiful the Scriptures are! The Spirit of the Saviour is all love, gentleness, compassion. If we are on the Rock we are in love, peace, gentleness, and joy in believing."

"Arrayed in robes of purest white
The crown immortal wears;
And numbered with the saints in light,
The palm of victory bears."

"*That's when we're gone.*"

He fondly recognised each face, saying, "What a favor it is I can see so clear!"

In the evening he said, "The prophet Ezekiel, what a wonderful man he was! If ever I get at the Scriptures again, how doubly I shall value them!" The next day, remaining in a critical state, he was cautioned not to talk much. He replied, "I don't want to talk. I don't want to hear what is passing. Wait and see if I get better. I seem to have nothing to do with the world. To know you are all near me, and caring for me!"

In the afternoon, being alone with him, I heard him praying in a low voice; but not being near, could only hear it in broken sentences, "how unworthy, how unfaithfully I have served Thee * * * all my sins are forgiven through Jesus Christ * * * If it be Thy will, oh! Heavenly Father, to spare me a little longer, I trust my heart * * * or be with me in the last extremity and support." The next evening I heard him again, and these were the words, "Thou knowest, oh! Lord, how poor and weak I am brought, but hitherto Thy Hand has sustained me, and I believe the everlasting arms will be underneath, and I believe Thou canst raise me up if it be Thy will. I thank Thee that I do not suffer great pain. And to think my little grandson is so kept; dear boy, I do love him!"

My husband's mother coming in, he said, "My dear love to her; I'm too weak to talk; so many kind friends!" She replied, "And One kinder than all." He said, "Oh! yes, yes, yes, yes, yes. yes."

He said to me one day, "I don't want the meeting to say anything about me; my life has been my testimony."

One day when the doctor was here, my father said, "I know him well, and feel him like a brother. I believe he will do his best for me." The doctor answered, "And you are doing the best for yourself by your quiet, passive conduct." Father replied, "I always have desired to dwell in the sweetness and gentleness of the Saviour's spirit."

He said, "I think it will be a miracle if I am raised up again; but miracles have not ceased. The Lord could raise me up." He also said several days back, that if he recovered he did not wish "there should be a great deal of talk about illness, but rather dwell on the mercy of recovery, and talk of better things." "I have thought if my life was spared, I should like to pen a little how sweetly I was visited from a child."

In the night I was awoke by his melodious voice in wrestling prayer on his own account, concluding with "And oh! that my darling boy may be kept as we desire him to be kept while his mother is away." Soon after he said, "I don't want to hear any more about houses made with men's hands," referring to that expression in an epistle "a House in the Heavens." The next morning, after giving directions about some of his things, he wished to be quiet; and then turning the 8th and 9th verses of the 55th of Isaiah into a prayer, offered an humble supplication for the light of the Lord's countenance and presence.

He had become so weak, he often felt unable to talk; and one day said, "I don't think it likely I can be raised up. I would not have you look to it."

One who came in said she hoped he had a bright prospect either way? He nodded yes, saying, "It would be a sad thing if it were not so, would it not?"

Once when we were giving him something, he said, "How everything is provided! Even the sparrows are not forgotten."

One day he said to one who was attending on him, "If I get about again, I hope I should be even more careful of my walk." "Set a watch, oh! Lord, before my mouth; keep the door of my lips." "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, oh Lord, my strength and my Redeemer."

(To be continued.)

For "The Friend."

Indian Affairs.

(Continued from page 69.)

The subjoined account of the results of the labors of Friends among the four most intractable tribes under their care, and their present condition, has been furnished by Dr. J. E. Rhoads, by request. Having visited their agencies both in the years 1873 and 1874, and travelled extensively among them, his facilities for information have been considerable, and give weight to the views expressed.

The Cheyennes and Arapahoes number respectively 2250, and 1675; a portion of each tribe are in the Sioux country and affiliate with these Indians. They have long inhabited the region now occupied by them, with the plains westward toward Colorado. In 1867 the Cheyennes were at war with the United States, and were much humbled by a fearfully destructive attack by troops upon one of their camps.

When Brinton Darlington became their Agent, in 1869, they were in the country around Camp Supply, and fed from that post. B. D., after much hardship, erected a saw-mill and buildings at the site of the present agency, enclosed farms, and had them ploughed. He then induced the Arapahoes to move to the agency, near which their main camps have been situated almost ever since. A school was opened, and from 20 to 45 Arapahoe children have attended it—some have learned to speak English fluently. A few of the Arapahoes gave some attention to farming, and it had been intended to furnish two or three of the chiefs this year with a small herd of cattle for the purpose of beginning the raising of stock, but the recent troubles have prevented it. The Cheyennes have never all been near the agency but once last spring. Most of them have staid out on the buffalo range, but all formed friendly relations with their Agents. They have abstained from raids and depredations, except that last year, about 200 of them went to Colorado and killed some cattle, and that some of their bad young men have joined the Comanches from time to time in raids into Texas. A few acts of violence have been committed by bad young Arapahoes, but the tribe has been steadily peaceful and tractable. Little Raven and Powder Face, their principal chiefs, have seemed to accept in some degree the teachings of Christianity.

The Cheyennes are a proud and warlike race. During the last four years the white settlements in Kansas have approached at least 60 miles nearer the territory. Large numbers of whites have killed buffalo for their hides on the reservations, and many whiskey sellers and horse thieves have debauched and robbed these Indians. Their Agents have arrested several of the whiskey dealers, and incurred their mortal hate. But as their numbers increased, the civil force of three marshals was totally inadequate, and Friends have always been slow to use them, because they were armed. The only efficient force to arrest and remove the white intruders was the military. Friends long avoided calling upon them. At last, through representations made to the Department at Washington, an order was sent down to Col. Brooke, at Camp Supply, to arrest and remove the lawless whites. But it was too late. The Cheyennes, stung by the loss of the horses stolen from them, and seeing the buffalo slaughtered, rose in resistance, and the present war began. No Cheyenne child has ever been in our school, nor has any full blood Cheyenne undertaken the first rudiments of agriculture. Our record is that we treated them with kindness, furnished all their supplies honestly, and induced them to keep the peace for five years. But no positive step towards work or christianization was made.

The Kiowas, Comanches and Apaches, num-

ber respectively about 2,000, 3,000 and 400. A treaty was made with them in 1867, whereby they agreed peaceably to occupy their present reservation, lying between the Red River and Washita. The Comanches have roamed over the region from middle Texas to the head waters of the Red River, for ages. The Kiowas have long been affiliated with them, although they have a tradition that they came from the far north, a legend somewhat corroborated by their physical characteristics. For a long time these tribes and the people of Texas have mutually injured each other. They own thousands of horses, and have been wont to go on forays into Texas and Mexico for scalps, and to steal horses and captives. During the five years they have been under the care of Friends, all captives have been given up, and much stolen stock, raiding has diminished, and many bands, especially of Comanches, have come in to their Agency, who formerly remained wholly upon the plains. Especially did the raids result in less loss of life to whites than formerly. The causes leading to this result were: 1st. The honest supply of good rations, upon which they became more and more dependent. 2nd. The impression made upon them by the devoted kindness of the Agents and their employés, and of the two missionary teachers who went among them. 3rd. The killing of so many of their young men while on raids by the military. 4th. The arrest and imprisonment of Satanta and Big Tree. This had a powerful effect upon the Kiowas, who for a year almost wholly, if not absolutely, gave up raiding. An apprehension of what law meant, and punishment for crime instead of blind vengeance, was awakened by this arrest and imprisonment. Doubtless, also, the clemency of the government in the release of Satanta and Big Tree had a temporarily good effect.

The Penetethka band of Comanches, two years since, went to the Wichita Agency to be more settled. They have long practised some tillage of the ground, and are different from the great bulk of the tribe. No Kiowa or Comanche child of full-blood, has attended school. The excellent school at the Kiowa Agency has been filled by Caddos, &c.

The good results of the labors of Friends appear in the settlement of the Penetethka Comanches, and in a very considerable pro portion of the Kiowas, and some Comanche bands remaining now at peace. A few of their leading men have heard the simplest truths of the gospel, and appear to have been influenced by them, and the example of the Friends with whom they came into contact. so as to show marked change of character, if not a change of heart.

The Apaches have changed greatly for the better, and had peace continued they would have been settled in another year. Ten Comanche chiefs or head men might have been entrusted with small herds for raising stock this year, had not the turbulent ones broken out in war. The Kiowas and Comanches had no special grievances to complain of, as a cause of war, unless the slaughter of buffalo is regarded as such, and the placing of troops along the northern border of Texas so as to prevent them from raiding.

These tribes, as well as the Cheyennes, will probably be disarmed and dismounted, and kept under military surveilliance till they learn habits of submission and industry.

For "The Friend."

[The following letter has been kindly furnished by one of the Indian Aid Committee; and we are sure it will interest our readers. The consistent Friend who fills this agency is in a most responsible position, and should receive the sympathy of his fellow-members.]

WICHITA AGENCY,
Anadarko, I. T., 10th mo. 6th, 1874.

Dear Friend,—I am here at the agency, and have been since the 20th ultimo, having arrived here on that day. My dear Margaret is still at Lawrence. She forwarded thy valued and very kind letter of the 16th ultimo, to me, with one of her own in which she says, I inclose a letter from our dear, kind and sympathizing friend.

Things around the agency are looking very much as they did when thou wert here, and in taking a view from our house, there is nothing apparent, to remind us of the late battle and great excitement. If thou wert here and would ride out with me past the school enclosure and onward to the shops to our right, on the hill-side, we would see a soldiers' encampment, and beyond the shops other tents would be met with, and still a little farther on a rifle pit or two. All would be quiet and orderly, and should we meet with the officers they would salute us pleasantly and cordially. Then if we were to climb the hill back of our house, we would find, on its top, that the trees had all been cut down, and in two or three places stockades made by the military companies, from which a most extended view of the surrounding country is had in every direction. The trees on the side of the hill are undisturbed. There is in the corral at the commissary building a small company of cavalry, which have their quarters there. Well, these things look like war; but the soldiers are so seldom seen away from their camp, and things are so quiet among them, that their presence is as little annoying as it can be, perhaps, with soldiers here at all. It seems to be the aim of the officers to do nothing that will conflict with my duty as Agent, and they are careful to avoid things that they suppose will not be in accordance with my views. They are simply here, and attend to their duties, as military men, and I try to attend to mine, as agent.

One of our Indians brought me word on Seventh day last, that some whisky traders were at a point about 12 miles from here, and were supplying the Indians with whisky. I gave the information to the officer in command, who sent a small detachment, with the Indian for their guide, and they arrested three out of four men that were seen there. They were white men, but they were found in a settlement of Mexicans who are living in an out of the way place on the Kiowa reservation. I believe these whisky traders and horse-thieves are harbored and perhaps assisted by the Mexicans, and I have written Agent Hayworth upon the subject of their removal out of the country. It is my intention to follow the matter up closely.

The poor, deluded and misguided Indians! If they had listened to thy counsel and admonition last spring, and acted upon it, what suffering would have been prevented. Satanta, Big Tree, and other Kiowas and some Cheyennes, I understand, have gone into the Cheyenne Agency, and given themselves up, prisoners of war. I suppose thou hast had information from Agent Hayworth, of the situation of affairs at his agency. A number of bands of both Kiowas and Comanches are there.

Most of the Indians belonging here had their camp equipments, housekeeping articles, harness, some plows, indeed almost every thing they had, destroyed. The dry weather and hot winds of summer, cut off their crops till they were almost an entire failure, and what was saved was mostly destroyed by the Kiowas and Comanches. The Indians of the Canadian river settlement suffered but little from other Indians, except in the loss of stock. A large number of their animals have been stolen.

The weather is pleasant, and I think none of our Indians have actually suffered, and if their annuity goods, which I understand are on the way, reach us before cold weather sets in I hope we can keep them from suffering. Many of them left their homes at the time of the disturbance, to seek places of safety, but they are settling down again, and seem desirous of continuing to improve their condition. They all came to the agency after my return, were very friendly, and were glad to see me at home again. Each of them had his own account to give of the late trouble. I think about fifty of our Indians, taken from the different bands, have gone with the troops as guides and scouts, which I fear will have a demoralizing effect upon them.

The school is doing well; on the first day of the session thirty-five children were in attendance, and the number has increased to sixty-six.

And now, my dear friend, what of the future? I have not heard what action was taken by the Executive Committee at its meeting at Richmond, but I do not think these Indians should be forsaken at the time of their greatest need. Why! they are looking to you and to me to relieve them from their distresses. They have put their children under our care and protection, and expect us to give them a training that will fit them for civilization. As much as it may be desirable to take up our abode again among civilized people, I do not think now is the time to forsake this people, and I am not inclined to do so, just now, unless I am called away by those under whose auspices I am laboring, or by those who stand above me in an official capacity.

I am most truly thy attached friend,

J. R.

For "The Friend."

We have been requested to lay the following before our readers.

Pennsylvania Working Home for Blind Men.

"And Jesus took the blind man by the hand." Mark viii. 23.

Our Saviour on this and other occasions, manifested his special interest in the blind. Christian sympathy has largely followed this example. Public sentiment rejoices in the human achievements which have marked the progress of institutions for the instruction of the blind; where those who sat in darkness have been morally and mentally illuminated. Every State in the Union has nobly responded to the public demand, which places the blind child on the same platform of intellectual culture with those who are blessed with sight.

But while public and private benevolence, has done so much for the real elevation of the blind in social life and industrial training, the

community has not been fully aware of the large number who have passed from these institutions, and are homeless, or destitute of employment, and need, in the spirit of the Saviour's words, to be "taken by the hand."

When the Saviour asked the blind man what he would have him do? he answered: "Lord, that I may receive my sight." This would naturally be the first request. But another cry comes up with almost equal force: "Give me employment; the means of helping myself; save me from becoming a burden on others."

Those who have learned useful trades, fail to obtain employment in workshops for the seeing; they are often equally neglected by the community in which they live. If homeless and unoccupied, their future is sad and dark indeed.

A "*Home*" for a limited number, with workshops, and employment *outside* for a still larger number, is the appropriate relief now sought. Floating on the tide of busy life, they also ask for a working oar, that they may stem the troubled waters which threaten to sweep them down.

This great want, long foreseen and felt, is now, happily, to be supplied. The Trustees of the "Pennsylvania Working Home for Blind Men," recently incorporated, have purchased a commodious lot and building on Lancaster avenue, West Philadelphia, for $20,000. The liberality of the citizens called upon, has enabled them to provide the first payment, and means to put the house in working order.

But to meet the further payments on the property and the erection of workshops, will require about $15,000 more; it is hoped that not only this sum will be forthcoming, but a liberal endowment to enlarge its truly beneficent work.

If "God helps those who help themselves," shall not the blind man's appeal be heard, when he asks not the bread of charity, nor wayside alms, but *work*,—work on the trades he has learned, that he may help himself, and thus secure the blessing of help from his Heavenly Father. This accomplished, we may be allowed to say, and Jesus still "takes the blind by the hand."

WILLIAM CHAPIN,
Principal of the Penna. Institution for the Blind.
Philada., October, 1874.

THE FRIEND.

TENTH MONTH 24, 1874.

In "An Appeal for The Ancient Doctrines of the Religious Society of Friends," published by direction of the Yearly Meeting held in Philadelphia in the 4th month, 1847, and addressed to its members, there is a brief review of a work entitled "An Inquiry into some parts of Christian doctrine and practice having relation more especially to the Society of Friends," of which Edward Ash was the author. In that "Inquiry" an attempt is made to exhibit an alleged unsoundness of the early Friends on several points of Christian doctrine. In reference to those Friends E. Ash states, "I am persuaded, after much examination and reflection, that their claim to deference in the former character [as interpreters of Scripture and expounders of Christian doctrine] has in past times been too largely and implicitly admitted among us; and that this has been, and in some degree still is, *a source of serious injury** to our Society, and to the cause of truth itself."

The principal object of attack is Barclay's Apology, though George Fox, William Penn, Thomas Story, John Richardson and Richard Claridge are all arraigned as promulgators of unscriptural doctrine, and unworthy of confidence as interpreters of Scripture.

After pointing out the serious charges made against some of the fundamental doctrines ever held by Friends, and the unsoundness of those advanced by E. Ash, the Yearly Meeting states, "We feel ourselves bound to bear a decided testimony against the tenor of the whole work; to declare our unshaken belief in the doctrines of the Gospel, as promulgated by our early Friends, and to deny the charges preferred against the founders of our religious Society, and the excellent works which they have left behind them." The Yearly Meeting also declares, "Were the Society to conform to the unscriptural opinions advocated in the work under notice, it would be carried back to the beggarly elements, to the institution of a ministry dependent upon human talents and learning, influenced by the various jarring commentaries upon the Holy Scriptures, now existing in christendom; and that most precious freedom from reliance upon outward means, would be lost, in which we are enabled to sit down together in solemn silence, and worship the Father in spirit and in truth, without the intervention of words. Thus the very existence of the Society would be destroyed."

The sequel is generally well known. E. Ash finding the Society in England not prepared at that time to adopt his views, so far as to withhold the publication of another edition of Barclay's Apology, resigned his right of membership in it as a protest against its continued unsoundness, and joined another religious body. But the Society there issued no disownment of the work or its author. The poison was allowed to work, to permeate the whole body, without any antidote being administered; and its effects, and that of similar sentiments contained in other works published by members, were not long in giving evidence, that the original faith of Friends was being, not only called in question, but discarded by very many. E. Ash saw the change effected and going on, and doubtless thinking the time propitious for the further spread of his heresy, he applied to be received back into the Society. He was received with open arms, without making any acknowledgment of the wrong he had done by the attack made on the founders of the Society, and on the doctrines they promulgated. He was again placed in the station of a minister. How far the consequences set forth by Philadelphia Yearly Meeting in the paragraph last quoted, have already been manifested, those of our readers who are acquainted with the state of things among Friends in Great Britain, can judge. Certain it is, according to the accounts published, not a few have gone "back to the beggarly elements;" there is a strong disposition manifested to have "a ministry dependent upon human talents and learning," and silent meetings have become so irksome to a large portion of the members, that reading the Scriptures has been introduced into many meetings by the consent of the Yearly Meeting.

* The italicising throughout is our own.

There is another remark in "The Appeal for the Ancient Doctrines," the truth of which has been strikingly illustrated by events occurring since it was written. It says, "One inevitable consequence which attends all innovation upon its religious principles, is the injury *to the unity and harmony of the Society.* Not only is the Society laid open to great unsettlement and confusion, and the peace of families, and the preservation and growth of individuals in the blessed Truth greatly endangered; but by allowing *the first wrong to pass uncondemned, the way is open for further departures from the Scriptural doctrines* which Friends have believed and maintained from the beginning." As regards the injury that has resulted from that cause, "to the unity and harmony of the Society," if the professions made be true, that evil has been sorrowfully brought home to the hearts of a very large part of the members. Opening the way "for further departures from the scriptural doctrines which Friends have believed and maintained from the beginning," has been taken advantage of, by numbers, who since the publication of the "Inquiry" have tried what they could do to impugn the doctrines and subvert the practices which Friends have "held from the beginning."

Encouraged by the kindly manner in which his attacks upon the founders and principles of the Society had been received by his brethren in England, Edward Ash, a short time prior to the meeting of "the Conference" in London in the 11th mo. 1873, and intended to influence its action, published a pamphlet entitled "George Fox, his Character, Doctrine and Work." His name is not given in full, as the author of this work, the initials only being signed to the preface. It is, however, well known in England that he was the author, and it was fully admitted in the discussion that took place in London Yearly Meeting. We have just got possession of a copy. He thinks "*no attempt has yet been made carefully to examine and fully to portray* his [G. Fox's] character, doctrine and work;" and therefore he undertakes it and gives his views on the three points mentioned. E. Ash admits that George Fox was a good man, and that he was an instrument of good to the professing church, but insists that he was *deluded, self-opinionated* and *a teacher of unscriptural religious opinions.*

Our object, on the present occasion, is not to defend the character or the religious faith of the "founder" of the Society of Friends, were it needful to do so; but to lay before our readers, by a few extracts from this pamphlet before us, the tenor of the sentiments inculcated in it, and virtually endorsed by Frenchay Monthly Meeting; where it says in the memorial prepared by it respecting E. Ash, that "*As a minister of the gospel he was deservedly honored;*" and that his large and *accurate knowled e* of the Holy Scriptures, especially of the New Testament, not only became *subservient to his work as a minister*, but *was also turned to a most important practical use*, for the benefit of his younger friends in the Bible classes."

After giving several extracts from the Journal of Geo. Fox, E. Ash draws the following conclusions, among others, from them:—

"His [G. F.'s] full persuasion that he was largely the subject of immediate revelations of the truth and will of God, and his implicit confidence in his power of distinguishing them

from the operations of his own natural faculties."

"Fifth, the absence of any sufficient evidence, either internal or external, of the reality of much that he relates.

"Lastly, without thinking it needful to indicate the particular passages to which I allude, I must express my conviction that many of the above extracts afford plain evidence that he himself, and not a few of his brethren, more or less frequently mistook the workings of their own imagination or other natural faculties for divine communications and commands."

Speaking of the "arrogant" language sometimes used by Geo. Fox, he says:

"One conspicuous illustration of this is seen in the indiscriminate and unjustifiable way in which he habitually applied the word *hireling*, in the evil sense in which our Lord uses it in John x. 12, 13, to every one who received stated payment for spiritual work. He seems never to have remembered that Christ himself had elsewhere said, 'The laborer is worthy of his hire,' and that his apostle (with apparent reference to these words) had used the yet more explicit ones, 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' The principle of wages or hire, in some form or other, is here as plainly laid down as any thing well can be. Its legitimate and beneficial application is a totally different question."

Alluding to the doctrine taught by G. F. of the inshining of the Light of Christ in the heart, or Grace of God that bringeth salvation, is the following:

"I shall here confine myself to the simple expression of my conviction, arrived at long ago, and confirmed by subsequent examination, that neither in those passages of Scripture to which G. F. evidently refers, nor in any other, is the above doctrine taught;—*that nothing is any where said in Scripture which implies that men are to look to any thing in themselves for illumination and salvation;*—that *there is no warrant* in Scripture for any such expression as '*the light of Christ*;'—that the word *light* is *never used with relation to our Lord except in a strictly personal sense, denoting him as 'the Light of the world,'* or 'of men;'—that these expressions refer to his office as the great teacher of God's truth (see Heb. i. 2);—that it was plainly to him personally, and not to any thing in themselves, derived from him, that John the Baptist bore witness, 'that all men through him might believe' (John i. 7);—that it was to him, and not to any thing in their hearts, that both our Lord himself and his apostles taught men to look for illumination and salvation:—that there is no warrant whatever in Scripture for saying that a measure of the Spirit of God is in wicked men; and that the Holy Spirit is never designated in Scripture by the terms *light* and *grace*.

"Entertaining this conviction, I have of course no alternative but to regard G. F. as having been altogether mistaken in supposing that the Spirit of God had immediately revealed the above doctrine to him, that he had afterwards found it in the Scriptures, and that God had commissioned him to teach and promulgate it."

Referring to Geo. Fox's belief that the promises of Christ to his apostles, as to revelations by the Holy Spirit, apply to all true believers, he says: "Here again I shall content myself with expressing my conviction that such is not the case, *that nothing is any where said in the New Testament which implies the future continuance of direct or immediate revelation to Christ's followers*, and that the whole subsequent experience of the church (including that afforded by G. F. and his brethren) goes to show that nothing of the kind has been known since the days of the apostles."

E. Ash *denies* that the revelation made in the Scriptures as to the dealings of the Almighty with men, applies to any but those who have a knowledge of the Scriptures; also that the doctrine of Perfection as held by Friends is true. Strangely inconsistent as it is, yet he avows belief in "the work of God's Spirit in the heart of man," begetting "repentance towards God and faith in our Lord Jesus Christ," "sanctifying our fallen nature," opening the mind "to understand the truth as it is revealed in the Scriptures," and "enabling to worship Him in spirit and in truth;" but as he declares there is nothing in Scripture "which implies that men are to look to anything *in* themselves for illumination and salvation," he leaves his readers in the dark as to how they are to experience it.

One of the *evils* which, he says, has resulted from George Fox holding the doctrine "that the immediate revelation of God's truth still forms a part of the divine economy" is, preventing his reading and using the Holy Scriptures as the *only* present source of that truth to the church:" this he also applies to his followers. There were no more diligent and reverent readers of the Scriptures than Geo. Fox and his co laborers, and if they did not believe them to be the *only* source of "God's truth," it was because they had practical knowledge of another source of that truth, in themselves, even the Grace of God, which taught them, and which E. Ash, if we may judge from his own showing, knew nothing about.

We wish not to weary our readers with prolonged extracts from this tirade against the founders of our Society and their distinguishing doctrine. Almost every page is stained with charges which betray bitter hostility to the original doctrines of the Society, within which he had returned, apparently for the purpose of undermining its faith and standing, and also an overweening self-esteem. We will close the quotations with the following.

After expressing his opinion that great hurt has resulted to the Society by "taking it too much for granted that the ideas of our forefathers respecting christian truth and practice were *all* necessarily sound and true," he observes:

"What I have just said naturally brings up a subject which occupies a somewhat prominent place in the preceding pages—G. F.'s peculiar doctrine of a saving light of Christ, or measure of the Holy Spirit, imparted to all men. What his own ideas about this doctrine were, we have already seen. What his brethren in that day thought about it is plainly shown by W. Penn's language in his Prefaee to G. F.'s Journal, where he says, 'For they [i. e. people at large] were directed to the Light of Jesus Christ within them, as the seed and leaven of the kingdom of God; near all, because in all, and God's talent to all;—a faithful and true witness and just monitor in every bosom;—the gift and grace of God to life and salvation, that appears to all, though few regard it;' (p. x.) and again, '—their [the first Friends'] fundamental principle, which is as the corner stone of their fabric; and to speak eminently and properly, their characteristic, or main distinguishing point or principle, viz, the Light of Christ within, as God's gift for man's salvation.' (xiii. xiv.) This doctrine elaborately stated, expounded, and vindicated, by Robert Barclay in his 'Apology,' retained its authority among us, almost unquestioned, for nearly two centuries. *But where is it now?* Never disowned, either directly or indirectly, by the collective body, and openly objected to by very few of its members, it has *nevertheless virtually disappeared from among us in this country*, and I believe from the larger portion of our community in America. I do not of course mean to imply that there may not be many individuals in our Society who still hold it, or that it may not be sometimes advocated both in public ministry and in print, but only that it now *finds no place either in the great bulk of our ministry, or in the Society's corporate utterances.*

"Little has been openly said among us about this remarkable fact—one which I believe scarcely has a parallel in the whole history of Christ's professing church. *Friends have naturally shrunk from avowing so considerable a departure from the faith of their forefathers.* Yet, so far from its being any thing that we have cause to be ashamed of, it appears to me to be one in which we should rather glory, as showing that there has been and is among us so much of reverence for Christ's truth, that when we saw reason to believe that a greatly cherished idea of our forefathers *really forms no part of that truth*, we were willing to relinquish it. Entertaining the opinions which I have expressed in these pages respecting that idea, I must of course rejoice at its virtual disappearance from among us: and I find a further cause of rejoicing in the indication which this gives of our being now to a very large extent prepared to look at any question that may come before us, not in the light of antiquity or human authority, but simply in that of Christ's own mind and truth."

If this is true—and the published accounts of the proceedings of the First-day School Associations, the Conference, and of the Yearly Meeting seem to confirm it—the question may well be asked, How can such a body of people fairly and honorably claim the name of Friends? Why do they not frankly and honestly as a body avow their rejection of the doctrines of Friends, and make an association and a name for themselves?

Edward Ash died not very long after issuing the pamphlet under notice, and the Monthly Meeting of which he had been a member prepared a memorial of him. Let it be remembered, that when that memorial was before London Yearly Meeting, several Friends protested against that meeting sanctioning it; because, as it was well known, he had attacked the founders of the Society and their distinguishing doctrines; if the Yearly Meeting expressed its approbation of him, it was, under the circumstances, endorsing his doctrines, and thus bearing testimony against the early Friends. But the Yearly Meeting refused to allow, even a word of explanation to be recorded; but accepted the eulogistic memorial, and by the following passage in its general epistle, declared its unity with Edward Ash; thus giving evidence of the truth of his asser-

tion in the paragraphs last quoted. After referring to the variety of character and experience of those for whom memorials had been read, it says, "We have been reminded that though the course of their lives might differ, *their faith was one;* and that while the laborers have their distinct places in the harvest field, all serve under one Lord." So far as those commemorated, or the memorialists, were or are *one in faith* with E. Ash, they were or are not Friends, as he makes plainly to appear.

SUMMARY OF EVENTS.

FOREIGN.—The unconditional cession of the Fiji islands to Great Britain was consummated on the 30th ult., and the Governor of New South Wales has taken possession and officially hoisted the British flag on Fiji soil.

The steamers engaged in laying the direct cable have coaled and wait only for repairs to the Faraday's rudder, which will soon be completed.

The British ship Kingsbridge, from London for Sydney, came in collision in the British Channel with the ship Candia, and was sunk. Eleven of the crew of the Kingsbridge were drowned.

A public meeting has been held in Birmingham at which resolutions were adopted protesting against the illegal use of public moneys to defray the expense of illuminating the city on the occasion of the anticipated visit of the Prince of Wales.

London, 10th mo. 19th.—U. S. 5 per cents, 104.

Liverpool.—Uplands cotton, 7⅞*d.* Breadstuffs quiet.

The French Minister of Foreign Affairs has communicated documents to the Spanish ambassador, which exonerates France from accusations made in the note recently sent to the French government by Spain, and show that the note should not be addressed to the other Powers. It is stated that the Spanish ambassador expressed his satisfaction at the explanation.

The French government has issued fresh orders prohibiting the residence of Spaniards in eight communes bordering on Spain. The Prefect of the Department of the Lower Pyrenees whose conduct is one of the subjects of Spanish complaint, will shortly be removed.

The French war steamer, Orenoque, left Civita Vecchia on the 13th inst.

At the election held on the 18th to fill four vacancies in the National Assembly, three Republicans were chosen, and in one Department neither party had a majority.

The German government has paid £1,880,000 as compensation for injuries sustained during the war by inhabitants of Lower Alsace, besides £270,000 for provisions, horses and other requisitions. In Upper Alsace the compensation awarded amounted to £92,000 and £96,000. The government have also contributed about £12,000 for the relief of persons who were indirectly reduced to indigence by the war.

Spanish advices continue unfavorable to the Carlists. Several towns held by them have hoisted the white flag and advised the troops to lay down their arms. The Carlist provincial authorities in Durango have given notice that those wishing to lay down their arms may do so. A Bayonne dispatch says that 400 Carlists were recently captured by the Republican troops, near Albacete, and that in an engagement at Umposta, the Carlists sustained a heavy loss in killed and wounded.

A Berlin dispatch says: It is expected that judgment will be passed upon Count Von Arnim shortly before November 1. The Count occupies two rooms in the hospital where he is confined. He is treated with more general severity and is more closely watched than heretofore. His intercourse with his family has been further restricted. The Count's family have offered increased bail, to the amount of one million thalers, to obtain his release from custody.

A Berlin correspondent of the Pall Mall Gazette writes, it is generally believed the higher court, that to which the case will be appealed, will take a more favorable view of Von Arnim's offence than the lower court. The German government is considering a proposition for the restoration of a Provincial Assembly in Alsace and Lorraine.

The Turkish town of Atchiolge, containing 5000 people, and situated on the Gulf of Burghos, in the Black Sea, has been totally destroyed by fire.

The Italian Consul at Bucharest has refused to open negotiations for a commercial treaty while the Jews in Roumania are deprived of their civil rights. The American Consul has taken the same stand.

The recent earthquakes at Antigua and other towns in Guatemala, caused a loss of over 200 lives, and property estimated at $250,000. The government had ordered supplies from Salvador and California.

The text of the treaty between China and Peru, abolishing the coolie trade, has been received at Lima, and will be submitted to Congress for ratification.

The Buenos Ayres insurrection is assuming more threatening proportions since General Mitre has assumed the chief command of the insurgents, his army being augmented by desertions from the government troops. General Mitre is near Buenos Ayres, with 10,000 men, and great anxiety prevails. A revolt of the government troops in favor of Mitre is apprehended. Both sides are anxious to avoid a conflict, and negotiations between them for a settlement of differences have commenced. The 12th inst. was the date of the expiration of Sarmiento's term as President, and Avellaneda was then installed as his successor. It is contended by the adherents of General Mitre that the election returns which gave Avellaneda a majority were false and fraudulent.

Germany has given friendly and satisfactory assurances to Denmark in regard to the expulsion of Danes from Schleswig. The possibility of a mistake through the excessive zeal of the local authorities is admitted, and a readiness expressed to examine each case and give full satisfaction where wrong has been done.

UNITED STATES.—The returns of the Department of Agriculture for this month show that the wheat crop is equal to or greater than last year's crop in all of the States, except Maryland, Virginia, Texas, Kentucky, Wisconsin, Minnesota, Iowa, Kansas, Connecticut, Delaware and South Carolina, and in Illinois about equal to last year's crop. California, Missouri, Ohio and Michigan have largely increased their yield.

The interments in Philadelphia last week numbered 283.

The salt beds discovered on the Canadian shores of Lake Huron several years since are now turning out salt of superior quality, and in such quantity that the western markets are being largely supplied with their product because of its superiority over our native salt.

The Pennsylvania State Bureau of Statistics report that the value of real and personal property in the State in 1872, was $3 475,831,851; banks and building associations $433,250,801; railroads, telegraphs and canal companies, $393,913,734; corporations of other kinds $1,519,128,870; manufactures $522,073,349; coal and oil $129,710,855: total $6,473,914,461.

The annual report of the Western Union Telegraph Company shows the receipts from all sources during the past year were $8,262,553, and the expenses $6,755,733. There were 16,329,256 messages transmitted during the year, an increase of 1,872,424 over the previous year. The quadruplex instrument by which two messages can be sent and two received on the same wire is in successful operation.

The increasing importance of Oregon as a grain-producing State, is shown by the amount of her exports from the 8th month, 1873, to the end of the 6th month, 1874. These consisted of 1,360,326 centals of wheat, valued at $2,621,815, and 206,752 barrels of flour valued at $1,161,938.

The total number of complete patents issued in England last year was 2906. In the United States 12,864 patents were issued during the same time.

During the three months ending 9th mo. 30th last, there arrived at the port of New York 47,654 immigrants and 12,798 passengers not immigrants.

During the fiscal year ending 6th mo. 30th last, 9,530,873 acres of the public lands were disposed of. This amount is 3,499,734 acres less than in the previous year. The number of acres surveyed during the same period was 29,492,110.

The Markets, &c.—The following were the quotations on the 19th inst. *New York.*—American gold 110. U. S. sixes, 1881, registered, 117⅞; do. coupons, 118½; do. 1868, registered, 117½; do. coupons, 117¾; do. 5 per cents, 111 a 112. Superfine flour, $4.40 a $4.65; State extra, $4.80 a $5.15; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.08; No. 3 do., $1.06; red western, $1.16 a $1.21; amber, $1.24 a $1.25; white Michigan, $1.36 a $1.37. State barley, $1.20. Oats, 58 a 63 cts. White corn, 98 cts. a $1.03; yellow, 93 cts.; western mixed, 90½ a 92 cts. *Philadelphia.*—Uplands and New Orleans middlings cotton, 15½ a 16 cts. Superfine flour, $3.50 a $4; extras and finer brands, $4.50 a $8.75. White wheat, $1.30 a $1.35; amber, $1.23 a $1.25; red, $1.18 a $1.20. Rye, $1.03. Yellow and mixed corn, 88 a 90 cts. Oats, 59 a 62 cts. Smoked hams, 14 a 15 cts. Lard, 14 a 14½ cts. About 4800 beef cattle sold at prices ranging from 4 to 8 cts. per lb. gross, common, 4 a 5 cts.; fair to good, 5½ a 7 cts., and extra, 7½ a 8 cts. Sheep sold at 4 a 5½ cts. per lb. gross and hogs $10 a $10.75 per 100 lb. net for corn fed. *St. Louis.*—No. 2 winter red wheat, $1.10; No. 3 do. 98 cts. Old corn, 77 a 78 cts. No. 2 oats, 50 cts. Lard, 12½ a 13 cts. *Cincinnati.*—Old corn, 73 a 75 cts.; new, 55 cts. Oats, 53 a 56 cts. Rye, 95 cts. Barley, $1.20 a $1.40.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North Tenth street, on Fourth-day evening, the 28th inst., at 7½ o'clock.

A. M. KIMBER, *Secretary.*

Philadelphia, Tenth mo. 13th, 1874.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second day, the 2nd of Eleventh month. As the School is not full, either in the Boys' or Girls' Department, parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to CHARLES J. ALLEN, *Treasurer*, No. 304 Arch Street, Philada.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch street. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 2nd and 3rd of the month, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 2.30 and 4.40 P. M.

☞ Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the *checks* are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the *same train* as the owner, but it will go on the *same day*, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, *except on the last two Sixth-days in the Twelfth month*, and the expense charged in their bills.

Tenth month 17th, 1874.

DIED, suddenly at Harrisburg, on the 13th of 8th month, 1874, JOSIAH W. HENRIE, son of Hannah Henrie, aged 21 years 9 months and 7 days, a member of Muncy Monthly Meeting and Gleenwood Particular Meeting. "In the midst of life we are in death."

——, on Third-day, Ninth month 8th, LEVIS P. NEWLIN, eldest son of Nicholas and Mary A. Newlin, aged about 21 years, a member of West Chester Particular and Birmingham Monthly Meeting, Pa.

——, on the morning of the 7th of Tenth mo. 1874, at her residence in this city, ANNA M. LOWRY, aged nearly 59 years, a member of Philadelphia Monthly Meeting.

——, at his residence in this city, Tenth mo. 12th, 1874, WILLIAM H. BURR, aged 72 years, an esteemed member of the Monthly Meeting for the Western District. He diligently attended all our religious meetings, and was firmly attached to the doctrines and testimonies of our ancient Friends. His last illness he bore with patience and resignation to the Divine will; leaving his friends the consoling belief, that his end was peace.

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For "The Friend."

Wayside Notes.

(Continued from page 74.)

It was in the Seventh month, 1656, scarcely nine years after George Fox commenced his public labors as a minister, that Mary Fisher and Ann Austin arrived in the harbor of Boston. They appear to have been among the first Friends, to carry into execution a determination to find new homes in the west. In this comparatively brief period, in the face of many obstacles, Friends had grown under the fostering care of the Heavenly Shepherd, greatly in numbers, and to occupy much attention among the leading ecclesiastics, and men in authority; whose unrighteous jealousy had often been shown in bitterness and unmeasured abuse.

Meetings were established in various parts of the kingdom, and Friends were concerned to attend them with diligence, but often while on the way, or when quietly gathered, received the most cruel usage by beating, stoning and imprisonment. They were not unfrequently driven from their places of worship, and ministers while engaged in prayer, or public testimony, were often treated with brutal hardness, and hurried away under the huzzas of an excited, misdirected populace, to occupy a loathsome prison.

The American Colonies were then attracting much attention. Liberal inducements were offered by the parent government; and in various ways, flattering prospects were presented to thousands in Great Britain; and very many had planted themselves already in these young and rising Colonies; some to advance their prospects in an outward point of view, and others, that they might in a distant and sparsely settled region, be far removed from those scenes of discord and violence, that had been the bane of the government, and of social life so long in England. Friends were harrassed upon every side. Between the power and bigotry of a church, overruling the consciences of men; and the dark prejudices of the lower classes, arising from ignorance, the prospect of tranquillity was indeed gloomy enough, for at certain periods there seemed to exist a determination to crush and destroy, to blot Friends out, if it were possible; that it was not surprising they partook more or less, also, of the feeling which animated others, and that under this increasing pressure quite a number should be preparing to leave the home of their nativity, to encounter the untried hardships of a remote settlement.

The reception that these unpretending, plain, christian hearted women, met with from the authorities and people of Boston, is indeed marvellous, when we consider there did not exist at that time any law in the Province against Friends. Hence there was no transgression on their part of even an unjust law, and the opposition they encountered, had not the shallow plea of a desire on the part of the authorities to maintain a love of order, by giving effect to a measure that existed, simply because it did exist as law, although acknowledged to be wrong. By order of the deputy-governor, officers were sent aboard of the vessel, who searched their trunks, took away their books, numbering about a hundred, and carried them ashore, where by order of the council they were burnt in the public market.

Afterward the Friends were brought on shore and committed to prison as Quakers, upon this proof only that one of them, in speaking to an officer, had said *thee* instead of you. A fine of five pounds was at once laid upon any one who should have communication with them, even by a word through the window of their small apartment. Pens, ink and paper were taken from them, no light was allowed them in the night season, and they were even stripped, under the pretence of discovering whether they were witches; and in this search it is stated they were so barbarously used that modesty forbids to mention it. Provision was denied them, and their starvation being threatened, the heart of one was moved to pity by their helpless condition, and he purchased and supplied them with what they needed. At the end of five weeks they were placed in charge of the master of a vessel, who was put under bonds for 100 pounds, to return them to England, and their beds and bibles were retained by the jailor for his fees. Such was the entertainment that Friends met with from those who had themselves escaped from the power of the oppressor.

In about a month after, eight more Friends arrived, who were imprisoned also, and sent back to England in the same vessel they came out in, the captain being required to return them at his own cost, being kept in close confinement himself until he undertook to do so. These unoffending people were in prison about eleven weeks. John Endicot, who was governor at that time of the Province, and who maintained a character throughout these persecutions of unbending hardness, was absent when the Friends arrived, but had now returned. He took early opportunity to say to them, "Take heed ye break not our *ecclesiastical* laws, for then ye are sure to stretch by a halter." In this bloody threat he displayed his real character, and his desire to exercise the power of an autocrat. There was no law such as he referred to existing, and the only one so severe and applicable to Friends, was the law of banishment, which was not enacted until the latter part of 1658, more than two years later. When they asked for a copy of these laws, they were not furnished, which caused some of the common people to say, "How shall they know when they have transgressed." I presume the laws referred to were those against witchcraft, so called, which could in no way apply to them. Soon after a decree was made prohibiting all masters of vessels from bringing any Friends into that jurisdiction, and themselves from coming in on penalty of the house of correction. When this law was published, the godly hearted man (who interceded to rescue from starvation, the Friends who were first imprisoned,) whose name was Nicholas Upsal, protested against the iniquity of such proceedings; warning them to take heed that they were not found fighting against God. He is represented to have been a member of the church whose influence conducted these proceedings; to have been a man of unblamable conversation; yet he was heavily fined and imprisoned, and afterwards banished and sent out of the Province in the winter season, though an old and feeble man, and unfitted to bear the exposure. Passing on his way into Rhode Island, he met with an Indian prince, who, having found how he had been treated, manifested, although a savage, a better spirit and kindlier nature, and invited him to make his home with him; and further said, "What a God have the English, who deal so with one another about their God?"

In 1657, Mary Dyer, from Rhode Island, who was one of the four who suffered death at Boston in token of their faithfulness, came into that vicinity; and Anne Burden, a widow, whose business was to collect certain debts, arrived from England. They were both confined in prison—the latter about three months—and then sent back to her home, and not permitted to take with her goods to the value of about 30 pounds, which had been collected for her from some of her creditors, by a few persons, who became interested in her tried situation. Mary was compelled to return to R. I., and the person who gave her a safe conduct, was obliged to enter into heavy bonds not to lodge her in any town of the colony, nor to permit any to speak with her on the way. A. B.'s case appears to have been one of great hardship. She left behind a number of fatherless children, needing relief, and had made a long, expensive, and perilous voyage. Her errand was of a business kind, under the pressure of need in her own home, and when at the very door of those, whom it was her business to see, she was driven out of the country and obliged to abandon her peaceful undertaking. Mary Clark soon afterward arrived from England, having left her husband and several children, under a Divine call

to warn these persecutors to cease from their iniquity. After she had delivered her gospel message, she was unmercifully rewarded with twenty stripes of a whip with three cords, on her naked back, and detained prisoner twelve weeks in the inclemency of winter.

Then came C. Holder and John Copeland, who were before banished, being of the eight previously spoken of. Arriving at Salem, the former said a few words in their meeting, after the priest had ended his sermon; but was hauled back by the hair of his head, and a handkerchief thrust into his mouth, and turned out with his companion. The next day these friends were sent to Boston, where each received thirty lashes with a knotted whip. They were then locked up in prison, and it is stated they were kept three days without food or water, with no bed but the boards, without straw. Thus they were held nine weeks, without fire, in the winter season, and then sent, with Richard Dowdney, (who had arrived in the meantime and received similar treatment,) beyond the bounds of the Province. These Friends were also told if they returned their ears would be cut off. It is stated these cruel dealings so affected a portion of the inhabitants, that some would not attend public worship, and maintained their dissatisfaction by meeting together more privately on first-days: for which they were fined five shillings each week, and committed to prison. The first who thus suffered were Lawrence and Cassandra Southick, and their son Josiah, who were carried to Boston, and all of them, notwithstanding the age of the parents, sent to the house of correction and whipped with cords.

In the early part of 1658, a law was passed imposing heavy fines upon all who should be the occasion of any Friend coming into the Province, or should entertain or conceal a "Quaker," and upon conviction, to be consigned to prison until the penalty should be paid. And that all Friends coming, or arising among them, should be dealt with thus: for the first offence, if a male, one ear should be cut off, and the party kept at work in the house of correction until he was sent away at his own expense. For the second, the other ear, and to be placed in the house of correction as before. In case the offender was a female, the operation of the law was not quite so inhuman; but for the third offence, whether male or female, their tongues were to be bored with a hot iron, and they sent at their own cost beyond the limits of the Province.

Scarcely two years had now elapsed, since the first landing of Friends, and what a fearful record of public crime, as set forth in the above recital, had already been committed in the name of Christian civilization! What a sad and solemn picture it presents, wherein the application of this scripture is made plain: "If the Light that is in thee be darkness, how great is that darkness."

P. B.

Philadelphia, 10th mo., 1874.

(To be continued.)

Every day is a little life, and our whole life is but a day repeated; whence it is that old Jacob numbered his life by days; and Moses desired to be taught this holy arithmetic, to number not his years but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.

For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

Believing there is need for some concise and elementary exposition of the religious views and principles of the Society of Friends, the following queries and answers concerning its doctrines, its practices, its testimonies, are thus in familiar form or dialogue presented to the reader.

Question.—Where had the Society of Friends its rise?

Answer.—George Fox who is generally reputed, so far as human instrumentality was concerned, as the founder of the Society of Friends or Quakers, was born in the year 1624, in England. And commenced his religious labors in 1643, when about nineteen years of age.

Q. Had he any of the notoriety which distinguished parentage or affluent circumstances give to their possessor?

A. No. He was a man of humble birth, and of but little school education; but was endowed with extraordinary intellectual and moral qualities. "This blessed instrument," writes his learned contemporary, William Penn, "was a man that God endowed with a clear and wonderful depth, a discerner of other's spirits, and very much a master of his own. And though the side of his understanding which lay next the world, and especially the expression of it, might sound uncouth and unfashionable to nice ears, *his matter* was nevertheless very profound, and would not only bear to be often considered, but the more it was so, the more weighty and instructive it appeared." Thus in him was verified the Scripture testimony: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that *no flesh* should glory in his presence;" but "He that glorieth, let him glory in the Lord."

Q. If not in schools and colleges, where and how was he prepared for the great work his Divine Master called him to, and sustained him in?

A. In the school of Christ. One of the first lessons in which is, to become *a fool* that we may be made wise unto salvation. It is the school of humility and meekness; of self-denial; of heart-cleansing baptisms. Whereby also, as from the very depths of Jordan, he was enabled to bring up living stones of memorial, and to pitch them to the honor of the Great Name through all succeeding times. The scripture, "Gold is tried in the fire, and acceptable men in the furnace of adversity," was remarkably exemplified in him. He says, "I had been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal glorious power of Christ: * * Then could I say, I have been in spiritual Babylon, Sodom, Egypt, and the grave; but by *the eternal power of God* I was come [brought] up out of it and the power of it into the power of Christ." Thus G. F., in this school of humiliation and self-reduction, became like the Patriarch who, though he had heard of his Creator by the hearing of the ear, when his spiritual eye was anointed to see Him as He is, "abhorred himself and repented in dust and ashes."

Q. What does he further say of his Heavenly Father's teachings through the gift of grace in his heart?

A. "*The Lord taught me*," says he, "to be faithful in all things, and to act faithfully two ways, viz: inwardly to God, outwardly to man; and to keep to yea and nay in all things." And, on another occasion, after cries and prayers to the Lord, he states: "He said to me, Thou seest how young people go together into vanity, and old people into the earth, [earthly things] and thou must forsake all, both young and old, and keep out of all, and be as a stranger unto all." George Fox early arrived at the conclusion, that Truth is to be sought and found by listening to the still small voice of the Holy Spirit of Christ Jesus in the soul. And in him we have a striking illustration of his own tenet, that a college education was not, of itself, either sufficient or necessary to make men ministers of the gospel; for unaided by advantages of this sort, his reading was confined almost exclusively to the Holy Scriptures, which he perused diligently and with fervent desires to be guided by the same Spirit that gave them forth, and which is necessary to comprehend their meaning. He did not dare to draw any conclusions founded on his own erring judgment, or which the Spirit of Truth did not lead unto, but waited with deep humility and earnest prayer for what he considered to be the openings of the Light of Life, the true Teacher in the heart, respecting the duties they inculcate. That this was his stronghold is exemplified in his first visit to Scotland, when he exhorted all the people to obedience in the light, and to own the grace of God, their free teacher; and it would assuredly bring them their salvation: for *it is sufficient.*

Q. What is a part of Thomas Ellwood's testimony concerning George Fox, and the purpose for which he was raised up?

A. "He was a man," says T. Ellwood," "raised up by God in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world, by proclaiming the mighty day of the Lord to the nations. He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it; unmovable as a rock. Deep he was in divine knowledge, clear in opening heavenly mysteries, plain and powerful in preaching, fervent in prayer."

Q. What can be said of the journal of this Reformer's life?

A. It is worthy of an attentive perusal by all. He begins with these expressive words: "That all may know the dealings of the Lord with me, and the varied exercises, trials, and troubles, through which He led me, in order to fit and prepare me for the work unto which He had appointed me, and may thereby be drawn to admire and glorify His infinite wisdom and goodness: I think fit * * * briefly to mention how it was with me in my youth, and how the work of the Lord was begun, and gradually carried on in me, even from my childhood." It was the declaration of Sir James Macintosh, that George Fox's Journal is "one of the most extraordinary and instructive narratives in the world."

Q. Should not the members of our Society whether younger or older, seek to make themselves acquainted with it?

A. This is highly important. When innovations upon the established doctrines and discipline of a religious Society are attempted, a frequent recurrence and a firm adherence to the original principles of its compact is necessary to its vitality and existence.

Q. Is the ground of the doctrines and testimonies of the Society of Friends pretty well understood by the world at large, or even enough so by its own members?

A. Notwithstanding the Society of Friends has been an organized religious body for more than two hundred years, its Christian principles and practices, particularly as they are distinguished from other religious professors, are little understood by said professors, while many within our own pale are wanting in a clear appreciation of them.

Q. Should not every member of the Society live up to the requisitions of its own discipline, conform to its testimonies, and be able to give a reason for the hope that is in them?

A. Surely they should. King David said, "I have rejoiced in the way of Thy testimonies, as much as *in all riches.*" Again, "Thy testimonies are *my delight.*" And again, "Thy testimonies have I taken as *an heritage forever:* for they are *the rejoicing of my heart.*" No less important is it that the testimonies committed by the Head of the Church, should be maintained by us, than those required of David should by him be upheld before all. Moreover it was the language of the Prophet to Judah, "If ye be willing and obedient, ye shall eat the good of the land:" so it remains to be an unfailing truth, "If any man will do the will of the Father, he shall know of the doctrine of the Son. And this knowledge is saving and eternal. Touching the hope that is in us the apostle Peter says, "Sanctify the Lord God in your hearts; and *be ready always* to give *an answer to every man that asketh you* a reason of the hope that is in you with meekness and fear," &c.

(To be continued.)

Bees at Sydenham, England.

The London *Times* gives an account of the first exhibition of the British Beekeepers' Association, held at Crystal Palace, Sydenham. It says:

The principal apiarian operation, of which examples were given, was the driving of bees, which includes a great many minor processes. A few puffs from a pipe caused the bees to retreat among the combs, and the hive was then gently inverted. Above it the new and empty hive was placed with its open end toward the former base of the inverted hive. Then the chief beemaster drummed with his fists upon the lower hive and waited for the rush. At the first disturbance the provident creatures, always (though their life in summer is but six weeks) in fear of a poverty-stricken old age, had hastened to fill their bags with honey. Thus they were heavy and good-tempered, and those who escaped through the gap between the two hives forbode to sting the unprotected face and hands of the beemasters. In a few minutes a rushing sound was heard, the bees had begun the ascent; the queen passed up, the remainder were sure to follow her. It was now safe to incline the top backward so that the spectators could see what was passing inside. Like soldiers swarming up the walls of a beleaguered city, the bees were observed hurrying upward in thousands, climbing over each other's bodies several deep, without paying the least attention to the facilities for escape which the open hive gave them. Then the combs were taken out of the old and deserted hive and put in frames into the "slinger" or extractor. A handle is turned and the comb flies rapidly round.

Centrifugal action drives out all the honey from the cell; it drops to the bottom of the vessel, and passes thence into the jar placed to collect it. The next thing is to tie up with tape the old combs, some emptied of all their honey, some remaining full, in new frames, and to place them in the new hive. In twenty-four hours, or at the most, in forty-eight, the fastenings of tape will become unnecessary, for the bees, with cement and wax, will have built the combs into the new frames, and will quickly proceed to fill them with honey. By thus making use a second time of the old comb the time of the bees is saved, and they give to honey-making precious days of summer which would otherwise be devoted to the building up of fresh waxen cells. The whole process lasted less than an hour.

There are fifty different kinds of bees known to exhibitors, but the bee of the Maritime Alps, which gained the prize, is the most highly valuable of all for its fine appearance, good temper, and reproductiveness. It is the "yellow-banded bee" of Tennyson, and is used to improve the strain of the common black bee.

For "The Friend."

John Finch Marsh.

(Continued from page 76.)

About eight days before the close he began to suffer with such intense exhaustion, as though he could not hold out longer, and asked the doctor if it would not be better to let him pass away undisturbed, desiring we might be quiet, and we should see when he passed away. For one day and two nights we kept much upon the watch, his end seemed so near; but again he revived to our great consolation for six days more. It was during this two days when he could swallow nothing, except a little grape juice part of the time, when his departure seemed so near, that a friend came down from London to see him, to whom he said, "This is a proving time; it is wonderful how I have been supported;" and related some incidents in his life, adding, "I don't want the meeting to say anything about me. I have been a poor unworthy servant, but I believe I often divided the word aright." Another friend came in, and remarked, "It is a reality." Father replied, "Yes, I have often told Friends that nothing short of the reality, nothing short of the religion of our Lord and Saviour Jesus Christ, will do in a dying hour."

He wished his love to be given to all his relatives and friends, particularly to all the friends belonging to Croydon Meeting.

After the second night's anxious watching above referred to, he said, "I see so clear, it seems almost as if I could read." He was asked if he would like to hear a Psalm read? He replied, "The Lord is my Shepherd, I have not wanted;" soon after added, "If you like to sit down and read a Psalm." Upon which we all sat down, and the book was given to me. Father said, "The floods have lifted up." While I was finding the xciii, he raised his voice, and said, "The Lord on high *is mightier* than the noise of many waters." Having read that short psalm, he said, "He shall cover thee with His feathers," upon which I read the xci. Then he repeated the two first verses of ciii, and said, "I hope you will often read the 103rd Psalm, it is so beautiful."

After this he said, "Some will be sorry at my removal; but there will be other ministers raised up; there *must* be such a people." "God is love, and he that dwelleth in love dwelleth in God, and God in him; we dwell in love, and we dwell in God." "How true it is Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because—because—because—he trusteth in Thee."

In the afternoon my child was brought for the last time to see him, and he would have the young woman in to acknowledge her kind care over him in my absence. Then I heard him in a sweet voice say,

"Oh! God, Thou moves in a mysterious way,
Thy wonders to perform,"—

I then went near, and when he saw me he said, "I want to say,—

"Thou, oh God! moves in a mysterious way,
Thy wonders to perform,
Thou plants Thy footsteps in the sea,
And rides upon the storm."

I should like to say it all, but am not able."

He said he hoped dear mother would not sit down and mourn, and that I should not fret, adding, "Thou wilt be supported; it will be a cause of rejoicing when I am gone. I hope this will long be an open house for you and your mother on first days."

Four days before the close, two of his oldest friends came a long distance to visit him. To them he said, "I am not altered; I am a true Quaker, a true Friend; there *must* be a living people; there must be *such* a people. Ah! they have slidden off the foundation, and are building on the sand, and they will find it so when it is too late. I have been preserved in patience. I have fought a good fight, according to my measure. I have fought a good fight with the measure of grace bestowed. I have been helped to keep the faith in Him, who for the joy that was set before Him endured the cross; yes, endured the cross."

They told him he had been a father in the Truth to them, and that they loved him for the Truth's sake—that they met in the Truth. Father replied, "Yes, and we lived in the Truth. We walked in the Truth. Many a little one in secret have I cherished; oh! yes, you know all about me." "I feel nothing but love to all—love to all. I swim in the ocean of love. The everlasting Arms are underneath."

"Dear Lydia and John! (Barclay.) I did love them so dearly; they were very near and dear to me. I always remember the day he died; and precious Anna Thorne died the same day. It was like mother and son going to heaven together."

They expressed the hope of seeing him again, if consistent with the Lord's will. Father said, "Everything is in that. I always desire everything, if consistent with His holy will."

One of them said, "He that was thy morning light is now thy evening song." Father assented to that, and said, "He was my light in my childhood. I have loved the Lord from a child, and my Saviour has loved me—from my boyhood—all my life. A great age, in my eighty-fifth year."

From that time his weakness was so very great, he said but little. He, however, never

once, that I heard, expressed anxiety to be gone, as he had the previous week. Now and then humbly appealed to his Heavenly Father that he knew how weak he was; and the last afternoon said he hoped patience would hold out; and seeing George's mother, who came to sit quietly in the room, in a low voice signified his pleasure "to have us all near him."

His weakness increased greatly, but he was able to speak almost to the last, never losing consciousness, and passed away very gently, according to his petition, that the Lord would be "with him in the last extremity and support;" and truly as He was with my father, He also condescended to be with us in the unspeakable trial of parting with one *so dear*. And sincerely do I bless and praise Him for His gracious dealings with my beloved parent, and for His loving-kindness in granting the fervent desire of my heart, to be permitted to be with him whenever his call should come.

Then let it be an incitement to us all to cleave with fuller purpose of heart to the Lord, whose goodness to us *far* exceeds our devotedness to Him, and who can fulfil His promise when least expected and least deserved, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; and when thou walkest through the fire, thou shalt not be burned."

The interment took place the week following in the Friends' burial-ground at Croydon Meeting House—when a large company assembled, the weather being fine, and it was a solemn and instructive occasion.

P. Pitt.

The following unlooked-for testimony (inserted by permission,) was received the day before the interment, from the writer, who was unable to be present with us on that occasion:—

A few words of Testimony concerning my beloved and ever sympathising friend, the late John Finch Marsh; who died at Croydon on the 7th of 10th mo. 1873; aged 84 years.

And of Zion it shall be said,
. . "*This Man* was born there;"
That Jerusalem which is from above
Was Mother unto him:
Whose peace he prayed for,
And true weal he sought,
From childhood to old age:
In labors and in love abundant.
A simple character, sweet, solid, and sincere;
Enlarged and beautified by grace,
And heavenly-mindedness;
Abounding in the love of God,
And in the Spirit of Christ Jesus,
His Lord and Saviour.

In joy of hope;—blest confidence of faith;—
Reverence, humility, and godly fear;—
In tribulations patient, and to Truth sincere,
He lived: and so he died:
Reposing in that Name,
Than which, no other saves,—
Jesus Immanuel!

D. P.

(To be continued.)

Travelling on the Farm.—Did any of your readers, says a correspondent of the *American Rural Home*, ever think of the amount of travel it takes to raise a crop of corn? I never saw an illustration in print, and I thought I would give you one. I have a twenty-acre field, forty by eighty rods. To break this up would take one hundred and sixty-six miles. Harrowing it, about forty miles. Furrowing out, ninety miles. Planting, forty-five miles, if with a planter; and if chopped and then covered, ninety miles. And for each plowing of two furrows in a row, ninety miles, or five plowings, four hundred and fifty miles. Thus you will see it takes about eight or nine hundred miles of travel to raise twenty acres of corn, not counting going to and returning from the field. Besides there is some re-planting, thinning, rolling, &c.

Selected.

WAITING.

"Mine hour is not yet come."

Jesus' hour is not yet come,
Let this word thine answer be;
Pilgrim, asking for thine home,
Longing to be blest and free,
Yet a season tarry on,
Nobly borne is nobly done.

While oppressing cares and fears
Night and day no respite leave,
Still prolonged through many years,
None to help thee or relieve,
Hold the word of promise fast,
Till deliverance comes at last.

Every creature hope and trust,
Every earthly prop or stay,
May be prostrate in the dust,
May have failed or passed away;
Then, when darkest falls the night,
Jesus comes, and all is light.

Yea, the Comforter draws nigh
To the breaking, bursting heart;
For, with tender sympathy,
He has seen and felt its smart:
Through its hours of darkest ill
He is waiting, watching still.

Dost thou ask, when comes His hour?
Then when, it shall aid thee best?
Trust His faithfulness and power,
Trust in Him and quiet rest:
Suffer on, and hope, and wait,
Jesus never comes too late.

Blessed day, which hastens fast,
End of conflict and of sin;
Death itself shall die at last,
Heaven's eternal joys begin:
Then eternity shall prove
God is Light and God is Love.

Translated from the German.

Selected.

TO THE FRINGED GENTIAN.

BY WILLIAM CULLEN BRYANT.

Thou blossom bright with autumn dew,
And colored with the heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night.

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple dressed,
Nod o'er the ground-bird's hidden nest.

Thou waitest late and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.

Then doth thy sweet and quiet eye,
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

Let us wait to know our duty. We have often heard, that they that wait upon the Lord shall renew their strength. These come to see their duty, and they also receive ability to perform the same, although at sometimes they may be so encompassed about, that they may see no way of deliverance, until the Lord opens an eye in them to see it; yet the Lord will make way in his own time, for the deliverance of his people who trust in him.—*Mary Lamley.*

For "The Friend."

Divine Interposition.

Many Christians of the present day suffer loss, from want of sufficient faith to enjoy some of the privileges partaken of by the saints of old, promised in the Holy Scriptures, and experienced in measure by some of modern times. The sceptical atmosphere in which we live, with its blinding mists, appears to affect them in degree, and prevent them from seeing with clearness, and receiving some of the blessings which are bestowed upon others who have more simple-minded faith.

The efficacy of prayer to procure both spiritual and temporal blessings, the indwelling of the Spirit of Christ and its sensible operations on the heart, the gift of prophecy and of healing the sick, and the extension of Divine Power in a manner out of the ordinary course of nature, are all realities confirmed by the records of the past, and which we have Scripture authority for expecting to find in the experience of the present day.

Thomas Story was an intimate friend of William Penn, and held several important offices under him. He was a member of the Council of State, Master of the Rolls and Commissioner of Property for Pennsylvania. He had received a classical education, and possessed an unusually clear and logical mind; and having early in life yielded his heart to the operations of Divine Grace, he possessed both the intellectual and spiritual qualities which give value to his testimony on religious matters. He left behind him an autobiography in which are recorded the following interesting circumstances.

In 1692, having been absent from home travelling on a religious account, he says:—"This journey being finished, I went home to my father's house in the evening, and having taken much cold, so that I was hoarse, I spoke with difficulty when I went into the house; yet, through a very sensible operation of the Divine Truth, and the healing virtue thereof, under which I sat in silence for about half an hour, I was perfectly healed; by which I was forever confirmed in the belief of the miracles of Christ, recorded in the Holy Scriptures." (P. 54.)

In 1715, when paying a religious visit in Holland, he met with a Mennonist named Talken Corsten, living at Mackow, in Friezland, who gave him the following narrative:—"That some years ago, our friend Sarah Collier being in those parts, desired a meeting with them [the Mennonists] in their meeting-house, which they refused her; but he himself had a secret desire of a meeting, having never been at one, and accordingly gave her the liberty of his house; where a meeting was held accordingly, and many were there, and well satisfied. After the meeting, Sarah Collier having a mind to see his wife, who then lay ill of a disease which had been upon her for about twelve or thirteen years, was conducted into the chamber where she lay; and, after some time, Sarah was concerned to pray by his wife, and for her help and deliverance from her malady and great exercise of it; and to his great admiration, and also his wife's, and all who had opportunity to observe it, his wife recovered presently upon it, and has been well ever since." (P. 511.)

In 1717, when in the north of England, he was very unwell, and suffered much pain at a meeting at Solport, on the 20th of the 9th month. After the meeting he went to the house of John Irwin, where, he says, "I was ill most of that night; but towards the morning the Lord encouraged me with a little help, which proved very effectual: it was by the operation of His power in my heart; by which all the pains for that time were overcome and quieted, and then I had ease and rest all that day."

Abont two months after that, he attended a meeting at Sunderland, appointed for James Dickinson, a minister of the gospel. At this, he says:—"I was much renewed in my strength, both of body and mind: for though I had been ill all night, and had little rest, by reason of a great cough, and pain in my stomach, and so much indisposed in the morning after I arose that I could not go to meeting till about half an hour after the time; yet, within a few minutes after I was there, I found my heart bound up and surrounded with the girdle of Truth, so close and fast, that the healing virtue thereof overpowered every other power in me both of body and mind; so that I had no present sense at all of any ailing."

In 1698, on a voyage from England to America, the ship in which he sailed encountered a violent storm, so that, as his narrative relates, "all the yards were brought down on the gunnels, and the helm lashed and made fast, and the ship let drive before the wind: And we being met together in the great cabin and steerage to wait upon the Lord, as at other times, he was pleased to appear in the needful time; for the tempest increased, with thunder and lightning and rain to that degree, that few there, if any, had ever seen the like.

"And in waiting upon the Lord, I became concerned in prayer; and being in a mighty agony, and wrestling in spirit with the Lord, I received hope that we should not perish; and having concluded for that time, and my concern returning, I prayed again; and then some stout hearts were broken, and the Lord's power was glorified, and we greatly comforted: For I prayed unto the Lord, who is God of the seas as well as of the earth, and of the winds, the Creator of all things visible and invisible, that He would be pleased to send forth His Word, and command the winds as of old; and that if there was any opposing spirit that stood in our way to hinder our progress, the Lord would please to drive him away: And then I was easy, having fully overcome; and my companion, and some others, were also greatly tendered: And as soon as I arose I took the Friends by the hands, and some others also, and, in full assurance, told them the worst was over for that time; and the words were scarcely out of my mouth, and I set down in the cabin, till the storm abated, and the weather became moderate for sometime after; and we had no more great storms after it to that degree." (P. 152.)

In 1698, when in Ireland, at the castle of Shaunigary, which was on the estate of William Penn, he met with "a gentlewoman of good sense and character," who gave him the following relation:

"That she, being in the City of Cork, when it was invested by King William's army, and having a little daughter of her's with her, they were sitting together on a squab; and being much concerned in mind about the danger and circumstances they were under, she was seized with a sudden fear, and a strong impulse to arise from that seat, which she did in a precipitant manner, and hasted to another part of the room; and then was in the like concern for her child, to whom she called with uncommon earnestness to come to her, which she did; immediately after which came a cannon ball and struck the seat all in pieces, and drove the parts of it about the room, without any hurt to either of them."

"From this relation, I took occasion to reason with her thus: That Intelligence which gave her notice, by fear, of the danger they were in, must be a spiritual being, having access to her mind (which is likewise of a spiritual nature) when in that state of humiliation, under those circumstances; and must also be a good and beneficent Intelligence, willing to preserve them, and furnished also with knowledge and foresight more than human. He must have known that such a piece would be fired at that time, and that the ball would hit that seat, and infallibly destroy you both, if not prevented in due time, by a suitable admonition; which he suggested by the passion fear (the passions being useful when duly subjected) and by that means saved your lives. And seeing that the passions of the mind can be wrought upon for our good, by an invisible, beneficent intelligence in the mind, in a state of humiliation and stillness, without any exterior medium, is it not reasonable to conclude that an evil intelligence may have access likewise to the mind, in a state of unwatchfulness, when the passions are moving, and the imagination at liberty to form ideas destructive to the mind, being thereby depraved and wounded? And when so, is it not likewise reasonable to think that the Almighty himself, who is the most pure, merciful and beneficent Spirit, knowing all events and things, doth sometimes, at His pleasure, visit the minds of mankind, through Christ, as through or under a veil, so as to communicate of His goodness and virtue to a humble and silent mind, to heal and instruct him in things pleasing to Himself, and proper for the conduct of man in his pilgrimage through this present world, and lead him to the next in safety?"

(To be concluded.)

For "The Friend."

Conversion.

It is said that the carnal mind is enmity against God, and is not subject to the law of God—neither indeed can be—therefore when we hear of people who have shown by their conduct and their conformity to the world, that they have this carnal mind—being suddenly converted, as it is called, in a meeting where there is a great deal of excitement—we are apt to think there is a mistake some way about it: for we are told in the Holy Scriptures that the heart of man is deceitful above all things and desperately wicked; who can know it, that is, in its unregenerate condition; and this wicked deceitful heart, that is at enmity against God, must undergo a change, and this is generally a gradual work, not accomplished in a day or a night. Nor is it accomplished in excitement, as in the whirlwind or the fire. Neither is this change experienced in our own will, and in our own time; for we cannot bring the visitations of God's grace upon ourselves, with all our pains and industry. Therefore it is necessary to wait until He is pleased to tender our hearts before him, and bring us on, step by step, from one degree of grace to another; first the blade and then the ear, and then the full corn in the ear; from a child to a young man, and then by degrees to a strong man in the Lord. For it is said even of Him in whom all fulness dwells, who did no sin, neither was guile found in his mouth, that "Jesus increased in wisdom and stature, and in favor with God and man." Now those who are looking and expecting a sudden change, and quickly to have their warfare accomplished, will generally be disappointed—though at the same time I do not wish to limit the power of Divine grace—yet in general the proud and corrupt heart of man is brought to give up first one thing and then another, until all is given up that His controversy is with,—the strong man cast out and his goods spoiled. This is often through a great fight of afflictions, like unto those who John saw in the revelations, who had come out of great tribulation, and had their robes washed and made white in the blood of the Lamb. For this seems to be the common lot of all His children, for the apostle Peter says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." So it mostly will be found that it will be through much suffering and trial before we are enabled to say we are thoroughly converted unto God—the old man put off, with his affections and lusts, and the new man put on, which is created after God in righteousness and true holiness. We must not depend on a literal faith, nor what is termed an imputed righteousness, the work being all accomplished without us. It is only as we experience our own hearts changed by the washing of regeneration and renewings of the Holy Ghost, that we can experience salvation —saved *from* our sins—not in them; and that living faith which is the gift of God, and which worketh by love to the purifying of the heart. Not a faith of our own making, and that we can get by our outward knowledge and acquirements, but that faith which purifies the heart, and having our will subjected to the Divine will. When we come to this, we will experience His yoke to be easy and his burden light; then we will not wish to conform ourselves to this wicked world in its fashions and its follies, but live a self-denying life.

This gradual work of regeneration in the heart of man, is represented by our Saviour in his parables under the form of leaven that was hidden in three measures of meal until all was leavened; and the grain of mustard seed, the least of all seeds, sown and becoming a tree. Here is a gradual growth, a gradual changing of the properties of the meal by the leaven until the meal become of the same nature as the leaven. The enlightening of the understanding by the Holy Spirit is mostly gradual, as our Saviour said to his disciples, "I have many things to say unto you, but ye cannot bear them now;" so we are shown things as we are able to bear them; and as we obey what has already been made known to us, then there are other things revealed until we come to the full knowledge of the truth as it is in Jesus. The apostle Peter, in speaking of the sure word of prophecy unto which he says we do well if we take heed, as unto a Light shining in a dark place (which is the unregenerate heart of man) until the

day dawn, and the day-star arise in your hearts. Here is a gradual enlightening of the understanding from one degree to another—first the dark heart a light shining into it, and as it is taken heed to, the day begins to dawn—the mere dawn of that bright and powerful light of day; and then when the sun or day-star ariseth and scattereth the mists and darkness of night, then the Sun of righteousness ariseth with healing in his wings indeed. But we must take heed to this light shining in a dark place, not only in seeing, but in obeying its monitions, and its discoveries of what should be done, and what left undone, if we ever expect to see the full light of day. Some seem to expect to see all before they begin to obey what they have already seen. This is the reason why so many stumble when first setting out: they want to see farther than they are able to bear, or they are able to obey, "I have many things to say unto you but ye cannot bear them now; howbeit when He, the Spirit of Truth, is come, he will guide you into all truth, and will show you things to come."

But there has been raised up a cloud of witnesses in every age and generation, both among the early Christians and martyrs and reformers of past ages, and also in our own Society from the time of its rise to the present; there hath been faithful men and women who have borne witness to the efficacy and gradual operation of this grace and light when taken heed unto, and who have grown in grace and in the knowledge of our Lord and Saviour Jesus Christ; and have experienced the inshining of that light in its beginnings, on to its greater effulgence in the heart, and can testify, with Peter, that the sure word of prophecy was in the first place as a light shining in a dark place, until the day dawned and the day-star arose in their hearts, and they have taken heed thereunto, and have found it as it is said of the just man's path—that is, as the shining light, that shineth more and more unto the perfect day.

I don't wish any discouraged at the trials and difficulties that seem to be in the way—nor the length of time taken up before their unregenerate hearts become purified from their defilements, and made a fit receptacle for his Holy Spirit to dwell in; but we might as well sit down first and count the cost, as to be disappointed in the end, or to take up our rest short of the rest of the people of God; we might as well understand that it is through great tribulation we shall enter the kingdom of God, and that the true religion of Christ is no easier than it was in ages that are past and gone; but if we attain unto it, we must follow the same tribulated path which the righteous in times past have walked in. Neither is the way any shorter to the heavenly Canaan than it always has been—though there has been many inventions of man to make it so—the same self-denying life must be lived, the same enemy of all righteousness must be overcome, the same carnal mind which is at enmity against God must be changed, the wicked, deceitful heart of man must be purified, before an entrance is ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. J. H.

Ohio, 10th mo. 1874.

Be assured, that the more you seek God, the more your faults will insensibly be corrected."

THE FRIEND.

TENTH MONTH 30, 1874.

MINUTES OF OHIO YEARLY MEETING.

Held by adjournments from the 28th of the 9th month to the 1st of the 10th, inclusive, 1874.

Reports have been received from all the Quarterly Meetings, from which it appears the representatives are—

* * * * * *

Who being called, were all present except one, for whose absence a satisfactory reason was given.

The Clerk of the Select Meeting presented a minute from Frankford Monthly Meeting of Friends, Philadelphia, for our beloved friend Elizabeth Allen, a minister, dated 9th month 1st, 1874, setting her at liberty to attend this meeting; and one for our beloved friend Marshall Fell, a minister, from Bradford Monthly Meeting of Friends, Chester county, Pennsylvania, dated 9th month 9th, 1874, setting him at liberty to attend this meeting and a few meetings belonging thereto, as truth may open the way. Also a minute from Frankford Monthly Meeting, Philadelphia, for our beloved friend Mary F. Kite, an elder, dated 9th month 1st, 1874; and one from same meeting, and same date, for our beloved friend Thomas P. Cope, an elder, as companions to our friend Elizabeth Allen, all of whom were acceptably in attendance.

Short Creek Quarterly Meeting informed through its reports, that Short Creek Monthly Meeting is without a correspondent, on account of the removal, by death, of Nathan Hall. The representatives from that Quarter were desired to confer together and propose to a future sitting the name of a Friend to fill the vacancy.

This meeting was informed that the quotas of Yearly Meeting stock due from each Quarter were in readiness. The Friends having it in charge were directed to pay it to the Treasurer of this meeting.

* * * were appointed to audit the Treasurer's account, propose to a future sitting a sum necessary to be raised for the use of the meeting the coming year, and the name of a Friend for Treasurer.

The minutes of the Meeting for Sufferings were read and its proceedings approved.

By the reading of the minutes of the Meeting for Sufferings, we were officially informed, we are deprived of our Boarding School House and premises, by decree of the Supreme Court of the State. On deliberation thereon, the following named Friends were appointed, in conjunction with a like committee of women Friends, to take the whole subject into consideration and report thereon to a future sitting of this meeting, viz: * * *

The representatives were desired to confer together at the rise of this meeting, and propose the name of a Friend to serve this meeting as Clerk the present year, and one for Assistant; also, the names of two Friends as Messengers to Women's Meeting.

Then adjourned to 11 o'clock to-morrow.

Third of the week and twenty-ninth of the month.—The meeting again convened.

Asa Garretson, on behalf of the representatives, reported they had conferred together, and were united in offering the name of Wilson Hall to serve this meeting as Clerk the present year, and Joseph Branson for Assistant. * * * * *

The consideration of the state of Society was entered upon by reading the Queries and Answers thereto from the different Quarterly Meetings, proceeding as far as the 6th, inclusive. Then adjourned to 2 o'clock to-morrow afternoon.

Fourth-day, afternoon.—The meeting assembled near the time to which it was adjourned.

The remaining Queries were read with answers thereto from the Quarterly Meetings. The following is a summary of the answers to all the Queries, viz:

Ans. 1st. All our meetings for worship and discipline have been attended (except one meeting for worship during our last Yearly Meeting week), and generally by the most of our members, though all the reports acknowledge a remissness in some in this important duty, particularly in the middle of the week. Unbecoming behavior therein avoided by most, except that some are reported to have given way to sleeping and drowsiness in nearly all our meetings, and one report mentions instances of lightness. The hour of meeting observed by most Friends.

Ans. 2d. Most Friends maintain love towards each other in a good degree becoming our christian profession. Tale-bearing and detraction generally discouraged. Care has been taken to end apparent differences.

Ans. 3d. Endeavors are used by most Friends to educate their children and those under their care in plainness of speech, deportment and apparel, to guard them against reading pernicious books, and from the corrupt conversation of the world, and some encouragement is given to the frequent reading of the Holy Scriptures; but a more earnest travail and exercise for the faithful maintenance of these several testimonies is much needed amongst us.

Ans. 4th. As far as appears, Friends are clear of importing, vending and distilling spirituous liquors, with an exception in one of the reports of the unnecessary use thereof. Clear of frequenting taverns unnecessarily, but not quite clear of attending places of diversion. Moderation and temperance in a good degree observed.

Ans. 5th. The necessities of the poor and the circumstances of those who appear likely to require aid, have been inspected and relieved. They are advised and assisted in such employments as they are capable of, and care is taken to promote the school education of their children.

Ans. 6th. As far as appears, Friends maintain a faithful testimony against a hireling ministry, oaths, military services, clandestine trade, prize goods and lotteries, with an exception mentioned in all the reports of some of our members sometimes attending places where a hireling ministry is supported, and in one, a few have given countenance to military parades, for which deficiencies, some care is reported.

Ans. 7th. Friends generally appear careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; generally just in their dealings, and mostly punctual in complying with their engagements. Where any have given reasonable grounds for fear in these respects, care has been extended to them.

Ans. 8th. A good degree of care has been taken to deal with offenders seasonably and impartially, and to endeavor to evince to those who will not be reclaimed, the spirit of meekness and love before judgment is placed upon them.

* * * * * *

The committee to whom was entrusted the subject of our situation in regard to a Boarding School, made the following report, which, on deliberation, and after a full interchange of sentiment, was united with by this and women's meeting, and adopted.

REPORT.

The committee to consider our situation on account of being deprived of our Boarding School House and premises, all met, and after a time of deliberation thereon, were united in sentiment that it would be right for us to endeavor again to provide ourselves with a Boarding School, for the religiously guarded education of our children. And, in view of its importance at the present time, we would propose that measures be immediately taken to carry out the concern.

And it being desirable that a location should be selected the most central and easy of access, for Friends of the different Quarters, we propose that grounds be purchased within the limits of Stillwater Quarterly Meeting; we would also suggest that a building committee be appointed by the Yearly Meeting, out of which a committee be nominated, to circulate subscriptions throughout our limits, payable in three equal instalments; the first payable when the progress of the work requires it, the balance in equal annual payments. And whenever in the judgment of the committee a sufficient amount of subscription is obtained to warrant the prosecution of the work, that they proceed to select and purchase a site containing not more than sixty acres, and erect thereon a plain, substantial building, sufficiently commodious for the accommodation of seventy-five or eighty scholars.

On behalf of the committee,

ASA GARRETSON,
BARCLAY STRATTON,
MARY A. MITCHELL,
HANNAH H. STRATTON.

The following named Friends were appointed to consider and carry out these several propositions, and report thereon to this meeting next year, viz: * * * *

Then adjourned to 10 o'clock to-morrow.

Fifth of the week and first of the month.—The meeting met pursuant to adjournment.

Our Book Committee, continued last year, made the following report, which was satisfactory, and the proposition to add one hundred and fifty dollars to the balance on hand approved.—They were directed to call on the Treasurer of this meeting for that amount, and were continued to have this interesting concern under care as heretofore, and report to this meeting next year.

* * * * * *

REPORT.

The committee in charge of purchasing and distributing the approved writings of Friends amongst our members and others, report that in addition to the books on hand at the time of our last report, we have purchased at Friends' Book Store, Philadelphia, 677 volumes of books, and 166 small books and pamphlets, at a cost of $277.77.

There were added to these by a Friend in Philadelphia, 15 copies of the Biographical Sketches. There were also furnished gratuitously by the Tract Association of Friends, 312 juvenile and other small books and pamphlets, and 4,225 tracts; all of which have been distributed amongst the members of the committee in the different neighborhoods, from the most of whom we have definite reports, which show the following disposition of the books, viz:

Gratuitously disposed of to members,	130 vols.
Gratuitously disposed of to non-members,	172 "
Sold to members and others, principally the former,	171 "
Remaining in the hands of the committee,	295 "

FINANCIAL STATEMENT.

Amount in the hands of the Committee at last report,	$125 27
" appropriated by the Yearly Meeting,	150 00
" in Jacob Smedley's hands,	2 50
" received for books sold	71 68
Total,	$349 45
Paid bill of J. Smedley,	277 77
Balance in the hands of the committee,	$71 68

As a suitable conclusion to this, we quote the language of the report of that portion of the committee who reside in Iowa, viz:

"We think the distribution of books through the committee has tended to give many of our members an increasing interest in our Society; and we think non-members who have read them, manifest an increasing interest in our doctrines and testimonies, and we much desire that the distribution may be continued and further aided by the Yearly Meeting."

We propose that $150 be appropriated the present year, in addition to what is now in the hands of the committee, to further aid this interesting concern.

ISAAC MITCHELL,
ANN BRANSON.

9th mo. 30th, 1874.

Our Boarding School Committee made the following report, which was satisfactory. Asa Garretson was directed to hold the books, papers, and funds placed in his hands, subject to the direction of the School Committee. The committee were continued to exercise what care they may find needful to take, in relation to the subjects under their direction.

Amount charged for board and tuition for session ending 3rd mo. 11th, 1874, for an average of about 51 pupils,	$2,677 80
Income from other sources,	1,303 06
Making,	$3,980 86
Expenditures,	$3,967 98
Balance in favor of school for session,	12 88

Amount charged for board and tuition for session of fifteen weeks, ending 7th month 21st, 1874, for an average of about 26 pupils,	$834 00
Income from other sources,	1,062 02
Making,	$1,896 02
Expenditures,	$2,446 35
Showing a deficiency for session of	550 33
And for the year of	537 45

A considerable portion of the deficiency in the summer session, we believe may be satisfactorily accounted for by its termination before the regular time and the increased expenses connected therewith; also, that the amount realized from the disposal of the personal property falling much below the usual estimated value. It may, however, be proper to inform the Yearly Meeting that, after paying all debts and expenses, there remains in the hands of the committee the sum of $556 20, exclusive of interest on the benevolent fund.

Having been deprived of our Boarding School House and premises by decree of the Supreme Court and the school consequently discontinued, we have instructed the Superintendent to pay over to Asa Garretson, the Treasurer of the Boarding School, all the cash in his hands belonging to the School Committee, and deliver up all the books and papers in his possession, belonging to said committee to him, to be held subject to the direction of the Yearly Meeting.

BENJAMIN D. STRATTON,
Clerk for the year.

Reports on the subject of education were received from all the Quarterly Meetings, a summary whereof is as follows:

Nineteen schools have been taught during the year under the care of Monthly or Preparative Meetings, varying in time from two to seven months, and three family schools for terms of two, three and four months, respectively.

There are within our limits 843 children of a suitable age to attend school, 322 of whom have attended Friends' schools exclusively; 381 have attended District schools exclusively; 103 have attended Friends' and other schools; 33 have not attended school the past year, most of whom were reported as receiving instruction at home. Four remotely situated not definitely reported.

The subject is again recommended to the care of subordinate meetings, with desires that they may not relax their efforts and labors in endeavoring to induce Friends who patronize District schools to withdraw therefrom, and give their support and influence as much as possible to Friends' schools.

Quarterly Meetings are directed to bring up explicit reports as heretofore to this meeting next year.

The committee to settle with the Treasurer, propose a sum necessary to be raised, and the name of a Friend for Treasurer, made report, which was satisfactory to the meeting, and the Friend therein named was appointed Treasurer. Quarterly Meetings are directed to raise their respective proportions of $600 and forward to the Treasurer of this meeting in fifth month next.

* * * * * * * * *

The representatives from Short Creek Quarter reported they had conferred together and were united in proposing the name of John W. Smith as correspondent for Short Creek Monthly Meeting, address, Harrisville, Harrison county, Ohio, which was satisfactory, and he accordingly appointed to that station.

The following named Friends are appointed to have 1,000 copies of the minutes of this meeting printed, distribute them amongst the Quarterly Meetings, and call on the Treasurer for the amount of expense, viz: Josiah Fawcett, Benjamin D. Stratton and Abel H. Blackburn.

This meeting having brought its business to a close now solemnly concludes, to meet again next year, at the usual time and place, if consistent with the Divine Will.

WILSON HALL, *Clerk.*

SUMMARY OF EVENTS.

FOREIGN.—The Spanish ambassador, in London, recently made representations to Lord Derby, Minister of Foreign Affairs, that supplies of arms and other material of war, manufactured in England, were frequently shipped for the Carlists in Spain, and requested that vigilance be exercised by the British authorities to prevent such violations of neutrality. Lord Derby replied that the indefinite continuance of the war in Spain showed lack of patriotism and energy, and if the Spanish navy was vigilant the landing of arms for the Carlists would be impossible.

A correspondent of the London Times at Bombay, telegraphs that it is estimated two thousand persons were killed in the town and district of Midnapore during the late cyclone.

The Sepoy leader, Nana Sahib, who escaped when the Sepoy rebellion was put down, has been surrendered to the British by the Maharajah of Scinde. In his confession to the political agent, the prisoner declared that he was the famous Nana Sahib, admitted that he took a leading part in the mutiny, but denied that he had anything to do with the Cawnpore massacre. A surgeon who was in Cawnpore at the time of the revolt, and often saw Nana Sahib, failed to recognize the prisoner as the man, and physicians who have examined him express doubts as to his identity, because his appearance is too youthful.

The arbitrator to whom was referred the question in dispute between the striking cotton operatives at Bolton and their employers, has decided in favor of the masters and the proposed reduction of five per cent. in the operatives' wages. It goes into effect immediately.

London, 10th mo. 26th.—The rate of discount in the open market for three month's bills is 3-11.16 per cent, which is 5-16 below the Bank of England rate. U. S. 5 per cents, 103.

Liverpool.—Middling uplands cotton, 7¾*d.* Breadstuffs quiet.

Madrid advices mention the surrender of small bodies of Carlists. Murcia and Alicante are now free from Carlists. Don Carlos remains at Estella, and General Elio has the chief command of his forces.

A Paris dispatch says: Fifty-seven of the Councils-General have effected their organization, and twenty-three of them chose Republican Presidents.

The Mayor of Nice has been dismissed from office because he recommended for election to the Council-General candidates favorable to the separation of Nice from France.

Prince Charles Bonaparte has been elected President of the Council-General of Corsica.

Ex-President Thiers has written a letter indignantly denying that he ever represented that the French government was actuated by sentiments hostile to Italy. He maintains that, on the contrary, he has constantly affirmed that the country, government and Assembly disapproved of any movement against Italy.

France and Spain have determined to send one war vessel each to watch the river Bidassoa, which forms in part the boundary between the two countries, in order to prevent the crossing for the Carlists of contraband of war.

The German Emperor has written a reply to the Pope's last letter protesting against the persecution of German bishops. The Emperor says Germany has done all in her power to live at peace with the Church of Rome, but he is bound to protect the State against violent attacks and conspiracies of the clergy.

Special advices from Berlin represent that the public sympathy for Count Von Arnim is increasing on account of the harshness with which he is treated and the rigor of the domicilliary searches.

The Representative Assembly proposed for Alsace and Lorraine, will at first possess only deliberative character. Its functions will be to advise the Imperial government on all subjects of local legislation, and to examine the budget for the provinces.

General Garibaldi has accepted a nomination as candidate for Parliament from Rome, stipulating that he is to attend the Chamber only when he thinks his presence necessary.

Advices from the Argentine States represent the condition of affairs as gloomy. The main body of rebels, under command of General Mitre, are still encamped outside of the city. Both parties refrain from making aggressive movements. Col. Gonzales, of the government army, and 500 of his meu, have gone over to the insurgents.

A Vienna dispatch says: The Turks in Montenegro continue their outrages on the Christians. They have killed eight Montenegrins and some Saxon residents in the neighborhood of Podoriza, and burned a village. The Christians were compelled to flee to the mountains.

During the year 1873, 65,492 travellers crossed the St. Gothard pass, between Italy and Switzerland, 28,144, the Splugen, and 27,671 passed over the Simplon.

The Pacasmayo railroad in Peru, has just been finished from the Pacific to La Vina, a distance of 75 miles. The eastern termination is 3469 feet above the ocean. The most wonderful part of the road is the great iron mole which is to extend 2190 feet into the ocean.

UNITED STATES.—The crop report of the Department of Agriculture says, that no certain results can yet be predicted of the ungathered crop of cotton. An unfavorable closing season may reduce the yield to 3,000,000 bales or less, a favorable one may raise the aggregate to 3,500,000 bales.

The interments in Philadelphia last week numbered 281, including 92 children under two years.

The new post-office building for this city is expected to be a large and imposing structure. The lot on which it is to be built has 472 feet front on Ninth street, from Market to Chestnut, 190 feet front on Market street, and 176 feet front on Chestnut street. The principal front will be on Ninth street.

The grain fleet passing Detroit on the 13th instant numbered eighty-nine vessels, loaded with 1,648,134 bushels of grain, the largest cargo being one of 65,000 bushels wheat.

The Commissioners appointed by the government to ascertain whether the deficiencies in the construction of the Union Pacific Railroad have all been remedied, have made a report to the Department of the Interior. They state that the road has been completed and equipped at a total cost of $115,214,588, and that they consider the road, as built, a first class railroad, fully complying with its charter and all the requirements of the law; its locomotives and rolling stock ample and in excellent condition, and the arrangements for travel giving ample accommodation to the public. The company will now be entitled to twelve million acres more of the public land, which has been held in reserve for the railroad in accordance with the terms of its charter.

The Markets, &c.—The following were the quotations on the 26th inst. *New York.*—American gold 110. U. S. sixes, 1881, registered, 117⅝; do. coupons, 118½; do. 1868, registered, 117; coupons, 117½; U. S. 5 per cents, 111⅝ a 111⅞. Superfine flour, $4.30 a $4.55; State extra, $4.75 a $5.15; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.04; No. 3 do., $1.01; red western, $1.16 a $1.18; amber, $1.20 a $1.21; white Michigan, $1.30 a $1.37. Canada barley, $1.42; State do. $1.20. Oats, 56 a 60 cts. Rye, 96 cts. New mixed corn, 76 cts.; old, 97 a 98 cts. *Philadelphia.*—Uplands and New Orleans middlings cotton, 15 a 15½ cts. Superfine flour, $3.50 a $4; extras, $4 a $4.50; finer brands, $5.50 a $8. Red wheat, $1.15 a $1.20; amber, $1.20 a $1.23; white, $1.27 a $1.32. Rye, $1.03. Yellow and mixed corn, 84 a 86 cts. Oats, 57 a 60 cts. Smoked hams, 14 a 15 cts. Lard, 14 a 14½ cts. Clover seed, 9 a 9½ cts. About 4500 beef cattle sold at prices ranging from 3½ to 7½ cts. per lb. gross, extra at 7¼ a 7½ cts., and fair to common at lower rates. Sheep sold at 4½ a 5½ cts. per lb. gross. Receipts 14,000 head. Hogs, $9.50 a $10 per 100 lb. net for corn fed. Receipts, 6,500 head. *St. Louis.*—No. 2 winter red wheat, $1.08 a $1.09; No. 3 fall red, 95 cts. No. 2 mixed corn, 70 a 72 cts. No. 2 oats, 50 cts. Spring barley, $1.05 a $1.12. No. 2 rye, 80 cts. Lard, 12 cts. *Indianapolis.*—Wheat, 95 cts. a $1.10. New corn 60 cts.; old, 70 a 72 cts. Oats, 50 a 51 cts. Rye, 80 a 83 cts. *Savannah.*—Middlings cotton, 14⅛ a 14¼ cts. *Galveston.*—Middlings cotton, 14¼ cts.

WESTTOWN BOARDING SCHOOL.

The Winter Session commences on Second day, the 2nd of Eleventh month. As the School is not full, either in the Boys' or Girls' Department, parents and others intending to send pupils will please make early application to BENJAMIN W. PASSMORE, Sup't, (Address Street Road P. O., Chester Co., Pa.,) or to CHARLES J. ALLEN, *Treasurer*, No. 304 Arch Street, Philada.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch street. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 2nd and 3rd of the month, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 2.30 and 4.40 P. M.

☞ Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the *checks* are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the *same train* as the owner, but it will go on the *same day*, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, *except on the last two Sixth-days in the Twelfth month*, and the expense charged in their bills.

Tenth month 17th, 1874.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America," will be held in the Committee-room of the Arch Street Meeting-house, Philadelphia, on the evening of Fourth-day, the 4th of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, both men and women, and Friends generally, are invited to attend. WILLIAM EVANS, *Secretary.*

DIED, at the late residence of her son, Dr. Willet C. Dorland, Wellington, Prince Edward Co., Ont., on the 25th of 9th mo. 1874, PATTY C. DORLAND, widow of Gilbert Dorland, aged 90 years and 8 days, a member of West Lake Monthly Meeting of Friends. She was the daughter of Willet and Jane Casey, and was born at Stanford, Dutchess Co., N. Y., in the year 1784. In 1786 she removed with her parents to Adolphustown, Canada. They were among the first settlers at that place, and she frequently related many interesting circumstances in connection with their settlement in a new country. She distinctly remembered the first Friends' meeting held at Adolphustown in 1789, and also the establishment of a Monthly Meeting at that place. After the death of her only child, about nine months previous to her own, she frequently expressed her anxiety to be released from earth, and often remarked, "I am all ready." It might truly be said of her, as of Dorcas of old, "This woman was full of good works and alms-deeds which she did."

——, 9th mo. 24th, 1874, at his residence in Uwchlan Township, Chester Co., Pa., ENOS MORRIS, in the 87th year of his age, a member of Uwchlan Monthly and Uwchlan Particular Meeting.

——, at his residence in London Grove Township, Chester Co., Pa., after a short illness, THOMAS PASSMORE, in the 76th year of his age, an elder of New Garden Monthly Meeting.

——, on the 23d of 10th month, 1874, SAMUEL J. GUMMERE, in the 64th year of his age, a member of the Western District Monthly Meeting, Philadelphia. Having been for many years connected with Haverford College, as professor and President, he has been known and loved by a large number of young men and others, living in different parts of our country. An able mathematician and superior teacher, his integrity and unselfish fidelity to duty, made not only his instructions but his example of great value to all who were brought under his influence. He anticipated his end with much calmness, and passed away peacefully, sustained to the last by the power of that grace "which bringeth salvation."

THE FRIEND.

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For "The Friend."

Divine Interposition.

(Concluded from page 85.)

John Banks was a worthy minister of the Society of Friends, which he joined in the year 1654. His friends have left this testimony of him: that "he labored night and day for the gathering of people to God," and that "he was an incessant laborer in the Lord's work, both in body and mind." In a journal of his life, which he left behind him, is the following narrative. "About this time [1676] a pain struck into my shoulder, and gradually fell down into my arm and hand, so that I was wholly deprived of the use of it; the pain increased both day and night. For three months I could neither put my clothes on nor off, and my arm and hand began to wither, so that I applied to some physicians, but could get no cure by any of them. At last, as I was asleep upon my bed, in the night time, I saw in a vision that I was with dear George Fox, and I thought I said to him, 'George, my faith is such, that if thou seest thy way to lay thy hand upon my shoulder, my arm and hand shall be whole throughout.' This remained with me two days and nights, that the thing was a true vision, and that I must go to George Fox, until at last, through much exercise of mind, as a great trial of my faith, I was made willing to go to him, he being then at Swarthmore in Lancashire, when there was a meeting of Friends on the First-day of the week. Sometime after the meeting, I called him aside into the hall, and gave him a relation of my dream, showing him my arm and hand; and in a little time, we walking together silently, he turned about and looked upon me, and lifting up his hand, laid it upon my shoulder, saying, 'The Lord strengthen thee both within and without.' I went to Thomas Lower's, of Marsh Grange, that night; and when I was set down to supper, immediately before I was aware, my hand was lifted up to do its office, which it could not do for long before. This struck me with great admiration, and my heart was broken into tenderness before the Lord; and the next day I went home, with my hand and arm restored to its former use and strength, without any pain. The next time that George Fox and I met, he said, 'John, thou mended;' I answered, 'Yes, very well in a little time.'

"'Well,' said he, 'give God the glory;' to whom I was and still am bound in duty so to do, for that and all other His mercies and favors. He hath all power in His own hand, and can thereby bring to pass whatsoever seems good in His eyes; who, by the same, prepares instruments and makes use of them as pleaseth Him, who is alone worthy of all praise, honor and glory, both now and forevermore."

William Dewsbury was another of those remarkable men, who is the 17th century were raised up in England to proclaim the everlasting Gospel. Bold and unflinching in his testimony, he suffered patiently the persecutions which he encountered, and spent many years in different imprisonments on a religious account. During his last illness, about a week before his death, a few friends being in his chamber, he thus addressed them.

"My God hath put it into my heart to bear a testimony in His name and blessed Truth. I can never forget the day of His great power and blessed appearance, when He first sent me to preach His everlasting gospel, and to proclaim the day of the Lord to the people. And he confirmed the same by signs and wonders; and particularly by a lame woman who went on crutches, where I with my dear brethren, George Fox and Richard Farnsworth, were cast; and as I cried mightily unto the Lord in secret, that He would signally manifest himself at that time amongst us, and give witness of His power and presence with us, Richard Farnsworth, in the name of the Lord, took her by the hand, and George Fox after, spoke to her in the power of God, and bid her stand up and she did, and immediately walked straight, having no need of crutches any more. Therefore, Friends, be faithful, and trust in the Lord your God; for this I can say, I never since played the coward; but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could. And in the prison house I sang praises to my God, and esteemed the bolts and locks put upon me as jewels; and in the name of the eternal God I always got the victory. For they could keep me no longer than the determined time of my God."

When George Fox on one occasion attempted to preach at Ulverstone, he was forcibly dragged out of the town, and then abused by a rude multitude; who, he says, "having furnished themselves with staves, hedge-stakes, palm or holly-bushes, fell upon me and beat me on my head, arms and shoulders, till they had deprived me of sense; so that I fell down upon the wet common. When I recovered again, and saw myself lying in a watery common, and the people standing about me, I lay still a little while, and the power of the Lord sprang through me, and the eternal refreshings revived me; so that I stood up again in the strengthening power of the eternal God, and stretching out my arms amongst them, I said, with a loud voice, 'Strike again; here are my arms, my head, and my cheeks.' There was in the company a mason, a professor but a rude fellow, who with his walking rule-staff gave me a blow with all his might just over the back of my hand, as it was stretched out; with which blow my hand was so bruised, and my arm so benumbed, that I could not draw it to me again; so that some of the people cried, 'He hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to all that persecuted me) and after awhile the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm in the sight of them all."

In his journal, under date of 1653, he says, "I went to a meeting at Amside, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him amongst all the people, 'Stand up upon thy legs,' for he was sitting down; and he stood up and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting and there declared how the Lord had healed him."

In 1649, he says, "After I was set at liberty from Nottingham gaol, where I had been kept prisoner a pretty long time, I travelled as before, in the work of the Lord. Coming to Mansfield Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose about her ears. He was about to let her blood, she being first bound, and many people about her holding her by violence; but he could get no blood from her. I desired them to unbind her and let her alone, for they could not toueh the spirit in her by which she was tormented. So they did unbind her; and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still; and she was so. The Lord's power settled her mind and she mended. Afterwards she received the truth and continued in it to her death; and the Lord's name was honored; to whom the glory of all His works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare His omnipotent arm, and manifested His power to the astonishment of many; by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through His name; of which partieular instances might be given, beyond what this unbelieving age is able to receive or bear. Blessed forever be the name of the Lord, and everlastingly honored, and over all exalted and magnified be the arm of His glorious power, by which He hath wrought gloriously; let the honor and praise of all His works be ascribed to Him alone."

In the same year as he was travelling in Leicestershire, he came to Troy-Cross. He says: "There was in that town a great man that had long lain sick, and was given over by the physicians. Some friends in the town desired me to visit him. I went up to him in his chamber, and spake the word of life to him, and was moved to pray by him; and the Lord was entreated and restored him to health."

It is instructive to observe in these instances, drawn from the experiences of different individuals, how careful the actors therein were to disclaim any ability of their own. They attributed all the power, and the praise, to the Lord alone, to whom it truly belonged. For though He was pleased, as He ever has been and will be, to answer those prayers which He himself caused to spring up in the hearts of his faithful followers, yet it was utterly beyond their power to offer availing petitions when and as they pleased. It was only by the operation of Divine Grace that Thomas Story was enabled to wrestle mightily in spirit for the preservation of the ship and passengers, when exposed to the violence of a storm, and that William Dewsbury and his companions could cry mightily unto the Lord for the healing of the crippled woman. It was the power of the Lord, which George Fox felt to arise in him, that strengthened him after receiving such cruel abuse; and he had to feel the moving of the Lord before he could quiet the distracted woman, or pray for the restoration of the sick man.

Such was the case with the apostles of old. The Lord did at times enable them to heal those who were diseased, and yet Paul, who was not a whit behind the chiefest of them, was compelled to leave his companion Trophimus sick at Miletum—whom he doubtless would have healed if it had been in his power. Such instances serve to teach us that in the presence of the Lord no flesh can glory; but that all honor and power is to be ascribed to the one eternal source of good.

Lazy Collegians.—The four years that a young man is in college must be preceded by at least three years of laborious preparation. These seven years of mental work have, in a certain sense, taught him to forget how to toil with his hands. He is not fit physically "to dig" and to engage in those occupations which are half manual, half mental, into which he is thrust to establish, as in a sort of trial, his ability to aid in the stress and struggle of life. A man who has spent seven years at a trade knows precisely what to do in his calling and how to do it, but our graduate knows his books, which, alas! the hurried world don't want; he is familiar with Greece and Rome, but cannot keep accounts; he can tell you of Olympus, but cannot tell you the cost of fractional bushels at fractional prices. He is a boy yet; he must yet begin to learn the "art of living"—a trade of some kind he must have. Meanwhile he waits; he looks on; he stands in the market-place because no one has hired him, and so doing he has all the appearance of an idler. Again, many seek for an education, expecting thus to escape drudgery. They go into college that they may not work, and they avoid it while there if excuses will avail; and when they hold their diploma in their hands they are still resolute not to labor if possible. They are applicants for some place that has for its chief recommendation—a salary. This class is largely made up of spoiled boys, thought by aunts or grandmothers to be too delicate, too smart, or too handsome to drudge in the house, shop or on the farm; and it has many recruits from city households, because there is no work to be done, no wood to split, water to be drawn or garden to be tilled. For, with a large number of people, doing work is like chewing tobacco—a habit to be acquired, and when acquired followed as a habit.—*New York School Journal.*

For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

(Continued from page 83.)

Question.—Do the fundamental doctrines of our Society greatly differ from those of other religious sects? And how is this difference defined?

Answer.—The doctrines of the Society of Friends do not so much differ from those of other Christian professors, as might at first be supposed. Thus, the great truths—the depravity of man, the atoning sacrifice of the Saviour, and the indispensable assistance of the Holy Spirit—are all with greater or less distinctness advocated by all who profess the testimony, the faith, and the religion of Jesus. The most distinguishing feature lies, in Friends having always given more prominence to the doctrine of the indwelling Spirit, or Light of Christ in the heart, as "God's gift for man's salvation." Or, agreeably to the testimony of the Redeemer himself when personally among men, "He that dwelleth *with* you (in the flesh), shall be *in* you (by the Spirit") as our guide into all truth.

Q.—What does William Penn remark respecting this?

A.—William Penn in his "Rise and Progress," is so clear and so much to the point on this highly important subject, that we shall quote somewhat lengthily from it. He says: "Their (the Society of Friends) fundamental principle, which is as the corner-stone of their fabric, and to speak eminently and properly, their characteristic, or main distinguishing point or principle, is, the Light of Christ within, as God's gift for man's salvation." And in another place, when treating on the same great doctrine of the light of Christ in man, he declares: "The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of *light and life of Christ*, which we profess and *direct all men to*, as *the great instrument and agent* of man's conversion to God. It was by this we were first touched, and *effectually enlightened*, as to our inward state. * * * In the feeling of the motions of *this* we drew near to the Lord, and waited to be prepared *by it*, that we might feel those drawings and movings before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending *with this*, stood our comfort, service and edification." "This I say is *as the root* of the goodly tree of doctrines, that grew and branched out from it, which I shall now mention in their natural and experimental order. First, repentance from dead works to serve the living God. Which comprehends three operations. First: A sight of sin. Secondly, A sense and godly sorrow for it. Thirdly, An amendment for the time to come. This was the repentance they preached and pressed, and a natural result from the principle they turned all men unto. For of light came sight; and of sight came sense and sorrow; and of sense and sorrow, came amendment of life: which doctrine of repentance leads to justification; that is, forgiveness of sins that are passed through Christ, the alone propitiation."

Q.—What do the Scriptures set forth respecting this light of Christ manifested within, even as a light that shineth in darkness?

A.—They are full and clear. Thus in treating of the Word made flesh, they represent that "In Him was life; and the life was the light of men." Again, "That was the true Light, which lighteth every man that cometh into the world." Again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Again, "All things that are reproved, are made manifest by the light; for whatsoever doth make manifest is light." Again, "If we walk in the light as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Again, "God who commanded the light to shine out of darkness, hath shined in our hearts," &c. And lastly, through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." These, or similar quotations might be greatly extended, showing from Holy Scripture that where repentance, faith, and obedience are experienced by and through our willingness to allow the light, grace, and Spirit of the Lord Jesus to discover to us our fallen and depraved condition, it will so do; and, as we are passive under the leavening, transforming power thereof, it will work out for us the present peace and eternal salvation of the soul.

Q.—Does, or does not the Society believe that faith in the outward atoning sacrifice of the immaculate Lamb slain, precedes the operation of this illuminating Spirit from on high, and produces immediate justification and salvation?

A.—They believe that repentance and amendment of life, through unqualified obedience to the grace of God, brings salvation, and is the first step to peace. The early Friends, while they sincerely believed in that redemption accomplished by Christ for us in his crucified body without us, whereby we are so far justified as to be put into a capacity of salvation, and have a measure of the Holy Spirit conferred upon us, and that it is through the offering of Christ alone that remission of sins is obtained, yet they earnestly protested against the doctrine, that we are justified by faith in the precious blood of Christ before the obedience which is of faith in Him the Light of Life, and the Word quick and powerful in the heart had been realized. They assert in terms clear and decided that justification, or *a being made just*, cannot precede, but must follow repentance and amendment of life, that godly sorrow for sin, it being revealed and reproved through the light of Christ manifested in man, worketh repentance to salvation not to be repented of. Thus Robert Barclay in his great Apology for the true Christian Divinity, declares: "Let none be *so bold* as to mock God, supposing themselves justified and accepted in the sight of God, by virtue of Christ's death and sufferings, while they remain unsanctified and un-

justified in their own hearts, and polluted in their sins, lest their hope prove that of the hypoerite, whieh perisheth." And again, "I do boldly affirm, and that not only from a notional knowledge, but from a real, inward, experimental feeling of the thing, that the immediate, nearest causc * * of man's justification in the sight of God, is, the revelation of Jesus Christ in the soul, changing, altering, and renewing the mind; by whom, (even the Author of this inward work) thus found and revealed, we are truly justified and accepted in the sight of God." George Fox is equally clear and outspoken that, by the propitiatory sacrifice of the Saviour on the cross, we, *truly repenting and believing*, are, through the merey and goodness of God, and the leavening operation of the Holy Ghost, justified from the sins and transgressions that are past. William Penn no less strongly represents: "That they who hold themselves in a justified state by the aetive and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a strong and dangerous delusion." And again, "They who knew Christ after the flesh, were to press after some more spiritual discovery of him; and it was expedient that they who almost doated upon his outward manifestation should be weaned from it, to the end [so far as that] his more interior, and indeed, beneficial revelation of himself, might be witnessed by the soul."

Q.—What is the testimony of Holy Scripture especially with regard to repentance unto justification or newness of life?

A.—Throughout the New Testament, "repentanee toward God, and faith toward our Lord Jesus Christ," connected with His wonderworking power within us, is prominently maintained. Thus, saith the Saviour, "Except ye repent, ye shall all likewise perish." The apostle Peter, "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and from the glory of his power." The apostle Paul to the Corinthian Church: "I rejoice * * that ye sorrowed to repentance." To the Athenians, "God now commandeth all men everywhere to repent." And who showed also unto many, "that they should repent and turn to God, and do works meet for repentance." Again, the apostle John declared to the church of Ephesus: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." To the church of Pergamos, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." And to the chureh of Thyatira, "Behold I will cast her * * into great tribulation except they repent of their deeds." So that repentance, or, in other words, a being made sensible of our sins through the condescending mercy and illuminating grace of the Lord Jesus, followed by godly sorrow—a being grieved and humbled before God on account of it—is a primary duty, and indispensable to reconciliation and justification.

(To be continued.)

Do thou my soul, the destined period wait,
When God shall solve the dark decrees of fate,
His now unequal dispensations clear,
And make all wise and beautiful appear.
—*Tickell.*

A Christian Invitation.

Reader, whoever thou art, and whatever may be thy present circumstances, listen for a few moments to the invitation of a fellow-pilgrim, and, turning from all outward things, endeavor to have thy mind fixed upon the teaehings of the spirit of Christ in the seeret of thy heart. Thou art, perhaps, unaccustomed to this exercise of silent mental waiting upon God, who by His Spirit speaks to the children of men in the still chambers of the abstracted soul; but it is of more importance to thee than thou eanst well imagine, that the ear of thy mind should be turned in listening stillness to hear from day to day, and from hour to hour, the gentle admonitions of this heavenly Monitor. No situation in life, however humble or however exalted, no circumstances, however chequered with present joy or sorrow, can render this practice otherwise than salutary to the soul; for in either ease thou art coming to Him who alone knows the secrets of thy heart, and who will administer just that degree of encouragement, or of reproof, whieh is suited to thy condition.

Reader, dost thou *doubt* whether this is indeed the spirit of Christ which thus strives with thee; Turn then to thy Bible, and in the first chapter of the Gospel of John, and the 12th verse, thou wilt find that "The Word, which was with God, and which was God," and by whom "all things were made," is declared to be the "*True Light which lighteth every man that cometh into the world;*" and in the 14th verse of the same chapter, it is added, that "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." Now, seeing that the Scriptures were written under the influence of divine inspiration, we have here a clear and indubitable proof that this Word, whieh "was God," and "became flesh," in the person of our Lord and Saviour Jesus Christ, is also the "True Light which lighteth every man." Doubt no longer, therefore, candid reader, the essential divinity of this spiritual light, of whom it is said in the 12th verse, that "To as many as received Him He gave power to become the sons of God;" but in good earnest apply thyself every day of thy life, and even in the midst of thy outward and lawful cares, to this Divine, Omnipresent, and Omniscient Guide. Leaving, then, all dependence on inferior teachers, listen with reverence of soul to the gentlest whispers of this Blessed Spirit, wait for its manifestations with all humility and patience, and it will from time to time reveal to thee the will of thy heavenly Father—will show thee what things in thy eonduet and eonversation are displeasing to Him, and eontrary to that purity of soul which the Christian must possess before he can enter the kingdom of heaven; and if thou art attentive to its reproofs, and faithfully conformest thy life to its progressive discoveries, it will assuredly guide thee into all truth, as our holy Redeemer has declared in John xvi. 13. "Howbeit when He the Spirit of Truth is come, He will guide you into all Truth," &c. It will not, perhaps, reveal to thee, *all at once*, the whole designs of infinite wisdom concerning thee; yet, as thou art able to bear it, and art faithful to the light already received, thou wilt receive more light, and bringing thus all thy deeds and all thy opinions to this divine test, thou wilt be led into soundness both of doctrine and praetice. "If any man will do His will," said our Lord Jesus, speaking of the Father, John vii. 17, "he shall know of the doctrine, whether it be of God," &e. Trouble not thyself, therefore, dear reader, with critical distinctions or verbal subtleties; only eome in true faith to this spiritual Instructor, and receive nothing *implicitly* as divine truth but that which is contained in holy writ, and is in accordance therewith, sealed upon thy conscience by this unerring witness for God. Thus shalt thou be gathered from the Lo here is Christ! or Lo He is there! which abound in the world; and sitting down under the immediate teaching of the Spirit, who still teaehes as never man taught, thou shalt know a progressive advancement in the way to Zion, until thy feet are established upon Him as the Rock of Ages, the only door of access to the true fold.

Continuing thus to walk before the Lord blameless, thou wilt be fed with the heavenly manna, and be privileged during the remainder of thy earthly pilgrimage to participate, with other disciples of our crueified and risen Saviour, in that gracious legacy which he bequeathed to his followers, "My peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." Compared with this sweet, enriching peaee, all earthly pleasures are insignificant. Happy indeed are all those who obtain this blissful portion, which adds to the highest enjoyment of the life which now is, the promise also of "that which is to come."

Cholera and Birds.—The London Globe says: German naturalists have called attention to a new incident with regard to the outbreak of epidemies. It is on record that an extraordinary flight of birds had occurred simultaneously with the appearance of the disease. The occasions have been so numerous, and in so many eountries, that it is impossible to regard the coincidence as accidental. Thus, as far back as the year 1848 birds of all kinds deserted the town of St. Petersburgh and Rigi, and it was in that year that the cholera broke out. The epidemie proceeded in its westward course the following year, and the same phenomenon was observed in Western Prussia in 1846 and in Hanover in 1850. In all these cases the facts were ehronicled as having occurred at the time, but they were not supposed to have any relation mutually. But when these phenomena were more closely observed by men of science more accurate details were given. Thus, in the little town of Przemysl, in Galicia, all the jackdaws took flight from the streets into the country on the 26th of September, 1872, and that cholera broke out there two days afterward. On the 30th of November these birds returned from their spontaneous quarantine, and by that time the last ease of the disease had been recorded.

The same results had been observed in southern Germany last year. But Munich and Nuremberg were visited by this epidemic in the autumn; and in these towns it was observed not merely that the larger birds fled from the environs into the open country, but that sparrows and swallows deserted the town. It was a repetition of the article in every sailor's creed—that rats desert a sinking ship. The inhabitants of Nuremberg looked with joy for the return of the sparrows, who seemed to have arrived as soon as the danger disap-

peared. Foreign physicians seem to think the state of the atmosphere when the poison is in the air has a direct effect upon the birds, who instinctively fly from it. But the whole phenomenon seems capable of a much more simple solution.

It is well known that during the getting in of the harvest sparrows and the kind of birds that are found in the neighborhood of towns fly off to the fields. This may be tested much nearer home than Germany or western Russia. When the harvest has been reaped they would naturally return to the shelter of streets and houses. Even swallows, though they do not seek the corn-fields for grain, find the insects which they feed upon in the fields, and these birds also return to their town quarters to re-assemble for the winter flight. The simple people of Nuremberg and Bavaria probably accepted as an omen an event which happened to be coincident with the arrival of the dreadful epidemic, but which, in fact, was of annual occurrence and had no real connection with it.

Selected for "The Friend."

The same Divine principle of light and life, which led me out of the forms and ceremonies, to worship the Father in spirit and in truth, also led me, by its secret teachings, into a straight and narrow way, as to all superfluities in dress and address; and knowing in whom I had believed, the same hath preserved me in it to this day, and I trust will do so to the end, as there is no variableness with Him. Simplicity of dress and address, is becoming a humble follower of a crucified Saviour, whose garment or vesture was so unlike the fashions of that day, that they cast lots for it as a curiosity—for it was without seam. There is a cross to many among us, in these things, as the practice of them declares to the beholders, whose disciples we profess to be; and although all power in heaven and earth is given unto Him, yet, because the world in their foolish, vain hearts, despise the wisdom of God in these things, intended to crucify us to the spirit of the world, and the pomps and vanities of it, they are ashamed of the cross, and would rather enjoy the pleasures of a sinful world, which are only for a season, than to suffer affliction with the people of God in the scoffings of the world.

The change in my dress was a great cross, as I was always given to fashionable dresses, and at this time had sundry suits of apparel of this sort. I felt a solemn covering to come over my spirit, early one morning, whilst in bed, which drew me into deep silence and attention, when I felt it required of me to conform to the simple appearance of Christ's followers; His garment was all of a piece, so ought mine to be of a piece with my speech, my life and conversation. This felt to me a severe stroke; no shelter was now left for me, but I must appear as a fool to the world; my speech and then my garments would betray me, that I had been with Christ, and professed myself to be one of His disciples.

I wept bitterly and pleaded the cross it would be to me before my friends and acquaintance, with the loss it would be to me, in my present clothes; but all was silenced to my complaints, and the leaven worked in the lump till the whole man was leavened into submission, and then I ran the way of His commandments, with joy and alacrity of heart, so much so that I have heard in passing some people, say, they would give their oath I was a Quaker. Oh, said my spirit, that all the family were so conspicuous, even in the *outside*, that they might be known thereby, whose they are.—*John Conran.*

Selected.

TEARS.

It is raining, little flower,
Be glad of rain,
Too much sun would wither thee,
'Twill shine again;
The clouds are very black tis true,
But just behind them shines the blue.

Art thou weary, tender heart,
Be glad of pain,
In sorrow sweetest things will grow,
As flowers in rain;
God watches, and thou wilt have sun
When clouds their perfect work have done.

Selected.

CITY OF GOD.

My feet are worn and weary with the march
Over the rough road and up the steep hill-side;
O city of our God! I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, toiling on,
Day after day for perishable meat;
O city of our God! I fain would rest—
I sigh to gain thy glorious mercy seat.

My garment, travel-worn and stained with dust,
Oft rent with briars and thorns that crowd my way,
Would fain be made, O Lord, my righteousness!
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
O city of our God, within thy walls
All—all are clothed again with thy new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence feel,
And find, dear Saviour, it is free from stain?

Patience, poor soul! the Saviour's feet were worn;
The Saviour's heart and hand were weary too;
His garments stained and travel-worn and old;
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
O city of our God! we soon shall see
Thy glorious walls—home of the loved and blest.

For "The Friend."

Wayside Notes.

(Continued from page 82.)

We left Friends in the early part of 1658 in Boston Colony, struggling, but powerless to overcome the darkness of sectarian jealousy and prejudice, which had in a very limited space of time, outstripped the intolerance of British rule, and had culminated in the passage of a law more inhuman than any which had obtained favor in England. The violence of persecution did not deter Friends from coming into the Colony, or from following out whatever course the mind of Truth presented. Some were commanded to go and warn the people of the consequences of their hardness and disobedience, as the Lord entrusted Jonah with a message of warning to the inhabitants of Nineveh, on account of their great pride, luxury, and ungodliness. And when it became no longer possible for Friends to take passage direct for Boston, because of the penalties imposed on the masters and owners of vessels, for receiving them on board, Friends sailed for other points on the coast, and found their way overland; at that time an uncultivated region, densely wooded, with few or no laid out roads; inhabited by Indians, and overrun with wild beasts.

To know the path of duty, was to these christian pioneers, a paramount consideration; and having found it, is it not clear to the most careless reader of the events of those times, there has seldom been presented to the world a purer type of faithfulness; unselfish, patient, self-denying service in a righteous cause. Regardless of what should befall them, they sought to do the mind of Christ, and to exemplify in their teaching, and patience under suffering, the peaceable nature of His gospel. The testimony of the eminent Apostle of the Gentiles, was their testimony: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gosple of the grace of God."

In the 5th month of this year, Wm. Brend, in company with Wm. Leddra, (who with three of his fellow believers were afterwards condemned to death) arrived at Newbury. After having a conference with the priest, they were placed in charge of an officer and conducted to Salem; and being brought before the magistrates, and it appearing they were "Quakers," they were charged with "holding and promoting dangerous errors; that they not only denied that Christ at Jerusalem had suffered on the cross, but rejected the Holy Scriptures also." In reply it was clearly shown the charge was groundless; they acknowledging before their accusers, they owned no other Jesus, but He who suffered death at Jerusalem, and that they did fully own the scripture record. This was not sufficient to liberate them; and they were placed in the house of correction; but soon afterward were removed to Boston, and there put to hard labor; and the jailor who received his profit from the work of his prisoners, finding them unwilling to contribute their labor to maintain injustice, kept them without food for five days, and gave them each twenty blows with a three-corded whip. The next day, an officer came to W. B., a man much advanced in years, and bound him in irons, neck and heels drawn closely together; and in this most unnatural and painful situation he was kept for sixteen hours; and for refusing to work the following day, he was beaten in the most awful manner with a heavy pitched rope. The request was deemed unreasonable in the highest degree, as he had committed no wrong, but now the demand came with greater inhumanity, because compliance was impossible; five days without food, and cruel scourging, had rendered him unable for exertion. His declaration of innocence; his appeals to the purity of his motives and the justice of his cause; his bruised and bleeding body, wasting with pain and hunger, were enough to move the heart to compassion; but the inhumanity of this officer was not overcome. The rope-scourging was renewed, and with great violence a much larger number of blows than before, were now inflicted.

The awful condition in which this innocent victim of fiendish rage, in the character of a jail-keeper, was left, as described by a contemporaneous writer, is truly heart-rending. I have no desire to relate the particulars; and I would gladly blot them out of history that no such memory might attach to the ancestors of the intelligent, generous minded people, who now fill up the multiplied walks of life in the State, which was then the infant Colony of which we are writing. The case appears

to have been one of shocking barbarity, and to have awakened tenderness, and a better conscience on the part of many. Although accustomed as the people were to look to the priests, and courts of law, for an infallible exposition of christian faith, from the one, and from the other, of the civil powers of the State; they could not longer remain indifferent spectators to a scene like this, so abhorent to every noble, manly impulse. He whose ways are unsearchable, permitted this flagrant breach of His moral government, perhaps, that the eyes of many might be opened. and their hearts warmed to receive the Light of His blessed Spirit. As we pursue the narrative of these persecutions further, it becomes evident, this and similar instances of cruelty, did a great work in bringing, as it were to life again, the deadened consciences of many who had been drinking all their lives, but never satisfied, of the impure streams issuing from an empty faith. It is stated the people became exasperated, and the magistrates, to prevent a tumult, put up notices along the highways, setting forth their dislike to such action on the part of the jailor, and that he should be dealt with at the next term of court; but to show the power of the clergy, it is said these were soon taken down, at the instigation of the "high-priest," John Norton, who it seems from the beginning had been a fierce promoter of the opposition to Friends. This man resolutely defended the conduct of the jailor, and said if necessary he would cheerfully appear as a witness in his behalf.

In the meanwhile, as the historian writes, it pleased God, even miraculously, to heal Wm. Brend, and to bring him back as it were from the very gate of death; but to show the hearts of these officials were not reached, and that they were resolved to be obedient followers of their priest-instructor, they made an order, commanding the jailor to "whip all Quakers in his custody," twice a week, who refused to work, the first with ten lashes, and to be increased, five to three strokes each, from time to time, until they would work. This was performed at this time on four Friends, among whom were Wm. Leddra and John Rouse. The "magistrates," under the colonial authority, appear to have been the judges of the courts, and to have exercised, not only the ordinary functions of such a tribunal, but in many instances they created the law, which they thus arbitrarily enforced. Their powers do not seem to have been judicial, or executive strictly, but in certain cases they were legislators also, and with the help of a supporting governor, and the military at his command, their authority for the time being, was almost absolute.

There was no testimony for which Friends suffered more in N. E., than their refusal to accord the ordinary compliments of the world to others; and especially was this obnoxious to those in authority. On one occasion when a number of Friends were brought into court, it was demanded by one of their number "by what rule were they to be known as Quakers?" to which one of the magistrates replied, "Thou art one, for coming in with thy hat on."* The reply of the magistrate led one of the Friends to say, it was a horrible thing to make such cruel laws as were then in existence, (reciting them briefly), because they could not put off the hat. They were then charged with holding forth at their meetings, doctrines that were blasphemous. To which Friends answered, that if such a thing could be shown they would indeed be convinced; and that they might really know intelligibly of the truth of this grave charge, they, their judges, ought to send a few authorized persons to sit with them in their meetings for worship. But, answered General Denison, "If ye meet together, and say any thing, we may conclude ye speak blasphemy." Thus Friends were the constant victims of a most unnatural prejudice, and the authorities presuming upon the hostile feeling in England towards Friends, and their own isolated position as a colony, with regard to any supervisory action on the part of Great Britain, they did not hesitate often to act without authority, using the most summary means to bring Friends to punishment, placing them with papists, in the character of heretics, and denying to them, their clear constitutional privilege, to be tried by a jury. And when the rulers dealt arbitrarily, it was surely not surprising the less cultivated and not so well informed keeper of the house of correction, should do likewise. The instability of the home government was another reason for the authorities feeling secure in what they did to drive Friends from among them: a commanding general stating in open court, words to this effect, "Before redress can be assured, the government will have changed."

John Rouse had left Boston, after having endured on several occasions cruel whippings. But having returned under a sense of duty, as had also John Copeland and C. Holder, who had previously been expelled; or to use their own language, the Lord having sent us, they were soon afterward shut up in prison. This occurred in the Sixth month, 1658.

In the 9th month they were brought into court, and informed that having come again to "seduce the people in contempt of the constituted authority, they were to understand, that whatever befell them, their blood would be upon their own heads." This these faithful men of God denied, saying, they were not there to do their own wills, but the will of Him who had called them. Being asked for proof how they were so commissioned, they answered, this was to be found in the *entertainment* they had received at the hands of their persecutors, being much like that Christ had told his disciples, would be meted out to them, for His name's sake. Governor Endicot now called for the reading of the law applicable to the case; this being done, they were sentenced, each to have the right ear cut off. On the day appointed for the execution of this cruel sentence, the marshal-general received the following order:

"To the marshal-general, or to his deputy: You are to take with you the executioner, and repair to the house of correction, and there see him cut off the right ears of John Copeland, Christopher Holder, and John Rouse, Quakers; in execution of the sentence of the Court of Assistants, for the breach of the law, entitled Quakers."

Signed EDW'D RAWSON, *Sec.*

This order was duly carried into execution; and after the bloody work had ended, these Friends who had just suffered, turning to the few present, said, "Those that do this ignorantly, we desire from our hearts, the Lord may forgive them; but for them who do it maliciously, our blood will be upon their heads; and such shall know in the day of account, that every drop thereof shall be as heavy upon them as a millstone."

It will be observed there were many upright-hearted men and women who abhorred sincerely this exhibition of religious hate, but few of this class were to be found among the church-men, who of all, were most vindictive; persistent in their movements, and ever restless. Having now accomplished the shedding of blood by authority of law, they felt themselves safe in urging a further step, which they deemed would be decisive, and effectual in driving Friends out, even the institution of a measure of banishment, on pain of death. The voice of opposition was raised feebly at first, but rapidly gained strength by the very means put forth to silence it. There were not a few whose consciences were now reached, who were indeed tendered under the convicting power of the Holy Spirit, and the wonderful display of Almighty goodness, in enabling His suffering people to endure all things in patience as good soldiers. A considerable number, occupying conspicuous positions, as well as many in the humbler walks of life, were not disposed to be led any longer by a selfish priesthood, and did all in their power to stay the downward tide of sin, and to save if possible the colony from the dark disgrace of being identified with the passage of a law so inhuman. But their efforts were not successful.

Norton, who was the head and front of the church party, assisted by his brother priests, petitioned the magistrates to cause the court to pass a law of the kind referred to. Great diversity of sentiment prevailed among the members of this body, consisting of twenty-five persons, when the subject was brought before it, and a strong opposition was developed; but finally on the 20th of 10th month, 1658, at a general court held at Boston, the iniquitous measure became a law, and Friends were to be deemed worthy of death, if they returned to the colony, after having been once tried under its provisions and banished.

This closes the legislative branch of these most sanguinary proceedings; more like the decrees of a Romish Inquisition, than the laws of a professedly reformed Christian people, of republican proclivities; that we can hardly separate them in spirit from some in primitive times, who under a reign of greater darkness, persecuted the disciples and followers of our Lord. P. B.

Philadelphia, 10th mo., 1874.

(To be continued.)

Comparative Warmth of Clothing.—The *London Medical Record* says that Dr. Von Pettenkofer, in a careful study of this subject recently published, has pointed out that the permeability of stuffs to air is a condition of their warmth. Of equal surfaces of the following materials, he found that they were permeated by the following relative quantities of air, the most porous, flannel, such as is used ordinarily for clothing being taken at a 100: Flannel, 100; linen of medium fineness, 58; silk, 40; buckskin, 58; tanned leather, 1; chamois leather, 51. Hence, if the warmth of clothing depend upon the degree in which it keeps out the air from our bodies, then glove-kid must be 100 times warmer than flannel, which every one knows is not the fact.

* It should be remembered the singular pronoun was at that time in common use by men in authority in addressing inferiors in rank.

The whole question then is resolved into that of ventilation. If several layers of the same material be placed together, and the air be allowed to permeate through them, the ventilation through the second layer is not much less than through the first, since the meshes of the two form a system of continuous tubes of uniform diameter, and the rapidity of the movement of the air through these is affected merely by the resulting friction. Through our clothing, then, passes a stream of air, the amount of which, as in ventilation, depends upon the size of the meshes, upon the difference of temperature between the external and internal atmosphere, and upon the velocity of the surrounding air. Our clothing, then, is required, not to prevent the admission of the air, but to regulate the same so that our nervous system shall be sensible of no movement in the air. Further, our clothes, at the same time, regulate the temperature of the contained air, as it passes through them, so that the temperature of the air between the clothing and the surface of our body averages 84° to 86° Fahr. The hygroscopic property of different material used for clothing essentially modifies their functions. This property varies with different materials; wool, for instance takes up more water than linen, while the latter takes up and gives off its watery contents more rapidly than the former. The more the air is displaced by water from the clothes, the less will be their power of retaining the heat; in other words, they conduct the heat more readily, and hence we are quickly chilled by wet garments.

For "The Friend."

John Finch Marsh.

(Continued from page 84.)

As a suitable appendage to the account of the life and death of this dear Friend, which has been laid before the readers of "The Friend," it is proposed to insert some extracts from his letters.

To his friend Hannah Evans

Ipswich, 10th Mo., 1811.

Ah my dear friend, how is my heart, yea all that is within me made to rejoice, when I see or hear of any of my young friends showing themselves to be the disciples of Christ, by taking up the cross daily and following him. O that the number of these may daily and hourly increase, is the sincere desire of my soul.

I was delighted with that portion of thy letter where thou says, "there are some in this city who have parted with considerable of this world's gratifications to get on in their journey." May none of us who are making a profession of religion fall short of the power thereof, but may we be diligent in the examining individually ourselves, in order to know how the work of religion goes on in our hearts; whether the day's work keeps pace with the day. Religion being an every day work, does not, will not allow any of us to remain idle; so that if we are truly desirous of making happy progress therein, we must not neglect to retire inwardly and examine ourselves. I often think of these words of the Psalmist, "Commune with your own heart upon your bed, and be still," and wish it was more my practice than it is; sensible how necessary it is for us all daily to examine ourselves,—to cast up our accounts and see how they stand between God and our immortal souls.

To his Cousin Joseph M.

Ipswich, 12th Mo., 1811.

Dear Joseph, On looking a little with an eye of concern at the situation in which thou art, perhaps, unavoidably placed, and considering how exposed a one it is, particularly for young persons,—I have been a little thoughtful for thee, with sincere desires for thy spiritual welfare, that thou mayest be preserved from the many temptations that may continually be presented to thee from the different companies thou art in; but remember it is no sin to be tempted, the sin lieth in yielding to the tempter. No doubt thou feels at times the delicacy of thy situation, when, after the business of the day is over, thou retires to some inn, where I expect thou generally meets with other travellers, and perhaps it is customary to take your refreshments together. Now it may be seldom thou meets on thy journey with a traveller that is a member of our society, so that being a good deal shut out from the company of Friends, thou may, if not very watchful, be drawn by degrees from that simplicity which I trust thou desires to walk in—even that sweet simplicity which Truth leads its followers into. Be concerned then, dear cousin, continually to watch over thyself,—watch over all thy thoughts, words and actions, sincerely desiring that what thou does, it may be to the glory of God. Now suffer me affectionately to advise thee to be particularly careful in the ordering of thy conversation, loving to use plainness of speech and behavior towards all men, keeping much silence; and then I believe thou wilt be favoured more clearly to behold the beauty of that simplicity, which all who walk in the path and way of self-denial rejoice in. Well may we rejoice in that which preserves us from following or seeking after the fashions, customs, and manners of the world,—well may we rejoice in those things which are truly excellent and lead to peace: "The ways of the Lord are ways of pleasantness, and all his paths are peace." I now feel desirous of reviving in thy remembrance, the sweet counsel thou received from thy dear mother, the evening previous to thy setting off on a journey of business into the west of England, in 1st mo., 1810, and may tell thee the desire of my mind then was, that thou might frequently call to mind her words, in that exposed situation of life; and it is now my sincere desire that what I have written may prove acceptable; and should what I write in the least degree encourage thee to persevere in the path of true humility, my end is answered. Be concerned to dwell low, for in the valley of humility there is peace and safety.

I think before I draw to a conclusion I shall feel most easy to say, Be diligent in attending meetings. It may so happen sometimes, when on thy journeys, that thou cannot reach a meeting on first day, yet I trust thy endeavours to spend thy first days among Friends is not small; but I feel desirous to say, Labor to attend meetings often; think it no hardship at times to ride a few miles out of thy way for that purpose; also on a week day thou wilt not find thy time so spent to be lost, but on the contrary, if thy endeavors are sincere, thou wilt feel these seasons to be refreshing, and often cause to acknowledge it was good for thee thy being there. "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord."

I have not written this letter with a view to discourage thee at all in thy situation, only considering it to be more exposed than most, felt desirous of saying for thy encouragement thus much—Keep thy proper place, let thy conduct at all times be exemplary, remembering example speaks louder than words; then I believe, dear cousin, thou wilt be of service in encouraging others to persevere in the path of wisdom and virtue. With dear love, I remain thy affectionate cousin,

J. F. Marsh.

(To be continued.)

Taming the Humming-bird.—The ruby-throat has sometimes been tamed. Webber, in his "Wild Scenes and Song Birds," says, after several unsuccessful attempts, at last "I succeeded in securing an uninjured captive, which to my inexpressible delight proved to be one of the ruby-throated species, the most splendid and diminutive that comes north of Florida. It immediately suggested itself to me that a mixture of two parts of loaf sugar with one of fine honey, in ten of water, would make about the nearest approach to the nectar of flowers. While my sister ran to prepare it, I gradually opened my hand to look at my prisoner, and saw, to my no little amusement as well as suspicion, that it was actually "playing possum," feigning to be dead most skilfully. It lay on my open palm motionless for some minutes, during which I watched it in breathless curiosity. I saw it gradually open its bright little eyes to peep whether the way was clear, and then close them slowly as it caught my eye upon it. But when the manufactured nectar came, and a drop was touched upon the point of its bill, it came to life very suddenly, and in a moment was on its legs, drinking with eager gusto of the refreshing draught from a silver teaspoon. When sated it refused to take any more, and sat perched with the coolest self-composure on my finger, and plumed itself quite as artistically as if on its favorite spray. I was enchanted with the bold, innocent confidence with which it turned up its keen black eyes to survey us, as much as to say, "Well, good folks, who are you?" By the next day it would come from any part of either room, alight upon the side of a white China cup containing the mixture and drink eagerly, with its long bill thrust in to the very base. It would alight on by fingers, and seem to talk with us endearingly in its soft chirps." Mr. Webber afterwards succeeded in taming several of the same species. He gave them their liberty occasionally, and they returned regularly. At the time of migration they left for the winter; but the next spring they sought their old quarters, and accepted the delicious nectar kindly provided for them, and by degrees brought their mates.—*Popular Science Monthly.*

This morning before I rose, I was pondering in my mind, that divers in our Society are rich and full, as may be seen by their way of living and their clothing; and that though their garb is plain, yet it is costly, and *various are the suits of apparel.* I then recurred to my own low estate, not regretting that it was so; for it becomes a redeemed people to be exemplary, in eating, drinking, and apparel; in which revolvings my poor,

weak body and low mind were thus satisfied: "I will clothe thee with salvation, and crown thy end with peace.—*Jane Pearson.*

For "The Friend."

The Kansas Sufferers.

Our readers may remember a reference in "The Friend," this autumn, to the great destruction of the growing crops in Kansas and Nebraska by locusts. Since that period an unusual drought accompanied by excessive heat, has added to the loss and destitution of the inhabitants, so that much need now exists and is accumulating with the advance of cold weather. The subjoined letter to a Friend in this city, from the Committee of Kansas Meeting for Sufferings, will indicate the condition of matters there among Friends, and also the mode of affording the assistance desired.

Lawrence, Kansas, Tenth month 19th, 1874.

We enclose herewith an extract from the minutes of our Meeting for Sufferings, showing officially the action of that meeting with a view to afford an efficient and reliable channel for the distribution of such means of relief for the destitute and suffering in the limits of this Yearly Meeting, in consequence of the failure of crops, as may be contributed by those in more favored circumstances.

Information and statistics before the Meeting for Sufferings, and now in possession of the committee, show conclusively that much destitution prevails, especially in the more newly settled portions of the State. Prompt and efficient measures are needed to prevent suffering. Some families are now almost entirely destitute of subsistence; many have only sufficient to last a few weeks, and nearly all in the new settlements will need assistance before the incoming of another crop. Both food and clothing are needed. Bulky articles of the former can best be purchased near the places when needed. Money contributions would be preferable, as all articles needed can be purchased here advantageously. Dry goods for clothing, shoes and clothing adapted to all classes and ages, also dried fruit, will be acceptable. Care should be taken to avoid sending articles too much worn to justify transportation.

Correspondence should be addressed to Francis A. Wright, Secretary Kansas Relief; remittances, by draft or money order, to W. Hadley, Treasurer, and shipments of goods to Jonathan Wilson, Agent,—all at Lawrence, Kansas. Duplicate lists of articles shipped and notices of remittances should also be sent to the Secretary.

We earnestly commend the subject, in the love of Christ, to the kind consideration of the charitable and humane wherever this may come.

On behalf of the Meeting for Sufferings of Kansas Yearly Meeting.

Washington Hadley,
Francis A. Wright,
Jonathan Wilson,
Executive Committee.

At a meeting of the Meeting for Sufferings of Kansas Yearly Meeting of Friends, held Tenth month 12th, 1874.

In accordance with a report of a committee appointed at a former sitting, on the subject of relief to those of our members who are in destitute and suffering condition, by reason of the failure and destruction of crops, Washington Hadley, Jonathan Wilson and Francis A. Wright are appointed an Executive Committee, to receive and supervise the distribution of such means of relief as may be contributed; Francis A. Wright to act as Secretary and Correspondent and Washington Hadley, Treasurer. The Executive Committee is authorized to fill any vacancies that may occur in their own body, and also to appoint a general agent, whose duty it shall be to personally inform himself of the condition and needs of such Friends as require aid in the different localities, and see to the proper distribution of such means of relief as may be placed at the disposal of the Committee.

Extracted from the minutes of the meeting.

W. Hadley, *Clerk.*

Selected.

Whoever accumulates learning or discipline or culture for selfish gratification alone, regardless of what he owes to Christ and humanity, has in him all the essential qualities of a miser. We talk of misers as if they were found among the commercial classes only. But the term is applicable to all who hoard up God's gifts in selfish carelessness of the duties which those possessions impose. It is the use of power for blessing, which alone can bring happiness to him who has it.

THE FRIEND.

ELEVENTH MONTH 7, 1874.

The substance of the experience of every truly born child of God, is expressed by George Fox, where, after reciting how all preaching, teaching or any other *merely* human means, fell short of reaching, or ministering to his condition as a lost child of Adam, sensible of the exceeding sinfulness of sin and his own inability to extricate himself from its galling thraldom, he says, "When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition.' When I heard it my heart did leap for joy. Then the Lord let me see, why there was none upon the earth that could speak to my condition, namely that I might give Him all the glory. For all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence; who enlightens and gives grace, faith and power. Thus when God doth work, who shall let it? This I knew experimentally. My desires after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book or writing. For though I read the Scriptures that spake of Christ and of God, yet I knew him not but by revelation, as He who hath the key did open, and as the Father of life drew me to his Son by his Spirit."

What a wretched condition is it for man to fall into, where he can bring himself to avow, as did E. Ash, "That nothing is anywhere said in Scripture, which implies that men are to look to anything *in* themselves for illumination and salvation," and who must consequently deny the declaration of the Apostle, even in reference to the heathen, that "That which may be known of God is manifest *in* them, for God hath showed it unto them. And also to assert that there is no warrant for speaking of—and consequently none for believing in "the Light of Christ." Truly "If thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

We are altogether dependent upon Christ for salvation; for in us, that is in our carnal nature, inheriting the seed of sin from our first parents, there dwelleth no good thing. Every aspiration after good, every effort to become conformable to the Divine will, must spring from a Divine Source, and the strength to bring the soul out of the pit of corruption, must be supernatural. Christ alone can bring us up out of this horrible pit, place our feet upon himself, the Rock of Ages, and establish our goings in righteousness.

How could we know anything of this great change, this new birth, to take place in us; nay, how can we know that our deeds are evil, and that we must be born again, if we are not to look to anything in ourselves for illumination and salvation? If we are not to bring our deeds to the *light* in us, to see whether they are evil, or are wrought in God, how are we to know whether we are in the narrow way that leadeth to life eternal, or are walking in darkness, and know not whither we go. Were there no "continuance of direct or immediate revelation to Christ's followers," as E. Ash so confidently declares, how would they know when He stands at the door and knocks, or how could his followers—if under such circumstances He could have any followers—know Him to come in and sup with them?

Words, however true in themselves, and however important the truths they are designed to convey, cannot beget in the soul any true sense of divine things. The mystery of the first quickening of Divine life in the soul, must have a higher origin than language, written or spoken, and the growth of the new born babe in Christ, must depend on spiritual food administered by Christ himself, who is both the bread of life, and the Giver of it. The natural man may study deeply, may reason logically, and descant learnedly on the sacred truths contained in the Scriptures, but he receiveth them not, neither can he know them, because they are spiritually discerned. "God who commanded the light to shine out of darkness, hath *shined in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and it is only as we walk in this light as He is in the light, that the children of Light can have fellowship one with another, and know the blood of Jesus Christ to cleanse them from all sin. And unless they know this "Light of Christ," this "Christ in them the hope of glory," and walk in and by it, they can never come to the knowledge of the glory of God in the face of Jesus Christ.

The command is "Awake thou that sleepest, and arise from the dead, and *Christ shall give thee light.*" The apostle speaks of some, "of whom I travail in birth again, until Christ be formed *in you;*" and of himself he saith, "I live, yet not I, but *Christ liveth in me.*" The offices of the Light of Christ, the Grace of God, and the necessity of obedience to it, were the great theme of George Fox and his worthy coadjutors. To these they called the people, and by the powerful operation of this Witness for God in the hearts of their hearers, thousands were delivered from the power

of darkness, and translated into the kingdom of Christ Jesus. This was and always has been the great distinguishing feature in the faith of Friends. For while they fully owned all the cardinal truths of the coming, sufferings, death, atonement, resurrection and mediation of Christ, and the benefits resulting from them, as other orthodox professors held them, they saw that these might be held and taught, and when Friends first came forth were held and taught by great numbers, without effecting a change from a state of nature to a state of grace.

Not knowing the wonder working, transforming power of this Light or Grace, as its revelations in the soul are observed and obeyed, other professors naturally declared that man *could not be freed from the power of sin;* but must submit to it, for term of life, and trust to the imputed righteousness of Christ to cover the guilty soul, without ever knowing the law of the Spirit of Life in Christ Jesus, to set them free from the law of sin and death. They therefore hated Friends for declaring, that as greater is He who is, by his Spirit, in man, than he who is in the world, therefore He is able to bind the strong man, spoil all his goods and cast him out, and sanctify man wholly, body, soul and spirit. The same effect has followed the same cause in E. Ash, who denying that there is anything in man that he can look to for illumination and salvation, no "Light of Christ" in the soul, no direct revelation to Christ's followers, as Friends have always believed; has likewise —we might say *necessarily*—denied the doctrine of Perfection, held by Friends. And yet this is the man endorsed by London Yearly Meeting; declaring that all for whom memorials were read before it, were one in faith with him. Surely there must have been some mistake in this latter assertion.

SUMMARY OF EVENTS.

FOREIGN.—Sir Hercules Robinson, in a dispatch from the Fiji Islands, reports to the home government that he has imposed taxes, established a tariff based on that of New South Wales, and framed a code of laws. He retains the government in his own hands until further orders. The king has sent a message confiding the interests of his people to the justice and clemency of Queen Victoria.

The Times of India announces that Colonel Mobray Thompson, defender of Cawnpore, fails to identify the person who claimed to be Nana Sahib, though he says there is certainly a likeness. The prisoner declares he was drunk when he falsely confessed that he was Nana Sahib. He states that he was arrested by mistake in 1864, and subsequently released, and claims that he has relatives who will recognize him.

A London dispatch of the 29th says: The twin of the Castalia made a short trial trip in Dover Roads yesterday with satisfactory results. The speed of ten knots per hour was made. The engines, however, are still defective and further repairs and more experimental journeys will be necessary.

The brig Lophema, from Liverpool for Baltimore, picked up from a raft five persons belonging to the steamship Mary, which foundered while on a voyage from Glasgow to Trinidad. The Lophema transferred them to the bark Egyptian, which vessel landed them at Falmouth.

It is probable that with the exception of the five persons above mentioned, and two landed at Falmouth by the steamship Horseguards, all those who were on the Mary, including the captain, are lost.

A Bombay dispatch says, the cotton crop in the Presidency of Bombay, promises the largest yield ever recorded. The cotton picking had already commenced, being ten weeks earlier than usual.

Liverpool.—Uplands cotton, 7¾ a 7⅞*d.*; Orleans, 8⅛ a 8¼*d.* Breadstuffs quiet.

The British and Foreign Bible Society in London, since 1804, has issued 123,000,000 Bibles, in 130 different languages.

It is reported that there are 1500 persons sick with typhoid fever in the town of Darwen-Over, in the county of Lancaster, being more than one-sixth of the entire population.

A London dispatch of 11th mo. 2d says: The cable of the direct United States Company, which parted and was lost while being laid by the steamer Faraday, has been picked up by that vessel in lat. 50.31, long. 24.19, at a depth of 187 fathoms. The cable is in perfect condition. It was spliced to the portion that remained on the Faraday at 11 o'clock this A. M., and the work of paying out was again commenced.

A Paris dispatch of the 27th says: "The government has communicated to the papers an official note for the purpose of allaying the disquieting rumors which are current, on the Bourse and elsewhere, in connection with the Spanish memorandum. The note says that the memorandum refers more to the past than to the present matters, and that the attitude of none of the great Powers justifies the alarm felt by Spain, and which served as a pretext for sending the memorandum.

La Liberte is informed that Spain has withdrawn her demand for the extradition of the crew of the steamer Nieves as deserters.

The Italian, Trabucco, who was sentenced to death for an attempt upon the life of Napoleon and was afterward pardoned, has again been arrested in this city on the charge of threatening the life of Chevalier Nigra, the Italian Minister.

At an election held in Pas de Calais on the 1st inst., for Deputy in the National Assembly, Engrand, the Bonapartist candidate, was chosen by a decided majority.

Berlin advices state that after the preliminary examination of Count Von Arnim, he was released on bail upon the advice of his physicians, who reported that his health was failing from close confinement. He gave the required bail for his appearance for trial.

The *Germania* says the deputies from Lorraine will take their seats immediately upon the opening of the sessions of the Reichstag.

The German Parliament was opened on the 29th ult. by the Emperor William. The speech from the throne enumerates comprehensive measures to bring about uniformity in judicial proceedings. Steps have also been taken to secure kindred uniformity of civil rights. Projects of law making civil marriages obligatory, and introducing civil registration throughout the empire, will also be submitted. Various other matters were referred to in the speech, which appears to have been well received.

The trial of Kullman for the attempted assassination of Bismarck, commenced on the 29th and ended on the 30th ult. The prisoner fully admitted his guilt, but endeavored to justify the act on account of Bismark's hostility to the Catholic religion. He said he had first thought of killing Bismarck last Easter, and went to Berlin for that purpose, but was unable to find his residence until he learned from the newspapers that the Prince had gone into the country. On being asked how he reconciled such a crime with his religious profession, Kullman replied, "It serves the cause. Are not our bishops imprisoned." Kullman was found guilty and sentenced for fourteen years to the House of Correction, and ten years suspension of his civil rights with police surveillance.

A ministerial order has been issued to carry into effect the sentence against Kullman, at St. George prison, near Bayreuth.

The Turkish authorities have ordered the arrest of a number of persons implicated in the recent murder of Montenegrins.

Missionaries from Russia have opened a Greek Church in Japan, at which about 200 natives attend.

Spanish affairs remain without material change. Reinforcements to the Spanish army in Cuba were shipped on the 27th ult. No important military operations in the north of Spain are likely to occur immediately. It is asserted that several leading Carlists have waited on Don Carlos at Tolossa, and represented to him that it is useless to continue the war. The *Iberia* has intelligence that Don Carlos intends to hold an important conference on French territory, and expresses a hope that the French authorities will prevent it.

The municipality of Naples proposes to tender to Garibaldi an annuity of $6,000.

The latest advices from Hong Kong are to the effect that the difficulties between China and Japan will be peacefully settled.

In the first six months of 1874, bounties were paid for the destruction of 1109 wild beasts in the central provinces of India, viz: 185 tigers, 366 panthers and leopards, 227 bears, 84 wolves, and 247 hyenas.

UNITED STATES.—The War Department is now engaged in reducing the army to the number authorized by the last Congress—25,000 men. There are still about 2,000 men over that number.

There are six establishments, with an aggregate capital of $1,500,000, engaged in the manufacture of oil and oil-cake from cotton seed, in New Orleans.

An investigation in regard to manufacturing and business matters shows that the winter prospect for the laboring class in N. York is very unpromising. About one-third of the unskilled laborers in that city are idle. Many of them have had no employment for several months and are already in actual want.

It is stated that about 200,000 watches are made annually in the United States, and that the business represents a capital of nearly $5,000,000.

The interments in Philadelphia last week numbered 278, including 78 children under two years. There were 41 deaths of consumption and 10 of marasmus.

The mean temperature of the Tenth month, by the Pennsylvania Hospital record, was 58.62 deg.; the highest during the month 72 deg., and the lowest 39 deg. The amount of rain was 1.65 inches. The average of the mean temperature of the Tenth month for the past 85 years is given as 54.74 deg. The highest mean during that entire period was in 1793, 64 deg., the lowest in 1827, 46 deg. The amount of rain in the first ten months of 1874 has been 36.38 inches, against 51.48 inches in the corresponding period in 1873.

The Public Debt statement published on the first inst., shows a reduction in the total amount of $631,434 during the Tenth month, and a reduction of $4,026,470 since 6th mo. 30th last.

The Markets, &c.—The following were the quotations on the 2d inst. *New York.*—American gold 110¼ a 110⅜. U. S. sixes, 1881, registered, 118; do. coupons, 118⅜; do. 1868, registered, 117½; coupons, 117¾; do. 10-40 5 per cents, registered, 111¾; coupons, 112¼. Superfine flour, $4 a $4.30; State extra, $4.60 a $5; finer brands, $5.50 a $10.40. No. 2 Chicago spring wheat, $1.03 a $1.05; No. 3 do., $1.02; red western, $1.17 a $1.19; amber, $1.22; white Michigan, $1.27 a $1.36. French barley, $1.50; German, $1.40 a $1.45; Lake shore, $1.38. Oats, 59 a 61½ cts. Yellow corn, 92 cts.; new mixed, 80 a 84 cts. *Philadelphia.*—Middling uplands cotton, 14¾ cts.; New Orleans, 15½ cts. Clover seed, 8½ a 9 cts. Extra flour, $4.25 a $4.75; fancy brands, $7 a $8. White wheat, $1.30; amber, $1.26; red, $1.18. Rye, $1.05 a $1.07. Yellow corn, 90 cts.; new mixed, 73 cts. Oats, 58 a 63 cts. Sales of about 3500 beef cattle at 7⅛ a 7⅜ cts. per lb. gross for extra, and 4 a 7 cts. for common to good. Sheep 4¼ a 5½ cts. per lb. gross. Receipts 15,000 head. Corn fed hogs, $9.25 a $10 per 100 lb. net. Receipts, 6,500 head. *Chicago.*—Spring extra flour, $4 a $4.50. No. 1 Spring wheat, 88 cts.; No. 2 do., 84½ cts.; No. 3 do. 79½ cts. No. 2 mixed corn, 72 cts. Oats, 46 cts. *Cincinnati.*—Family flour, $4.90 a $5.16. Red wheat, $1.03 a $1.08. New corn, 60 a 62 cts. Oats, 53 a 56 cts. Rye, 93 cts.

A Stated Meeting of "The Female Society of Philadelphia for the Relief and Employment of the Poor," will be held at the House of Industry, No. 112 North Seventh St., on Seventh-day, 11th mo. 7th, at 12 o'clock.

JULIANNA RANDOLPH, *Clerk.*

"The Germantown Employment Society for Women" has for sale, at a low price, a large supply of substantial clothing for men, women and children, suitable to send to the Freedmen and Indians, &c. To those purchasing to the amount of $20.00 or over, we will make a deduction of 10 per cent.

Application may be made to SARAH ANN MATLACK, corner Shoemaker's Lane and Wakefield St., or META C. COLLINS, 147 School St.

DIED, on the 12th of Tenth month, 1874, WATSON NEWBOLD, in the seventy-third year of his age, a member of Upper Springfield Monthly Meeting, N. Jersey.

——, at her residence in this city, on the 31st of Tenth month, 1874, HENRIETTA, widow of the late Henry Troth, aged 81 years, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

——, on the 9th ult., at her residence in West Philadelphia, HANNAH BACON, in the 86th year of her age. Sincerely attached to the doctrines and testimonies of the gospel as held by Friends, her life was consistent therewith; and through the operation of Divine Grace she was clothed with the ornament of a meek and quiet spirit, which is, in the sight of God of great price.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Wayside Notes.

(Continued from page 93.)

"As gold is tried in the fire, so are acceptable men in the furnace of affliction;" and thus it hath pleased the Most High, in every age, in the administration of His moral and spiritual government, to prepare the heart of man, through chastisement, to receive it; breaking up the fallow ground, the unsubdued, carnal nature, that the seed of the kingdom might take root therein; bringing the axe of His righteous jealousy to the root of the unregenerate tree, and through the dispensation of the cross, crucifying the affections, and introducing the heart into a renewed life, with new desires, and higher objects to press after, and all looking to the one blessed hope of our calling. The Lord indeed "loveth whom he chasteneth, and scourgeth every son whom he receiveth." The heart must be unrobed of its own righteousness, before it can be spiritually clothed; must be humbled and dispossessed of its own strength, before it can be truly exalted, and equipped with spiritual power; and if any are to become qualified to administer consolation to others, they must have known of the operation of God's grace and Light in their own hearts, enabling them to speak of that their hands have handled, and to testify of that they have seen of the revelation of His power to heal the sin-sick soul. The Lord will have a people wholly dedicated to His work; and that those whom He would call into His harvest-field, might be well established and armed to meet every assault of the enemy, He, who knows the end from the beginning, and whereby the power of the arch-deceiver might overthrow the work of grace in their hearts, condescends in love to the whole human race, to try their faith as by fire, that they may have the seal of adoption engraven as upon the palms of their hands; that by example and doctrine, they may faithfully proclaim their allegiance. Polished shafts he would make of such, pillars in His house; instruments anointed, and bidden to preach the everlasting Gospel to the very ends of the earth. And in dwelling upon this deeply interesting subject, I have been led to take a view of *this* most significant connexion, every where written in the history of the visible church, between the suffering of Christian men and women on the one hand, and their devotion, zeal and consistency on the other; and that when in basket and in store they have been abundantly blessed, they have either turned their faces away and given themselves to serve the idols of this world, or in the lap of ease, and surrounded by whatever is calculated to enlist their affections, have settled down into apathy, and lukewarmness; their zeal hath grown cold, and as laborers for the Lord, have lost their efficiency, and the beauty and brightness of better days, wherein the Son of man, by His blessed Spirit, was truly magnified in them.

And why has the world such a benumbing influence? Is it not that its charms are ever present, active, moving in our midst, addressed to our senses and our nature. Hence this bond of sympathy; this close affinity between the world, and the *world in us.* And how is this link to be broken, and every false rest removed, unless it be through the interposing goodness of Almighty God, in teaching by many practical examples, that one after another every earthly prop will be taken away. Hereby He condescends to visit souls, and to enamor, warm and animate them with His love, leading them rather to exercise faith in things which are unseen, than in those which are seen. It is all in mercy that the unstable, wayward heart of man is thus dealt with.

The best lessons of wisdom are learned in the school of adversity, not when prosperity smiles, and every sensual gratification is within our reach; and yet while the obedient child of God in every generation has counted his sufferings for the Truth great gain, He who knows when and how to afflict, and the pressure that every soul can bear will, I fully believe, administer to each individual according to his separate need, and that he may best promote the welfare of the militant church. It is the privilege of the faithful to rejoice in tribulation, and to magnify his Holy Name that they are accounted worthy to suffer, neither will they become impatient under it, knowing it is the Father's good pleasure to give them the kingdom, and that when they have filled up their measure of service among the afflicted children in the Lamb's warfare, His face, which has been turned toward them in extremity, will not be turned away, when in love to their souls, and to the church universal He is pleased to say, "it is enough." Then do I believe such will be permitted to enjoy a foretaste of the life to come: to behold a measure of His exceeding glory, the glory of the only begotten of the Father full of grace and truth. Brighter skies, and a more radiant Light will be theirs, they shall know what it is to sit at the Lord's abundant table, and to have their souls replenished from day to day with spiritual bread. And when we turn our attention to the experience of that people, in a very remote age, before the dawn of christianity, who were a nation favored of the Lord; chosen for a light to the Gentiles, and to preach through their own fidelity, repentance toward God to a heathen world; we cannot fail to see in His patient dealing with them, that human nature was the same then as now, and needed, in the Divine counsel, the application of the same general law of discipline, in the administration of His spiritual government then, as individuals and nations experience in the present day. They were a living and most interesting type of His chastising love and mercy, His fatherly care and long-suffering forbearance; and the history of their unfaithfulness, and repeated backslidings, presents a sad and solemn picture of the waywardness of the human heart; and that when in captivity, and under oppression, they were spiritually blessed more than when in possession of the land promised to their fathers. And is not this a lesson taught in the life of every generation. The primitive church was born in the midst of suffering, and the death of many martyrs. Our Lord himself went up and down in the earth, during His short, but most eventful pilgrimage, a stranger and an outcast, despised and rejected of men, presenting in His own person a forecast of the trials and sharp buffetings that would attend the growth of the Christian church. And has this not been the experience of the real members of the Church of Christ? If they have not always undergone outward suffering, have they not often passed through many inward conflicts, and gone down as into spiritual Babylon; taking up the cross, denying themselves, and living in opposition to the prevailing practice and spirit of the worldly wise?

Was not this experience remarkably brought forth in the early life of our own Society, which was raised up for no other purpose than to revive the gospel in its ancient fulness? The trials and mocking that Friends underwent, to secure for themselves and posterity perfect Christian liberty, and the acknowledgment of Christ's headship in the church, can never fully be unfolded, as it would be impossible to convey to the present generation, a complete and definite expression, of the tortures and terrible wrongs inflicted by the church of Rome upon protestant believers.

And now this underlying truth in the religious life of the world, follows us into New England, and the interesting subject which has made up much the larger part of these "Notes," comes freshly before me. Had not Friends there enough to endure, and to try the foundation of their faith; whether they were serving their own passions, or striving to walk in the narrow, self-denying path cast up for all the Lord's people. Their zeal, love and faithfulness, were equal to their greatest extremity. Faith and courage outlived the shafts of envy; the sharpest, and the most flagrant abuse. No suffering could unsettle their allegiance, or disturb their confidence

in God their Saviour; whose abounding love often flowed as a stream of gladness into their bleeding hearts.

(To be continued.)

Social Life among Animals.—The following amusing scraps are gleaned from a highly interesting paper read at a late public sitting of the Brussel's Academy of Sciences, by M. van Beneden, and published in the *Revue Scientifique.* There exists, he remarks, a great analogy between human society and that of animals. In the latter we find, quite as often as in our world, an honest set earning their livelihood by their industry; but there is another set of idlers and vagabonds that live entirely by their wits and at the expense of their thrifty neighbors. Some are parasites and feed on their vitals, others are content to sit at the same table and enjoy the good things before them. That there are masons, carpenters, miners and architects among the lower creation, is a well known fact; but we may be startled to find among them manufacturers of paper (a sort of South American wasp, the *Chartergus chartarius*), and shipbuilders (a sort of fish discovered by Agassiz, that builds itself a floating nest of seaweeds), &c. We have the cheat that leads the life of great gentlemen (the cukoo and pagurus), the humble pickpocket (the magpie), and the ruthless highwayman (the tiger, shark, &c.) But then there are some that cannot live without being a burden to others; such are certain crustacea, like the copepoda, that will stick to an ascidian and partake of its prey; or the fish called "remora," that will anchor itself to the body of a good swimmer, and let itself be conveyed along without any personal trouble, catching its prey from its snug berth.

Others there are that will do a friend a neighborly service; such is a sort of plover, that will enter a crocodile's mouth, and cleanse its teeth of the remnants of the last breakfast, a service the saurian cannot perform itself because of the stiffness of its tongue; so that it has the advantage of a living toothpick. This fact is mentioned by Aristotle, and has since been found true. Among parasites properly so called, there are many that do not take to their roguish mode of living till they get old; until then they will roam about in perfect liberty. Sometimes, like the hopryans, a sort of crustacea, both male and female, will seek together a refuge for their old age in another organism of their kind; at others, it is only the female that does so, while the male remains at large; this is the case of the worm filaria of Medina.

Eastern Method of Measuring Time.—The common people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then, looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus, workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, "How long my shadow is in coming!" "Why did you not come sooner?" "Because I waited for my shadow." In Job vii. 2 we find it written, "As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work."

For "The Friend."

John Finch Marsh.

(Continued from page 94.)

To his cousin Hannah Morris.

I was much pleased with that part of thy letter where thou reverted to those days of our childhood which we were favored to spend together, when in the simplicity of our minds, which were tenderly and preciously visited with the overshadowings of Divine love, we were led to delight ourselves in the most profitable way of retirement; that of sitting together in silence, or as we used to call it, and as I think it may be said, holding a meeting.

Those days we spent together, and those hours thus happily spent were made precious to us; the recollection of which will I think at all times prove profitable and instructive to our minds. I believe had I cherished more the tender impressions then made on my mind,—had I been more faithful in attending to the pointings of truth in my inward parts, as I grew in years, I should at the present day have experienced a greater progress in my spiritual journey than at this season is the case.

Deptford, 1st day evening, 6th mo. 27th, 1813.

To his friend Joseph Messer.

Colchester, 11th mo., 1813.

My dear Joseph,—Thou hast been the frequent companion of my thoughts by day, and at night on my bed have I remembered thee, and am thankful in continuing to have that feeling respecting thee, which when writing to thee before, think I expressed it was my desire to experience an increase of; a feeling which language can but faintly express, it being better felt than described in words or writing; yet by endeavoring sometimes to express something of this inward feeling, it not only affords relief and satisfaction to the mind or minds thus exercised, but often is permitted to afford encouragement, and prove a strength to those on whose account the heart is thus feelingly engaged; which while it breathes in secret for its own preservation, a language like that of David when he said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer," it also craves the preservation of others, and that the same language may in sincerity be theirs, yea, the daily desire of each of our hearts to be enabled so carefully to watch over our thoughts, words and actions, that what we think, speak, and do, may be to the glory of God. If this, my beloved young friend, be our happy experience, we shall exceedingly rejoice in being preserved in his fear.

How animating and encouraging is the language, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."

Let us then be encouraged to become increasingly watchful and serious; for I do believe the more this becomes our experience, the more cheerful we shall feel in ourselves, and liberty to be so with others; and let us not be ashamed when we do not feel at liberty for conversation, to sit silently before men; for it is sometimes the case when in company, we feel ourselves so shut up as not to be able to enter much into conversation; and this may sometimes happen when we feel desirous to be conversant and to appear more cheerful. It may then be painful to us thus to appear, and difficult to withdraw ourselves from company yet I think it profitable for us thus to feel and that this stripped state is wisely ordered not only for our own instruction but also for the instruction of others. Such is at times the low stripped state of my mind, that I am more fit to be in the fields, or my chamber alone, than in company. The words of the prophet Jeremiah have been remembered by me, and think from degree of experience I may speak the same language.

"It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope." I do not understand this sitting alone and keeping silence, to be expressive of anything gloomy. No, no. But of sweet profitable retirement, wherein the mind becomes more and more weaned from earthly things, and inwardly seeks those that are heavenly; for nothing short of that which is of a pure and heavenly nature can satisfy the waiting mind. It is good for the sons and daughters of men to sit much alone, keeping silence; and for some of us frequently to sit solitary in families. Now my dear Joseph, to endeavor to express a little more of the feeling I have had on thy account, as mentioned in the early part of my letter; what if I say it seems to be accompanied with the belief that if thou faithfully attends to the pointings of truth in thy inward parts, minding the day of little things, of apparently small requirings, if thou art willing to bow with fear and humility under the forming hand of the Lord, fully resigning thyself wholly to his disposal, sincerely desiring to become what he would have thee to be; if thou stand faithful in all things, he would prepare and qualify thee for a laborer in his vineyard, in which there would be found employment for all, if there was but a willingness to enter in when the invitation is given; a willingness to obey the call. Though all are not made use of in the same way, yet there is something for each one to do; and happy are they who humbly and patiently wait to know the Master's will, and faithfully obey it. Their reward is indeed sweet peace of mind.

I sincerely hope to do no harm, or hurt thee in the least degree by thus writing; but I trust thou can clearly understand me, and see that I long to encourage thee to be faithful in that which appears to be required at thy hands, to mind and walk in that path clearly marked out for thee to walk in, whether it may be in a silent or a more public one. Far be it from me to say anything that would tend to bring forth anything like unripe fruit, or keep back that which is already ripe. How different is the feeling attending the mind after anything done in the will, &c., of the creature, from that which is done in apprehending it to be a divine requiring. The reward of the latter is sweet peaceful quiet of mind. My mind has been at times sweetly impressed and instructed with this language; "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

(To be continued.)

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah xl. 31.

A Singular Religious Sect.

The *North China Herald* publishes a letter respecting a much persecuted body of people residing in China. The writer says: "It has been remarked as a singular fact that of the sect of Nestorian Christians who flourished extensively in China during the thirteenth century, little or nothing is known at the present day. That they enjoyed the protection and received the fostering care of the Yuen dynasty, and were in turn cruelly persecuted and finally exterminated by the Mings, is all that we know of them. The few tablets and monuments erected by them which still survive stand as dumb witnesses to the fact that they existed at one time; but they give no trace of their devoted faith. There now exists, however, in the southern border of the province of Shantung a peculiar society or sect who profess to have received their doctrine originally from the west. They are known as the 'Nameless Sect,' and are unable to give the date of the introduction of their religion into China. They have a knowledge of an Invisible, Omnipresent, Almighty Being, whom they worship. This god whom they worship is known amongst them by three names—the Living Buddha of the West, the One not born of father or mother, and the Heavenly Father—all meaning and pointing to the one God, who is eternal. They do not worship idols. Each member of this sect repeats daily a hymn or moral discourse, in which such sentiments as the following occur: 'Do not injure others in order to benefit yourself;' 'Abstain from evil thoughts, words, or deeds;' 'Let none covet earth's pleasures, but set your hearts firmly on the Heavenly Paradise;' 'When the Saviour comes from the West, men will have peace.' These people believe in future rewards and punishments, but they have no clearly defined notions of the happiness which awaits the faithful. They speak of a Saviour to come from the West. They have no temples, but three times each day every one, in a sitting posture, with eyes closed, silently offers up prayers to God, and on the 1st and 15th of each moon they burn incense to him, but they have no altars, nor do they make use of paper money.

"Every member of the sect is expected to contribute money according to his ability, but there is no compulsion, and each one is left to determine for himself the amount of his contribution. These contributions are paid to the leader under whose guidance the members contributing may be at the time. These leaders or officers hold a position according to the number of converts or members each is able to gain to the sect. Each leader has a special oversight over his own converts, and spends much of his time in going about amongst his flock.

"Since the severe persecutions which this sect have encountered from the government, their religious rites and ceremonies, and all matters pertaining to their Church discipline, have been conducted in secret, so that those who are not members do not know what is done, or who are members of the sect. When the leader goes on his regular visits, the converts, like the early Christians in times of persecution, meet in the house of some brother, men and women together, where they join in silent solemn devotion. The leader then exhorts them to be faithful, admonishes and instructs them, and at the close of their religious ceremonies they all sit down together to a supper, of which wine and bread form the greater part. This singular religious sect exists in great numbers throughout the eastern and southern borders of Shantung. They have shown a uniform spirit of kindness and friendliness toward the American Protestant missionaries who have visited them, and who have succeeded in gaining their confidence, and great numbers of them have eagerly embraced the doctrines of the Christian religion."

For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

(Continued from page 91.)

Question.—While fully satisfied concerning the necessity of repentance through obedience to the light of Christ as the first step to peace; what are Friends' views respecting the meritorious offering and atoning sacrifice of the dear Son and Sent of God, and also concerning faith?

Answer.—They believe that the fall of man incurred spiritual death; and that thereby he was cut off from access to the tree of life, and lost the Divine image in which he was created. That the coming, suffering, and death in the flesh of the Messiah has opened up a way whereby man becomes reconciled to the Father and is put into a capacity for salvation; or, in other words, enabled to become freely justified. That the serpent's head is hereby bruised; and "a new and living way" opened and "consecrated for us through the vail, that is to say Christ's flesh." For it is written of the immaculate Lamb, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." But it is only through an entire surrender of ourselves to the grace, that saves any, and as man walks in the light, as God is in the light—as he is in measure capacitated to do—that the blood of Jesus Christ his Son purgeth his wicked heart and cleanseth from all sin. Thus the blood cleanseth, upon the washing of regeneration and the renewing of the Holy Ghost becoming our indispensable experience. The Apostle further says: "By grace are ye saved through faith," &c. Friends believe that we must have true faith in the Redeemer; and that this faith is a Divine gift producing obedience to the grace and truth that came and comes by Him. Moreover this true and living faith, which is the gift of God, through the revelation of the Holy Spirit of Christ Jesus in the soul, is so comprehensive that, as represented by the Apostle, it is "*the substance* of things hoped for, *the evidence* of things not seen;" a faith which endures "as seeing Him who is invisible;" a faith which overcomes the world, even all that is not of Him.

Q.—We hear now-a-days much about justification by faith: Can faith alone save any?

A.—No: works of righteousness by the Spirit of Christ Jesus and the birth of Christ *in* man, not Christ's death alone on the cross *for* man, are necessary to complete justification. The apostle James, as though he was addressing this very time, declares: "What doth it profit, my brethren, though a man saith he hath faith, and have not works, can faith save him? Faith if it have not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith *without* thy works, and I will show thee my faith *by* my works." "Seest thou how faith wrought with his (Abraham's) works, and *by works was faith made perfect.*" "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so *faith without works is dead also.*" Does any one need to be assured that the works here alluded to by the Apostle, are the fruits of obedience to the manifestations of the Lord's Holy Spirit in the secret of the heart? by and through which holy power and grace of God, we are enabled to overcome the world, the flesh, and the devil, and more and more to experience what it is to sit in heavenly places in Christ Jesus, to the peace and joy of the soul. Then faith without works is a dead faith. For God sent his Son to bless us, by turning us away every one from his iniquities. And unless this be experienced through submission to the power of an endless life, and receiving Christ Jesus into the heart where His kingdom must come, and His will be done, unto our becoming new creatures in Him, all that He hath done for us without us will not avail to our complete justification and salvation.

Q.—What does Joseph Phipps say in treating on true faith?

A.—"That faith which stands wholly upon hearsay, tradition, reading or imagination, is but a distant kind of ineffectual credence, which permits the soul to remain in the bondage of corruption. The wicked may go *this* length toward gospel faith; but *the true faith* lays hold of, is a part of, and cleaves to the Spirit of Truth in its inward manifestations; wherein it stands, and whereby it grows, till the heart is purified, the world overcome, and salvation obtained. This faith is as a flame of pure love in the heart to God."

Q.—And what says George Fox on the same?

A.—"They whose faith doth not stand in *the power of God*, cannot exalt His kingdom that stands in power."

Q.—What does the Society of Friends understand by that scripture, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life?"

A.—They believe that, though of grave importance to the children of Israel under an imperfect covenant, it now represents another Jewish type ended in the Great Antitype. Yea, so short-lived was this type, that it is recorded of good king Hezekiah, that he brake in pieces the brazen serpent that Moses had made; which "Nehushtan" or piece of brass, the children of Israel, even in the days of the kings, burned incense to. But they do not understand it as giving any sanction in the Christian dispensation to a bare belief in the outward atoning sacrifice of the Saviour, precious as that atonement is, or still less to the modern enunciations, "Look and Live;" or, "Lord, I believe thou didst die, and I take thee to be mine; and so by faith we put off the old man," as being all that is necessary to salvation: else the devils, of whom it is written, they "also believe and tremble," might be saved. It is unquestionably true that, "He that cometh to God *must* believe that He is;" for again, "He that believeth not is condemned already," &c., but that by this lifting up of the Son of man was meant, not only as alluding to the death He should die, as the evangelist declares, but also His spiritual coming, power and government in the soul is

plainly shown by what follows the portion of scripture just quoted from, viz: "And *this is the condemnation*, that light is come into the world (Christ Jesus was the true light, which lighteth every man, &c.,) and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Q.—In what does true worship consist?

A.—Christ Jesus the author and mediator of the new covenant testifies, that true worship is inward; being in spirit and in truth. Thus He said to the woman of Samaria, "But the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him *must* worship in spirit and in truth."

Q.—Then is there a difference between the worship performed under the old covenant, and that under the new?

A.—Yes: it is now no longer a worship consisting in outward observations; else it would not differ much from that instituted under the law. And hence the language from the lip of Truth, "The hour cometh and now is," &c., as of something in contradistinction to that worship which had been.

Q.—Is vocal ministry or prayer essential to true worship?

A.—No. For even therewith, or after these may have been exercised, there remains a work to do between our own souls and our Creator; waiting upon Him for the renewing of our spiritual strength, and watching unto the prayer which is in spirit with all perseverance. The teachings of others, under the qualifying power of the anointing, may, and should, invite and incite to this; the end and design of a gospel minister being to bring people to Christ; or, in the language of scripture, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified," &c. But, as is also written, "No man can save his brother, or give to God a ransom for his soul." Such then, in the ability which the Truth gives, are helpful but not indispensable.

Q.—What does Isaac Penington say of the great work of the ministry?

A.—"This," says he, "is *the great fundamental*, that *God is light, and in Him is no darkness at all.* 1 John i. 5. And the great work of the ministry is to show men where this light is, and to turn men from the darkness, wherein is the power of Satan, unto this light, wherein is the power of God. * * To turn them from Satan's kingdom to this kingdom; from his large compass of dominion in the heart, to this narrow seed; from the great territories of darkness, to this little principle of light; from his great power of death, to this little weak thing of God; wherein the eternal power and godhead is made manifest, as this comes to be opened and increased by the Spirit." The great work of the ministry then, is to turn people from every thing outward to the kingdom of God which is within, and to His law written upon the heart. And the Psalmist, in speaking of the happiness of the godly, says: "His delight is in the law of the Lord; and in his law doth he meditate day and night." This is the Christian's privilege; and "there is," says a well known author, "in silent worship something so beautiful, so sublime, so consistent with the relation in which we stand to God, that it appears strange there should exist a single doubt of its propriety."

(To be continued.)

A Malthusian Calculation.—First Cost of a Man or Woman.—An economic journal enters into a curious calculation as to the actual cost, in dollars and cents, which a man or woman would be to the world and society by the time he or she got old enough to begin to "pay expenses," or return back to the country what thus far has been expended in rearing its population.

Every baby, it is fair to assume, when properly brought up, costs its parents at least fifty dollars a year, an expense which increases largely as food, clothing, the shelter of a warm home, education and spending money are required for the growing child. The actual cost up to the fifteenth year, of each child in this republic, is certainly not less than a thousand dollars. At that age its labor would be worth its subsistence. Not till it reaches the age of eighteen (and a great many not even then) does it really begin to be productive. For every 100,000 children the nation has to produce six or eight millions of dollars consumed without adding at all to production. To rear that number of children to a productive age certainly costs a hundred millions of dollars, without any profit whatever in return. Herein is the great value of immigration. This great republic receives into its bosom every day not less than one thousand emigrants from the old world. Of course two-thirds, perhaps seven-eighths, are adults, ready grown for us by Europe at her cost up to the productive point, when they come to our shores to give us the benefit of their toil. Annually does Europe labor industriously to produce and raise for our republic, free of cost, more than 300,000 persons, who we could not have furnished ourselves at an expense of $300,000,000. No wonder that we grow rich and prosperous, for the loss of the world is our gain, and all countries are nursing mothers for us.

Selected.

Anecdote of Mary Wright, formerly Mary Witchel, of England, who lived to be more than 100 years of age.

When Mary Witchel was quite young in the ministry, she felt an impression of duty at one time, in a large meeting, to bow the knee in supplication; this appeared very awful to her, particularly to cause such a large gathering to rise, and she covenanted with her Heavenly Father that if he would cause that the meeting should keep their seats, she would yield—she soon after appeared in this way and no one arose—after resuming her seat, the old enemy came in like a flood, persuading her that it was for want of unity with her service that they had retained their seats, and she became greatly discouraged. The meeting closed, and she went with a Friend to dine. After dinner she saw coming to the house that valuable friend, John Thorp, and supposed he had come to inform her of their disunity with her services. He did wish to see her, but with a very different feeling. He told her that when she first spoke they did not know it was supplication, and that afterward the solemnity was so great they did not wish to break it by rising. This put the enemy to flight and filled her heart with admiration of the condescending mercy of the Lord.

The above was related by an English Friend who was in this country some years since.

How a Lighthouse Was Built.

The mountain system of Brittany has a sort of continuation in a series of reefs and igneous rocks which jut out in a broken line westward of Finisterre. On one of these rocks, called L'Isle de Sein, there stands a lighthouse, but the real danger stands to the westward, and the rocks there have literally bristled with wrecks of vessels making for Brest. In 1869 the committee for lighting the coast of France decided to erect a lighthouse on the extreme end of the danger, and after a careful examination, Ploix the consulting engineer, decided on the Armen Rock as the best site. At the same time he did not attempt to depreciate the prodigious difficulty of the task, and characterized it as "nearly impracticable." The currents are so strong and the sea runs so high that neither Ploix nor the other engineers, nor the director of lighthouses was able to approach nearer than fifty feet. All they were able to ascertain was that the rock was gneiss, about eight yards across and twelve in length, and that it was just visible at low water. After setting their plan of operations, they applied to the fishermen of the neighboring island of Sein, as most familiar with the locality and the danger, to commence the necessary works. These men undertook the task, and, provided with life belts, began to watch regularly for the best opportunity of landing on the rock. As soon as they got their chance they crouched down on the rock, and clinging on with one hand, with the other worked away with a cold chisel so as to sink a sufficient number of sockets for the insertion of the iron clamps. Every now and then a wave would break over the rock, drenching them with foam and spray, and not unfrequently one of the party would be carried right off by the heavy sea, but would soon be picked up by a vessel kept purposely on the watch.

At the end of the first season (1867) seven landings had been effected and eight hours' work done, which sufficed for the sinking of fifteen sockets, while the following year the weather was more favorable, and forty new holes were pierced, some of which were below water. In 1869 the blocks of stone were first placed in iron clamps about a yard long, riveted into the sockets. The blocks were all hewn according to pattern and joined together with Parker-Medina cement. The work of drooping them into position was exceedingly laborious, owing to the violence of the sea; but two of the officials were constantly in attendance, urging on the workmen, and at the end of the season twenty-five blocks, each about a yard cube, had been successfully laid. In 1870 eight landings took place and eleven cubes were laid, and in 1871 as many as twenty-three, the work by this time becoming easier as further progress was made. A steam launch is now used for the conveyance of material, a sort of masonry scaffolding having been built, the builders have succeeded during the first half of this year's season in

placing in position no less than eighty-seven blocks. The expense, however, as may be imagined, has hitherto proved considerable. Each of the forty-five holes pierced during the first two years cost upward of 2000 francs, and on December 31st last the charges had amounted to more than 189,000 francs. The light is to be a revolving one of the first order, and ninety-seven feet above high-water mark; there are to be seven stories in the house, and there will also be a steam whistle for use in foggy weather.—*Academy.*

The Hand that Saves us.—Two painters were employed to fresco the walls of a magnificent cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and almost paralyzed with horor, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall spattering the picture with unsightly blotches of coloring.

The painter flew forward and turned upon his friend with fierce upbraidings, but, startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so we sometimes get absorbed upon the pictures of the world, and in contemplating them, step backwards, unconscious of our peril; when the Almighty in mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

That's How.—After a great snow-storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping *at* it," said the boy, cheerfully: "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller, until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying "I can't," or "I do not see how;" but go at it, and *keep at it. Study!* That is the only way to conquer it.

If you have entered your Master's service, and are trying to *be* good and *do* good, you will sometimes find hills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget. "That's how!"

Selected.

LOW FLYING.

Low flies the summer swallow—scenting rain,
And low my heart from prescience of pain;
When the clouds scatter, both will meet again.

The summer swallow skims so low for flies,
And finds in cloudy, not in sunny skies;
So I, by being sad, may grow more wise.

Nor men nor swallows can soar every day,
And men and swallows should not, if they may,
And well for both that skies are sometimes gray.

For though this world is dull without the sun,
More sweetly shines he after showers are done,
And eyes are gladder when the tears have run.

Therefore to-day I would not, if I could,
Forego my grief and be of merry mood;
As well might swallows rise and miss their food.

Frazer's Magazine.

Selected.

GROWING UP.

Oh to keep them still around us, baby darlings, fresh and pure,
"Mother's" smile their pleasures crowning, "mother's" kiss their sorrows' cure;
Oh to keep the waxen touches, sunny curls, and radiant eyes,
Pattering feet, and eager prattle—all young life's lost Paradise!

One bright head above the other, tiny hands that clung and clasped,
Little forms, that close enfolding, all of Love's best gifts were grasped;
Sporting in the summer sunshine, glancing round the winter hearth,
Bidding all the bright world echo with their fearless, careless mirth.

Oh to keep them; how they gladdened all the path from day to day,
What gay dreams we fashioned of them, as in rosy sleep they lay;
How each broken word was welcomed, how each struggling thought was hailed.
As each bark went floating seaward, love-bedecked and fancy-sailed!

Gliding from our jealous watching, gliding from our clinging hold,
Lo! the brave leaves bloom and burgeon; lo! the shy sweet buds unfold;
Fast to lip, and cheek, and tresses steals the maiden's bashful joy;
Fast the frank, bold man's assertion tones the accents of the boy.

Neither love nor longing keeps them; soon in other shape than ours
Those young hands will seize their weapons, build their castles, plant their flowers;
Soon a fresher hope will brighten the dear eyes we trained to see;
Soon a closer love than ours in those wakening hearts will be.

So it is, and well it is so; fast the river nears the main,
Backward yearnings are but idle; dawning never glows again;
Slow and sure the distance deepens, slow and sure the links are rent;
Let us pluck our autumn roses, with their sober bloom content.

All The Year Round.

A Leaf of Penitentiary Life.

A few nights ago a pair of horses were driven up Fairmount avenue at a desperate gait, and from the carriage, which was stopped at the gate of the Eastern Penitentiary, there jumped a gentleman who made all haste to gain an entrance into the gloomy institution. He presently reappeared, bearing in his arms a wasted form, which he deposited with tender care in the carriage, which was driven away.

The occupants of the carriage were a heart-broken father and his dying son. The latter was committed to the Eastern Penitentiary some two years ago for larceny. His intelligence and amiability soon made him a general favorite. He was, at the time of his commitment, about eighteen years old, a tall, well-formed, handsome young man, without a single trace of the usual characteristics of the criminal. The prison authorities took a special interest in his case, but he was exceedingly reticent as to his antecedents, and would tell nothing of his history, excepting that he had fallen into bad company. About a year ago he began to show signs of the insidious complaint, consumption, which numbers many victims in prison.

He slowly wasted away until two or three weeks ago, the physician in charge, as he went through the hospital of the institution, stopped a moment beside the cot of this patient, and said to him gravely, that if he had anything to say to any person on earth he had better do so without delay, as he had but a short time to live. The remark seemed to impress the poor fellow deeply, for he shortly afterwards asked for a paper and pencil, and, obtaining them, wrote—"The son whom you have mourned as dead is in the Eastern Penitentiary, Philadelphia." He signed the brief note and sank back exhausted on his couch.

Being asked relative to the destination of the note he had written, he directed it to be addressed to a lady in a town in Massachusetts, which was complied with. A few days afterward a gentleman applied to one of the authorities for permission to see the youth, and when brought in his presence evinced the strongest emotion. He stated that he was the father of the dying boy, and that the latter's mother being at the White Mountains for her health, which is very delicate, he, the father, had opened the note sent from this city, and was very glad he had done so, as the declaration contained in it would surely have killed her. Their son had been considered dead for more than two years.

Being wealthy, the parents had given him a good education and designed him for a professional life, but, when about sixteen years of age, his mind became affected by the influence of sensational novels, and he formed an insatiable desire to roam through the Western wilds. He ran away with two sons of the Mayor of the town, but was traced to the place they had chosen for a temporary stay, and brought home. The two companions remained at home, but he very soon again ran off, and his parents had since heard nothing of him, except a report that he had been killed, which they believed.

The sight of this boy, stretched upon a bed of death within the foreboding walls of a prison, crushed the father's heart; but this only made his importunities the more effective, and he succeeded in procuring his son's pardon, with which he sped to prison, and doubtless, anxious that, even were it the last hour his son should live, it should be spent in pure, free air, he had him carried from the institution as above related. It was his intention, should the son live until he could be conveyed on board a steamship, to have him taken home in that way, otherwise he would let him die at a hotel, and then have the body taken on by rail to the home of his innocent and happy boyhood.

The weight of sorrow that awaited the mother in either case can easily be conceived. Whether the dying young man revived sufficiently to endure the sea trip or whether he

died at the hotel his father brought him to, we did not learn. This narrative is a brief but painful one, and is not without a powerful lesson to youth.—*Phila. Inquirer.*

For "The Friend."

The following lively original letter from Eli Yarnall to his friend Abraham Pennell, afterward a valuable Elder, was written when about 23 years of age, and is instructive particularly as showing the humility of the former, as manifested by the expressions contained in the postscript. He subsequently became an eminent minister in the Society of Friends.

Edgt. ye 30th of ye 6th mo. 1776.

Highly esteemed friend and brother in the best relation, Abrm Pennell: Thine dated ye 23d, I received ye 28th when my mind as well as body was busily employed in things relating to this life, lawful in their places; which when I opened and beheld thy name, a sweet holy calm became the center of my mind, and before I began to read, being endued in some measure with the spirit thou wast favored with when writing, I had with a thankful heart to ascribe the praise to Him who inspired thy heart with desires for my good, and received it as a fresh blessing from His bountiful hand, through thee as an instrument, (to whom for every mercy may our souls deeply unite and bow in humble reverence, imploring His divine majesty that he may be pleased to abilitate us to make returns that may be acceptable before him;) and by reading it over and over I have witnessed it to increase my faith and answer the end desired. I could speak much in commendation of the particulars of it, but the Truth beareth witness in our spirits, and through mercy we are carried above compliments.

Dear Friend, I was surprised that thou should desire the prayers of such a poor unworthy creature as I am, but I must confess when I have been concerned to ask forgiveness of the Father of Mercies, and to pray with the Spirit of his dear Son, the Lamb who knows what we have need of before we ask him, I have been concerned to intercede for thee with thy dear companion, that you may be preserved in the faith and hold out with alacrity the race that you have begun, pressing daily forward towards the mark, and obtain the prize of the high calling of God in Christ Jesus our Lord.

Dear Friend and fellow pilgrim, let us never forget to approach the throne of Divine Grace and intercede for one another, that we may be built up and established in the faith, that we may answer the great end for which we were created, (for no less a purpose than his own glory) that when the various causes of our allotments here may draw to a period, and it pleaseth the Lord to send his undeniable messenger to command a final separation from these bodies, we may depart in peace with man, and leave an example of holiness to our survivors, and an assurance to the world that we can render up our accounts with joy, and that we may meet and embrace one another in the glorious regions of eternal bliss; where, enjoying the company of saints and angels, we may with one heart and one voice join in singing praises and hallelujahs, and ascribing glory, honor, immortality, eternal dominion and everlasting renown to the Lord God in the highest, with his dear Son our Saviour, who is wholly and alone worthy forevermore, amen.

And finally, Dear friend, let us remember the gracious promise of the Lord spoken by the mouth of the royal psalmist, "Blessed is the man that standeth not in the counsel of the ungodly, nor walketh in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the Lord, and in his law doth he meditate day and night. Oh the gracious promise,—he shall be like a tree planted by the rivers of water, whose leaf shall not wither, but shall bring forth fruit in due season." Now here is a plain rule to try our hearts, whether we meditate in the Lord and delight in his precepts day and night, more than in things relating to this transitory world. I believe my dear friend it is the case with thee, and I have true faith to believe that thou art bringing forth fruits of humility, reverence and holy self denial, (which hath been made manifest by thy conduct,) and I hope the end will be everlasting life, which is the desire of thy affectionate friend and fellow believer, ELI YARNALL.

P. S. It hath been on my mind for some time past to communicate my thoughts to thee in writing, hoping it might create a correspondence between us that might increase the unity of our spirits, which the world is ignorant of, neither can man in his natural state know the mysteries of these things because they are spiritually discerned, but fearing I should intrude upon thy quiet I have neglected it until now.

I remain as above, E. Y.

Ratan.—Ratan comes from the Moluccas—principally from Singapore, Pedang, Penang, Samarang, and St. Simon's Bay. Of all the ratan collected in the east the United States consumes three-quarters of the total product, the imports amounting now to something more than 6,000,000 pounds. There are no less than ten different grades, which vary in price from two cents up to ten cents a pound. The first quality should be of a bright color, of a straw yellow, but in addition must be supple, and not sticky, a trade word, meaning dull and wanting in elasticity. It requires a great deal of experience to decide what is good ratan, or the kind which will work up best for particular sorts of goods. The very choicest ratan comes from Besjamassing. Both outside and inside have their special uses.

The calamus rotang belongs to that peculiar species of palm which secretes in its cuticle a very considerable amount of silica, while its inside is made up of tough and fibrous filaments. The outside, with the smooth natural varnish, when stripped off by particular machinery, is used for seating chairs. There is a single factory in the United States which turns out daily enough chair cane to cover 20,000 chairs. The inside of the ratan is shaped by machinery either round or flat, and so worked up into innumerable articles. Baskets, brooms, mats, matting, are all made from the inside of the ratan, and an immense quantity of it is worked around demijohns.

Both the inside and outside of the ratan are employed in the manufacture of furniture. This branch of industry we have undoubtedly copied with Chinese accuracy from India. Perhaps even with the addition of our numerous mechanical helps we have but very little improved on the models as to appearance or solidity. There is an exquisite comfort, a luxurious ease about a real ratan *chaise longe*, such as is made at Singapore, that we can hardly equal. Split ratan is made up into some half dozen different sizes, and is then sold by the 1000 feet. The finest qualities of ratan are also used by whip-makers. The large and constantly-increasing business may be estimated by the fact that one factory in New England alone employs one thousand operatives, and that the total number of people working in ratan is fully eighteen thousand. The capital used in the manufacture is about $2,000,000.—*North American.*

On "Going into Mourning."

It is cheering to know that in the present day there are Christians of various denominations, who see the uselessness, the hollowness, and the mischief of the general custom of "going into mourning" on the decease of relatives and friends; and who, in accordance with their convictions, do not adopt the practice themselves, and greatly desire to see others released from the thraldom which it imposes.

We cannot doubt there are many sincere-hearted Christians, who have felt, and yet deeply feel, the bondage of this custom, and yet who have been trained so to look upon it as an inseparable attendant of death and bereavement, that it may never occur to them how desirable it is, how consistent for *them*, as followers of the Lord Jesus, to break their bonds, and to enjoy the liberty wherewith Christ makes all His children free. When our Heavenly Father is pleased to call upon us to part with those near and dear to us, and to summon them to a fixed and eternal state of being, does He not design thereby to teach *us* deep and important lessons? Do these afflictions come at random? Surely not! They are permitted in mercy and in love, to bring home to our hearts the uncertainty and frailty of our own existence; to show us the emptiness and unsatisfying nature of all earth's joys and possessions, and to quicken us to greater diligence, in seeking after a state of preparation, through the merits and mediation of Him who died for us, for an entrance into the kingdom of purity and bliss. Can we, then, doubt that these gracious designs are often hindered, if not altogether frustrated, by the time and attention of the bereaved being taken up at these solemn seasons with preparing their "mourning;" by having to summon their draper, their dressmaker, their milliner, &c., &c., and in having to hasten the many preparations, that all may be ready by the day of interment? And we believe it is a fact that most dressmakers will allow, that on no occasion is more scrupulous attention required to all being thoroughly *fashionable*, than in the making of "mourning." Much injury is also often inflicted on the health of the makers of "mourning" dresses, from the long hours they are obliged to work, in order that the preparations may be completed in time; and the trial to the eye-sight is very great, from having to stitch on a black material hour after hour by artificial light.

And to what end is all this toil, this outlay, this bustle, this unseasonable distraction of thought and attention, when the mind should be occupied with serious reflections? when the greatest relief to the troubled and afflicted spirit would be, *not* in having the thoughts occupied with the trifles of dress

and vanity, but in seeking communion with the Lord, and in striving after submission to His holy will. It is often pleaded that such dress is worn out of respect to the deceased; but can it benefit *them?* Such dress is also often worn merely as a matter of compliment, when the wearer does not profess *really* to mourn, and therefore acts a *lie!*

Oh! surely the *true* mourning of a bereaved and stricken heart for a beloved departed relative or friend, is of more value than all the funeral pageantry and dresses that money can purchase! and such a mourner is regarded with love and compassion by Him who wept at the grave of Lazarus. Such an one need not display any *outward* symbols of grief, but will be comforted by remembering that while "man looketh on the outward appearance, the Lord looketh on the heart."

To the poor also we believe this custom to be a very serious evil, and they are much to be felt for, in being taught by the example of the well informed, that such a usage, involving such an unprofitable occupation of the thoughts, and so much expense, is necessary on the decease of their friends. On those who have perhaps nursed a relative through a long illness, and have had great difficulty in getting them the comforts their afflicted state required, what an additional tax it must be, to feel compelled after their decease to obtain this useless "mourning!" Many of them, to procure it, are obliged to run into debt; and if they are upright and honest, *this* is an added burden to their poor minds, already pressed down with sorrow and bereavement.

Is it not time that professing Christians, and those who have had the advantages of education and mental culture, should by their influence and example, teach their poorer neighbors, that mourning consists not in the *color of the dress*, but in the state of the heart, —that black dress worn for such a purpose is unworthy the Christian, often betokening that which is not felt, and is therefore in addition to the other evils of the custom, a departure from that strict truthfulness, which in deed as well as in word, ought ever to mark the Christian character.

May we then who profess to be followers of the Lord Jesus, to whatever denomination we may belong, or whatever our condition or station in life may be, strive yet more and more to live up to the precepts of our holy religion, and not conform to the foolish fashions and vanities, the senseless customs and usages of the world, in this and other respects; but seek to live increasingly near unto the Spirit of Christ within us, whereby we "shall know the truth, and the truth shall make us free."

Wild Geese in the West.

Much cunning is exhibited by these birds in localities where they are frequently disturbed. We have often seen them in the great swamps of the Bureau valley, along the Illinois, come in about dark, when it was just too late to draw a sight, noiselessly stealing along, so as to evade the random shot of the hunter returning to camp after a hard day's work. So attached are they to their old grounds, and so liable to be pursued at night by reckless adventurers, that after a few warnings they baffle the most intelligent. Should their line of entry be discovered to night as they come across the marsh from the south, to-morrow night, if you watch, you may hear the vibration of their wings as they pass over the timber to the north, in their approach to the old rice pond, or open water of the big slough. Upon all other occasions, and also when disturbed, they exhibit their usual propensity to indulge in gabble and goose talk.

The most prominent among the varieties in the west is the Canada goose. The next, and existing in great numbers, is the white-fronted or laughing goose, called by many "brant." Of the regular brent-goose we have but few. We killed one out of a flock in the Illinois river, in 1860, on a sand bar, and believe it is the only flock we ever saw in that valley. The brent-goose is about half the size of the Canada variety, and is about two-thirds as large as the white-fronted, mottled, or laughing goose. But in the absence of the regular brent-goose, the mottled bird, known as the laughing goose, carries the name of brant. And brant it is, so far as the average shooter is informed; for few of them have ever seen a brent-goose, and this is the only bird, which, to their knowledge, ever bore the name. These same fellows call a partridge a pheasant, and an English snipe a woodcock.

It is amusing to watch a flock of laughing geese as they approach a favorite feeding ground or a resting place. They come first in the regular acute angle line of flight. Suddenly they break ranks, and with one accord the whole flock begins a series of evolutions, tumbling and turning high in air, and then descending in a most comical and irregular manner, to the amusement of the observer, all the while indulging in a jabber more resembling the merry laughter of a bevy of school girls than anything else, from which peculiarity they receive their name. As a table bird it is highly esteemed, and is generally preferred to the Canada goose. In point of numbers it exceeds the latter in this locality, while in other parts the ratio is reversed.

They visit the west in March and April, on their migration to the lakes and bays of northern Minnesota, the British possessions and Labrador, remaining with us sometimes as late as May in small detachments. Many are killed before they reach their northern breeding grounds. After raising the usual brood, and replenishing their thinned ranks, they gather for the autumnal return flight, and in October we see them wending their way to their old and favorite haunts, until the cold weather drives them southward to the great marshes of Arkansas and the lower Mississippi. As they pass north in March, generally before a southerly gale, which carries them along with little apparent effort, their coming is welcomed as a harbinger of returning spring. They come, too, in large numbers, accompanied by all the usual varieties of water-fowl in even greater profusion.—*Harper's Magazine.*

The Sanitary Condition of Water.—There is no more prolific source of disease than bad water; but to distinguish whether the fluid is unfit for consumption or not is somewhat difficult. Water from a certain river, spring or well, may be repulsive to the senses, and yet harmless to the stomach, in comparison with other water which has a much more attractive appearance. Perhaps the best mode of determining the question is to examine the condition of the organisms dwelling in the proposed source to be utilized. If, for example, an industrial establishment or a collection of dwellings empties refuse into the stream, and as a result fish disappear or are found dead upon the surface, it is certain that the water is strongly and injuriously affected. The gradual infection may be noted by the fish first rising to the top, apparently ill at ease, and subsequently dying. In vitiated water also mollusks perish, and their bodies decompose rapidly. In the air they merely seem to dry up and retain life, though torpid for some time, becoming revivified by return to water. Cresses cannot live in corrupt water, and their existence is a sign of purity in the fluid, while algæ, deprived of their green color, indicate absolute corruption. M. Geradin, in reference to this subject, in a recent note to the French Academy, states that the best method of measuring the degree of purity or of infection in the water is by determining the amount of oxygen in a given quantity. Water containing a large percentage of the gas is pure and good; but when little of the latter is present the water is decidedly deleterious to health.—*Scientific American.*

Remarkable Preservation.

The following interesting narrative is published in a late Norwegian newspaper: "The captain of the schooner Amazon, of Stavanger, recently arrived at Bergen with a cargo of salt, reports that in passing the British Channel he had the opportunity of saving a British lad of fifteen under very peculiar circumstances. The Amazon was about twelve geographical miles from the British shore, when the captain thought he observed through his telescope something floating on the water. He altered his course so as to get nearer, and soon discovered that it was a small boat, in which a lad was lying fast asleep. The shouting from the schooner did not awaken him, but when a small log was thrown over into the boat he awoke with a sudden start; an end of a line was thrown to him, and he was just able to fasten it when he swooned, and had to be carried on board the vessel. In the boat nothing was found but a pair of oars and a Bible. The lad, when brought back to life and strength by the tender care shown to him, gave the following account. He was sitting on the shore, reading his Bible, when some of his companions came down to him and teazed him with the manner in which he spent his leisure time. To escape from their banter he got into a boat, and kept on reading, when suddenly he discovered, to his great dismay, that his persecutors had cut the line and left his boat to the power of the quick-running ebb. He tried to use the oars, but struggled in vain against wind and water, and, as a dense fog set in, he soon lost sight of land. After several hours of alternate struggle and powerless despair he fell asleep, and sleep remained, in fact, his only comfort against hunger, cold, and the deep pangs of his isolation during the three days and two nights which he had spent in his frail boat when he was at last seen and saved. The name of the captain of the Amazon is Thomson."

The Colors of Bird's Wings.—It would be an error to suppose that all the exquisite metallic shades which diaper the feathers of birds and the wings of butterflies arise from pigments; it was a dream of the alchemists

to try to extract them. The sole cause is the play of light, fugitive as the sparkles of the diamond. When the beautiful feathers on the breast of a humming bird are examined under the microscope it is astonishing to see none of the shades the mystery of which you would penetrate. They are simply made of a dark brown opaque substance, not unlike those of a black duck. There is, however, a remarkable arrangement; the barb of the feather, instead of being a fringed stem, offers a series of small squares of horny substance placed point to point. These plates, of infinitesimal size, are extremely thin, brown, and to all appearance, exactly alike, whatever may be the reflection they give. The brilliant large feathers of the peacock are the same; the plates are only at a greater distance, and of less brightness. They have been described as so many little mirrors, but that comparison is not correct, for then they would only give back light without coloring it. Neither do they act by decomposing the rays which pass through them, for then they would not lose their iris tints under the microscope. It is to metals alone that the metallic plumage of the humming birds can be compared; the effects of the plates in a feather are like tempered steel or crystalized bismuth. Certain specimens emit colors very variable under different angles, the same scarlet feather becoming, when turned to ninety degrees, a beautiful emerald green.—*Popular Science Monthly.*

THE FRIEND.

ELEVENTH MONTH 14, 1874.

SUMMARY OF EVENTS.

FOREIGN.—The British government has contracted for the building of two iron clads on the Clyde, each 5,000 tons, and of 6,000 horse power.

The London press comments on the defeat of the Republican party in the United States, at the election on the 3d inst. The Pall Mall Gazette says: The verdict is a protest against a third term for Grant; against the policy of the administration toward the South; against the salary bill, and the failure of fraud investigations. Similar views are expressed by other journals.

Another extensive strike of agricultural laborers in Lincolnshire is threatened. The farmers insist on a reduction of three shillings per week in the wages of farm hands. The union is arranging for the emigration of laborers on a large scale in the event of a prolonged cessation of labor.

Twelve thousand colliers who struck in Yorkshire, have resumed work, pending the settlement of their demands by arbitration.

The consumption of cotton in Europe has been nearly stationary for the past few years. During the past year American cotton constituted more than half the whole amount consumed in England, while on the Continent Indian cotton was used slightly in excess of the American. Of the total amount consumed in Europe the past year, 5,189,000 bales, America contributed 2,508,000, and India 1,532,000.

The discovery of beds of sulphur in Iceland bids fair to make a material change in the trade in that substance, the Italian mines, according to recent accounts, having become to a considerable degree exhausted. An Englishman has purchased six square miles in the region adjoining Lake Myvatn, in which are mountains of almost solid sulphur, the yellow color of which is visible at a great distance.

The twin steamer Castalia, after several unsatisfactory trial trips, has returned to the Thames. Important alterations are to be made in her engines, which it will take six weeks to complete.

It has been decided to hold a great international Catholic Congress in London, with the object of maintaining the doctrine of papal infallibility, reasserting the Pope's right to temporal as well as spiritual power, and proclaiming it the bounden duty of all Christians to return to allegiance to Rome. It is stated this determination is the result of direct instructions from the Vatican, and some of the highest dignitaries of the Church will attend the Congress. Archbishop Manning recently declared in a speech at Westminster that there was undoubtedly approaching one of the mightiest contests the religious world had ever seen. Therefore it was necessary to fearlessly assert through the free press of England the Pope's rights and his pretensions to world-wide allegiance.

Advices from Cape Town state that the gold fields were attracting more attention, larger nuggets being found daily. The crops throughout the country were in good condition. The rivers were swollen, causing delay in the transmission of the mails.

A dispatch has been received from the steamer Faraday, dated the 8th inst. at 6 P. M., which says a fault has been discovered in the cable, but too late to prevent its being passed overboard. We shall buoy the cable. When this interruption occurred 1461 miles of cable had been laid.

Liverpool, 11th mo. 9th.—Uplands cotton, 7⅝ a 7¾*d.* Breadstuffs quiet.

A Madrid dispatch of the 5th says: The government refuses to permit the publication of any intelligence touching military operations in the north. Bayonne dispatches state that the town and fortress of Irun, near the French frontier, are beseiged by the Carlists, who are subjecting the place to a severe bombardment. The garrison has been reinforced, and it was believed in Madrid that the Carlists would be obliged to retreat. Don Carlos was with the besieging force, which numbers about 15,000 men.

A Paris dispatch says: A number of Deputies have presented an address to the Minister of Foreign Affairs protesting against the arrest of Orlie Tounes by the Argentine man-of-war while *en route* for Patagonia. Tounes is a French lawyer, who had procured his election by the Patagonians as their king. When arrested he was returning to Patagonia from France, where he had been to negotiate a loan. The Argentine Republic, claiming jurisdiction over Patagonia, arrested Tounes as an usurper.

L'Univers says it is reported that Italy is about to issue a memorandum to the European Powers, calling attention to the dangers to Italy from the intrigues of the Vatican, declaring that the government can no longer tolerate a permanent conspiracy in its own capital, and urging the Powers to discontinue the custom of maintaining ambassadors at the Holy See.

An Imperial decree has been issued at Berlin, which establishes a representative Assembly of Alsace and Lorraine, and fixes its duties and powers. It will express its views upon the budget and upon bills not reserved for imperial legislation, and also upon bills which are not subject to discussion by district diets. The Assembly will be composed of ten delegates from each district. The diet to be elected for three years. The Emperor reserves the right to fix the time and place of sitting of the Assembly, which will be private.

The Berlin African Society are about to send another expedition to Central Africa. The expedition, which will be directed by Captain von Homeyer, leaves Berlin in six weeks.

A disastrous hurricane in Uruguay, South America, has caused great destruction to shipping in the harbor of Montevideo, and also to property in the interior of the country.

Mexican advices state that numerous deposits of silver, quicksilver and cinnabar, have been discovered in the State of Guerero. A rich gold placer has also been found near Mazatlan.

A Paris dispatch of the 9th says, that the Duke Demonchy (Bonapartist) has been elected to the Assembly from the Department of Oise, and Montgan (Republican) from the Department of Drome.

A special dispatch to the London Standard reports that 10,000 Republican troops have collected in the approaches to Irun for the relief of the town, but the Carlists occupy the intervening passes in great force.

A Constantinople dispatch states that famine continues in Asia Miner, notwithstanding the relief afforded by the government. The Khedive of Egypt has sent corn to the distressed districts.

UNITED STATES.—There were 535 interments in New York last week, and 266 in Philadelphia. The funded debt of the city of Philadelphia, 9th mo. 30th last, amounted to $59,692,782. The total number of votes polled in this city for the office of Lieutenant Governor at the late election was 105,578. The Republican candidate had a majority of 12,716.

The general election which was held in many States on the 3d inst., exhibited a surprising change in the political sentiments of the voters. In the present House of Representatives at Washington, the Republicans have a majority of one hundred and nine. So great has been the revolution that the Democrats will probably have a majority of 56 in the next House. The present Republican Governor of New York had a majority of 55,000 when he was elected; his Democratic competitor has now been chosen by about 40,000 majority. The Republicans will still have a small majority in the U. S. Senate.

A scientific report received by the War Department shows that the Black Hills country is well adapted for settlement. It abounds in grass and water, and is wonderfully fertile. Iron, gypsum and plumbago, with some indications of gold have been discovered.

During the first nine months of this year, the number of immigrants arrived at New York fell off 103,283, or nearly one-half, compared with the corresponding months in 1873.

The Markets, &c.—The following were the quotations on the 9th inst. *New York.*—American gold 110¼. U. S. sixes, 1881, registered, 118⅛; do. coupons, 118¾; do. 1868, registered, 117½; coupons, 118; do. 5 per cents, 111⅜. Superfine flour, $4 a $4.20; State extra, $4.75 a $5.05; Ohio extra trade brands, $5.20 a $5.50; finer brands, $6 a $10.40. No. 1 Chicago spring wheat, $1.14½; No. 2 do., $1.08; No. 3 do., $1.04 a $1.05; red western, $1.19 a $1.23; amber, do. $1.24 a $1.25; white Michigan, $1.28 a $1.37. State barley, $1.35; Canada do., $1.45 a $1.50. Oats, 62 a 66 cts. Western mixed corn, 92 cts.; new mixed, 84 a 87 cts. *Philadelphia.*—Middling uplands cotton, 14¾ cts.; New Orleans, 15½ cts. Superfine flour, $4 a $4.25; western extra, $5.50 a $5.75; finer brands, $6 a $7.50. Red wheat, $1.19 a $1.22; amber, $1.23 a $1.25; white, $1.27 a $1.32. Rye, $1.05 a $1.07. Yellow and mixed corn, 92 a 93 cts.; new, 75 a 80 cts. Oats, 60 a 64 cts. Rice, 7½ a 7¾ cts. Lard, 13¼ a 14¼ cts. The arrivals and sales of beef cattle reached 3300 head. Sales ranged from 3½ to 8½ cts. per lb. gross, generally between 5½ a 7 cts. Sheep sold at 4 a 5½ cts. per lb. gross, and hogs at $9 a $9.75 per 100 lb. net for corn fed. *Chicago.*—No. 1 Spring wheat, 91 cts.; No. 2 do., 86½ cts.; No. 3 do. 83 cts. New corn, 64 a 64½ cts.; old, 73½ a 75 cts. No. 2 oats, 48 cts. Lard, 12¾ cts. *Baltimore.*—No. 2 red wheat, $1.16. Western mixed corn, 85 cts.; white, 85 a 90 cts. Oats, 60 a 65 cts. Rye, 90 a 93 cts. *Cincinnati.*—Red wheat, $1.05 a $1.08. Corn, 64 cts. Oats, 53 a 56 cts.

"The Germantown Employment Society for Women" has for sale, at a low price, a large supply of substantial clothing for men, women and children, suitable to send to the Freedmen and Indians, &c. To those purchasing to the amount of $20.00 or over, we will make a deduction of 10 per cent.

Application may be made to SARAH ANN MATLACK, corner Shoemaker's Lane and Wakefield St., or META C. COLLINS, 147 School St.

DIED, at his residence in Philadelphia, on the 12th of 9th mo. 1874, SAMUEL CAREY, in the 84th year of his age. He was the son of James and Martha Carey, late of Baltimore, Maryland. When young he gave his heart to his Saviour, and during his long life was a decided Christian and Friend. After his marriage to Martha Evans, of Buffalo, New York, he removed to that city, and for many years an indulged meeting was held in their house; many Friends travelling in the ministry found a home there, and he often accompanied them, in his station as an elder, to the meetings in that section of the State. After the decease of his wife, his home was in the city of Philadelphia. Always self-denying in his habits, he was often ministering to the necessities of others. His solitary hours were many times seasons of rejoicing on the remembrance of the love of the Lord Jesus, and when the time of his departure drew near he was found ready. The following memorandum was made shortly before his death: "84 years of age 3rd mo. 2d next. I am waiting for my dismissal from infirmities, I long for a righteousness raised within me by surrendering myself to the government of Christ, and yielding submission to his heart-cleansing power, to fit me for an inheritance with the redeemed."

——, 10th mo. 19th, 1874, at her residence in this city, MARY HOLLINSHEAD, in the 79th year of her age, an exemplary member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

(Continued from page 100.)

Question.—What is the first step in Christian worship?

Answer.—The first thing in this solemn duty is, to turn inward to the measure of grace and life which Christ hath purchased for, and promised to us; to cease, by and through this all-sufficient help, from our own thoughts and imaginations; and, feeling after the Lord, from whom are all our blessings, with deep, inward prostration of soul, suffer His Spirit to work in and through us after His own good pleasure.

Q.—Would it be consistent with the principles of the Society to read, in a formal manner, the Holy Scriptures in their meetings for worship?

A.—It would not. Such a formal and ceremonial step in, or as a part of worship, would seem to be a lapse toward the relinquishment of a very important vital testimony of the Society to the immediate teaching of the Holy Spirit as the foundation of all true worship; and ultimately, it may well be feared, to introduce a ministry less dependent upon the fresh openings of the Spirit of Christ in the heart, than upon priestly domination and prearranged forms: than which there is perhaps nothing more calculated to undermine the foundation of our Christian compact, and to render us a degenerate vine. A failure to recognize Christ Jesus as Head over all things in His church, and the absence of that patient waiting on Him for ability to perform true spiritual worship—consisting in retiring inward to the gift of God in ourselves—would have a powerful tendency to carry the Society back to the rudiments of the world, to lukewarmness and cold formality; out of which our forefathers were, by a powerful hand, so mercifully redeemed.

Q.—What was the language of a worthy minister of this Society on this subject?

A.—In a testimony concerning Samuel Spavold of Hitchin, England, it is stated that, notwithstanding he was at times large in testimony, he was a lover of silence; and had often to recommend a reverent, humble waiting on God, saying, "Oh, how I love this silent waiting, to feel my mind humbled before that Great Power. We want to be more inward; the 'Lord's people are an inward people.' And his life and conversation spake the same language."

Q.—Was not silent waiting upon the Lord for the renewal of spiritual strength, agreeably to the precept of the Prophet, one of the great testimonies which this Society was raised up to bear?

A.—Yes. "What is it," says Isaac Penington, "what is it to have a distinct name, or distinct meetings from the world, unless *the power of the Lord* be felt in our hearts, and his presence in our assemblies?" This Society was, in a remarkable manner, raised up and made use of in the Lord's hand to call the professors of the religion of Jesus from all undue reliance on the outward truths of the gospel, upon too exclusive dependence upon the letter which describes Truth, and to invite them to a christianity of life and saving virtue,—to the powerful inward guidance of the thing itself.

Q.—Will reading the scriptures, ministerial sacrifices, or any thing outward answer, instead of this solemn, inward waiting upon the Minister of ministers for the bread and water of life?

A.—No: nothing short of this will ease the seeking mind, or satisfy the cravings of an immortal spirit truly athirst for the living spring, which the Saviour told the woman of Samaria should "be *in her* a well of water springing up unto eternal life." The want of keeping to this well-spring, the teaching of the grace of God, or the testimony of Jesus in their own consciences—the one unerring, all-sufficient teacher and guide into all truth—has, it is believed, ever been the fruitful cause of the falling away from the doctrines and testimonies given to this Society to uphold before the world. May none, then, be either weary or ashamed of our ancient, noble testimony to the spirituality, the preciousness of silent, prayerful, diligent waiting upon God, which worship He has and yet will eminently own and bless.

Q.—In the all-important work of salvation, upon whom and what alone are we wholly dependent?

A.—Upon Christ Jesus; in whom are hid all the treasures of wisdom and knowledge; and upon the grace and Truth which come from Him. His own declaration is, "This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent." Moreover this knowledge can be no otherwise derived than by His own immediate communication of it, or by Divine revelation. Because again the Saviour declares, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." The apostle Peter enjoins: "Gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," &c. Applicable also are the precious scriptures: "That which is to be known of God is *manifest in man*," &c. And, the anointing which ye have received of Him *abideth in you*, and ye need not that *any man teach you:* but as the same anointing teacheth you of *all things*," &c. And again, "The kingdom of God cometh not with observation: * * for behold, the kingdom of God is *within* you."

Q.—What is Prayer?

A.—Prayer is the outpouring of the contrited soul under an immediate, humbling sense of its sorrows and spiritual wants, unto Him who seeth in secret, and who only can heal all our maladies produced by sin.

Q.—Must this necessarily be outward or spoken?

A.—It may be inward or outward. Inward, when through the awakening light of Christ in the heart, it is turned unto the God of knowledge, with breathing desires and aspirations toward Him. Outward, when in holy retirement these feelings arise powerfully in the soul, and strength and life, and also the command is given to offer them intercedingly for the consolation and edification of others.

Q.—Are many words either necessary or mostly helpful in this solemn duty?

A.—They are not. Our Heavenly Father looketh on the heart; to whom sighs are incense when it is sincere. The Saviour accepted the unpretending prayer of the Publican rather than the high sounding words of the Pharisee. It is not the words which man's wisdom teacheth that He will regard, but which the Holy Ghost teacheth; for "the kingdom of heaven standeth not in word but in power."

Q.—Are not these addresses sometimes shortcoming and unavailing from the want of a broken and contrite spirit, and that heart-humbled yet heart-speaking unction and life which can alone give power and efficacy to them in the ears of the Omniscient?

A.—It is declared that "*the sacrifices of God* are a broken and a contrite spirit." And it is these that induces the penitential prayer which, like incense, ascends with acceptance to the Lord of Sabaoth. Thus the Psalmist prayed when he uttered the appeal—written for all time—"Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." And, "Have mercy upon me, O God; * * wash me thoroughly from mine iniquity, and cleanse me from my sin." But there are, no doubt, offerings that go under the name of prayer, that are but the mere service of the lips; which influence not the heart nor the affections; and which, not being aided by the Holy Spirit of God, without whom we can do nothing to His praise, do not reach the Fountain opened for sin, nor obtain nourishment by the soul-sustaining balm of the sanctuary.

Q.—What saith the Apostle on the performance of this great duty?

A.—"Likewise the Spirit also helpeth our infirmities: for *we know not what to pray for as we ought:* but the Spirit itself maketh intercession for us with groanings that cannot be uttered."

Q.—Can we not then pray acceptably without the immediate, quickening power of the Holy Ghost?

A.—No. The Scriptures declare, "No man can say that Jesus is the Lord, but by the Holy Ghost." Again, "Praying always, with all prayer and supplication *in the Spirit*, and *watching thereunto with all perseverance*," &c. Moreover of the wicked it is written, "Though they say, the Lord liveth, surely they swear falsely."

Q.—What in reference to prayer is the testimony of William Penn concerning George Fox?

A.—"But above all he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverend frame I ever felt or beheld, I must say was his in prayer. And truly it was a testimony he knew, and lived nearer to the Lord than other men; for they that know Him most will see most reason to approach Him with reverence and fear."

(To be continued.)

Touching Incident.—A late number of the New York *Evening Post* says: "One Sunday evening an incident occurred at the Rivington street lodging-house which shows that some of these homeless wanderers are keenly alive with religious feeling. When the boys had assembled in the reception room after supper, the superintendent proposed that they should join him in reading a chapter of the Bible, and asked if any one had a passage to suggest. A lad fourteen years old called out 'the eleventh chapter of the Gospel of St. John,' which was read by the boys in unison and with much apparent interest. At the close of the meeting the superintendent asked the lad why he preferred that particular chapter. The poor fellow unbuttoned his vest and drew forth a Testament, worn almost to shreds, and with tears in his eyes said: 'Three years ago my mother gave me this Testament on her dying bed, and made me promise to carry it always, and read it as often as I could. I have done so, and somehow I get most comfort out of this eleventh chapter of St. John, because I think that if Jesus wept from sympathy with the sisters of Lazarus, he can feel for a poor bootblack like me, and enable me to love him and keep his commandments.'"

The Post observes of these poor neglected street boys, who are found in New York in great numbers, that many of them are enterprising, affectionate and susceptible to the noblest influences. Hundreds of them toil early and late in order to support a mother or younger brothers and sisters, and instead of being jostled, frowned upon and even kicked, as they sometimes are—especially, within our observation, by street-car conductors—they ought always to receive from us a kindly word and a helping hand.

"I waited patiently for the Lord; and He inclined unto me and heard my cry." Psalm xl. 1.

Selected.

A Letter of William Penn's to the persecuted Countess of Falkenstein and Bruck, at Mulheim, Germany.

My Dear Friend,—Jesus, the immaculate Lamb of God, grieved and crucified by all the workers of iniquity, illuminate thy understanding, bless and be with thy spirit forever.

Though unknown, yet art thou much beloved, for the sake of thy desires and breathings of soul after the living God; the report whereof, from some in the same state, hath made deep impression of true kindness upon my spirit, and raised in me a very singular and fervent inclination to visit thee; and the rather, because of that suffering and tribulation thou hast begun to endure for the sake of thy zeal towards God, myself having from my childhood been both a seeker after the Lord, and a great sufferer for that cause from parents, relations, companions, and the magistrates of this world. The remembrance whereof hath so much the more endeared thy condition unto me; and my soul hath often, in the sweet sense and feeling of the holy presence of God, and the precious life of his dear Son in my heart, with great tenderness implored his Divine assistance unto thee, that thou mayst both be illuminated to do, and made willing to suffer for His name's sake; that the Spirit of God and of glory may rest upon thy soul.

And truly I can say, I felt the goodwill of God, his holy care and heavenly visitation of love to extend unto thee. But one thing more especially lay upon my spirit to have communicated to thee, which made me the more pressing for an opportunity to speak with thee, and that was this: that thou shouldst have a true, right, and distinct knowledge of thy own state, and what that is which hath visited thee; in what thy faith, patience, hope, and salvation stand; where to wait, and how to find the Lord; and to distinguish between that which is born of God and that which is not, both with respect to thyself in all the motions and conceptions of thy heart, and with respect to others in their religious worship and performances; to the end, that thou mayst not be deceived about things relating to God's kingdom, and thy eternal peace: this is of the greatest weight.

Now, know certainly, that which hath discovered unto thee the vanities of this world, the emptiness and the fading of all earthly glory, the blessedness of the righteous, and the joy of the world that is to come, is the light of Christ Jesus, wherewith He hath enlightened thy soul: for in Him was life, and that life is the light of mankind.' Thus God promised by the prophet Isaiah, to give Him "for a light, to lighten the Gentiles, and for his salvation to the ends of the earth." So that Christ, the Light, is God's gift, and eternal life is hid in Him, yea, all the treasures of wisdom and knowledge; who is the light of the Gospel temple, even true believers. And all who receive this light into their hearts, and bring their deeds to it, to see in what ground they are wrought, whether in God, or in the evil one, and make this blessed light the guide of their life; fearing, with a holy fear, to do any thing that this light manifests to be evil; waiting and watching with a godly care, to be preserved blameless before the Lord, I say all such become children of light, and witnesses of the life of Jesus. Oh! blessed wilt thou be forever, if in the way of this holy light thy mind walks to the end!

Let this that hath visited thee, lead thee; this seed of light and life, which is the seed of the kingdom. Yea, it is *Christ*, the true and only seed of God, that visited my soul, even in my young years; that spread my sins in order before me, reproved me, and brought godly sorrow upon me; making me often to weep in solitary places, and say within my soul, "Oh that I knew the Lord as I ought to know him! Oh, that I served him as I ought to serve him!" Yea, often was there a great concern upon my spirit about my eternal state, mournfully desiring that the Lord would give my soul rest in the great day of trouble. Now was all the glory of the world as a bubble; yea, nothing was dear to me that I might win Christ; for the love, friendship, and pleasure of this world were a burden unto my soul. And in this seeking state, I was directed to the testimony of Jesus in my own conscience, as the true shining light, given me to discern the thoughts and intents of my own heart. And no sooner was I turned unto it, but I found it to be that which from my childhood had visited me, though I distinctly knew it not. And when I received it in the love of it, it showed me all that ever I had done, and reproved all the unfruitful works of darkness; judging me as a man in the flesh, and laying judgment to the line, and righteousness to the plummet in me. And as by the brightness of his coming into my soul, He discovered the man of sin there upon his throne, so by the breath of his mouth, which is the two-edged sword of His Spirit, he destroyeth his power and kingdom. And having made me a witness of the death of the cross, He hath also made me a witness of his resurrection. So that in good measure my soul can now say, I am justified in the Spirit; and though the state of condemnation unto death was glorious, yet justification unto life was and is more glorious.

In this state of the new man, all is new; behold, new heavens and a new earth! Old things come to be done away; the old man with his deeds put off. Now, new thoughts, new desires, new affections, new love, new friendship, new society, new kindred, new faith; even that which overcometh this world through many tribulations; and new hope, even that living hope that is founded upon true experience, which holds out all storms, and can see to the glory that is invisible to carnal eyes, in the midst of the greatest tempest.

It is the same blessed seed of light, life and grace, which from God the Father is sown in thy heart, and which hath moved and wrought there the change which thou hast witnessed from the spirit of this world. Turn to it, watch in it, that by it thou mayst be kept from all that it discovers to be contrary to God; especially from thyself, from thy own runnings, willings, and strivings. For whatsoever is not born of the spirit is flesh, and that inherits not the kingdom of God; but all that sow to it shall inherit corruption. By this thou wilt come to feel, not only all sin to be a burden, but all thy own righteousness, yea, all men's righteousness, to be a burden. Thou wilt see the difference between the duties and prayers which thou begettest, and the duties and prayers which, in thy true silence from all self-activity of mind, the Lord begets in thee.

Oh, that thou mightest know the mystery of the new birth, and what that is that can

truly eall God, Father; even that which is begotten of him, which liveth, and breatheth, and hath its beginning and being in that life which is hid with Christ in God, and by which it hath been quickened to the knowledge and worship of Christ and God. And this thou shalt not fail to know and enjoy, as thou patiently sufferest the Lord to work his own work in thee by his own blessed Spirit. And that whieh will give thee to savor and discern the right motions and eoneeptions, duties and performances in thyself, from the false, will give thee to savor and discern that whieh is right from that whieh is false in others; that which is of God, from that whieh is of man.

Have a care of gathering sticks, and kindling a fire of thy own, and then compassing thyself about with the sparks of the fire whieh thou hast kindled, for the end of this state is to lie down in sorrow, because the heavenly fire is absent, which maketh the saerifiee acceptable; yea, the Lord may stir in thy heart, but thou mayst bring forth; but He that gives to coneeive, He brings to the birth, and He giveth power to bring forth acceptably; for without Christ we can do nothing; and blessed are they that stir not, before the angel moveth the waters, and go not before Christ, but are led by him; and that awaken not their Beloved till He please; in whose hands the times and seasons are. Oh, blessed are they whose eyes are opened to see Him always present, a God always nigh at hand; whose hearts are stayed upon his holy appearanee in them, and are thereby translated into his likeness; whose faith and hope are in Christ in them, the hope of glory.

My dear friend, weigh these things with a serious, retired, sweet and tender frame of spirit; and God, who hath ealled thee and me, by the light of his dear Son, open thy understanding to perceive the Truth as it is in Jesus, and what is the mystery of the fellowship of the saints in light. To the Lord I reeommend thee, the Watehman and Keeper of Israel. The Lord be thy strength and holy comfort, and speak peace to thee, and never leave thee nor forsake thee till He hath eonducted thee, through all tribulations, to his everlasting kingdom of rest and glory.

O dear heart! be valiant, and stay thyself upon Christ Jesus, the everlasting rock, and feel him a fountain in thy soul; feel his blood to cleanse, and his blood to drink, and his flesh to eat: feed upon him, for God hath given Him for the life of the world.

I had seen thee, had not thy father's strange sort of severity hindered. I eonfess I do not so use to be treated in my own country, where the Lord has raised up many thousands of witnesses, that He hath gathered, out of all sects and professions, to worship Him, not in their spirits or wills, but in his will, Spirit, and Truth. And we are generally, after much affliction and suffering, in good esteem, even with the great ones of this world. And this let me add for thy particular comfort, that though I have been a man of great anguish and sorrow, because of the scorn and reproach that hath attended my separation from the world (having been taught of Jesus to turn my back upon all, for the sake of that glory that shall be revealed;) yet to God's honor I can say it, I have a hundred friends for one; yea, God hath turned the hearts of my enemies towards me; He hath fulfilled his promise, to turn the hearts of the parents unto the children. For my parents, that once disowned me for this blessed testimony's sake, (of the Jew, Christian, eireumcision, and baptism inward, against the fleshly Christian,) have come to love me above all, and have left me all; thinking they could never do and leave enough for me. Oh, how good is the Lord! yea, the ways of his mercy are even past finding out.

Wherefore, my dear friend, trust in the Lord forever; and the God of Abraham, Isaac and Jacob, the God of the prophets and of the apostles, the God of all the holy martyrs of Jesus, illuminate, fortify, and preserve thee steadfast; that in the end thou mayst reeeive the reward of life and eternal salvation; to whom be glory, and to the Lamb that sits upon the throne, one God and one Lord, blessed and magnified forever and ever, amen!

Thy great and faithful lover for the blessed and holy Truth's sake,

William Penn.

Duysburg, the 13th of 7th month, 1677.

P. S. The inelosed I reeeived from a religious young woman at Frankfort. We have had a blessed opportunity in this town with some that have a desire after the Lord, in whieh we are abundantly comforted. We have just now reeeived thy message and salutation from H. V., whieh hath exceedingly refreshed and revived us; for our trouble was not for ourselves, but for thee; and we hope our love will not turn to thy disadvantage, for we mentioned nothing of thy name, nor the name of any other person, only that we desired to speak with the minister of Mulheim, and that was only to the soldier. The Lord made us a good bed in the fields, and we were very well satisfied. We are going this afternoon out of the town towards Wesel, from thenee to Cleve, and thenee to Herwerden, (the Lord willing;) so farewell in the Lord.

[Here follows a letter to her father, the Graef of Bruck and Falkenstein.]

An Intelligent Sheep Dog.—An instance of extraordinary intelligence in a dog is given by a eorrespondent of *Land and Water*. The gentleman who witnessed the event was a short time since on a visit to Scotland, and during one of his walks he came aeross some men who were washing sheep. Close to the water where the operations were being earried on was a small pen, in which a detachment of ten sheep were placed handy to the men for washing. While watching the performance his attention was called to a sheep dog lying down close by. This animal on the pen becoming nearly empty, without a word from any one, started off to the main body of the flock and brought back ten of their number, and drove them into the empty washing pens. The faet of the dog bringing exaetly the same number of sheep as had vaeated it, he looked upon at first as a strange coineidenee, a mere chance. But he continued looking on, and, much to his surprise, as soon as the men had redueed the number to three sheep, the dog started off again and brought back ten more; and so on he continued throughout the afternoon, never bringing one more nor one less, and always going for a fresh lot when only three were left in the pen, evidently being aware that during the time the last three were washing he would be able to bring up a fresh detaehment.

The luxury of luxuries is that of doing good.

Why do "The Friends" Meet in Silence, without any Pre-arranged Service?

Because they believe that, by assembling in silenee, the most favorable opportunity is afforded for that *direct personal communion with God* whieh is the substanee of all true worship. Public worship can only be performed by an assemblage of *individual* worshippers; and just in proportion to the spiritual aequaintance of eaeh with our ever-living Redeemer will be the life and vigor of the whole congregation. Outward forms of worship may engage the attention of the intellect without feeding the immortal soul.

If, under a sense of our need, we truly draw near to God in spirit, He will also draw near unto us. By His Holy Spirit He will enlighten us to see our true state, and give us to feel our need of pardoning mercy: or, if we have already found forgiveness through faith in the Saviour's blood, He will, as we keep near unto Him, sanctify our hearts, renew our strength, and enable us more and more to serve and honor Him.

The Society of Friends highly value the preaehing of the Gospel when under Divine anointing:—they regard it as one of the most influential of the appointed means for communicating the knowledge of Gospel Truth; and they rejoiee when any are called by Christ, and anointed by His Spirit to proelaim it, and stir up the people to repentance, faith and good works, or to offer voeal prayer and praise. But believing that ministry ought not to be engaged in without the fresh putting forth of the Holy Spirit, whose power alone ean seal Divine Truth upon the hearts of the hearers, they do not feel at liberty to plan beforehand what they will speak, or who shall speak in the eongregation; but endeavor, in silenee, to wait upon God, seeking for a sense of His presenee, and for that ability which He alone ean give, rightly to minister to the wants of the assembly.

The eall and appointment of ministers are the prerogatives of God,—not of man; and the work of the ministry may therefore be entered into by learned or unlearned, young or old, male or female; if the eall to it be of God. And, seeing that the spiritual eondition and eapacity of the persons constituting a religious assembly, are widely varied, so that the sermon of a single individual may not be applicable to the state of every hearer alike, the Society of Friends object to the praetice of limiting ministerial labor to one person in the congregation; believing that this custom not only involves an unscriptural limitation of Gospel liberty, but materially interferes with the well-being of the flock. The Apostle Paul says "Ye may all prophesy one by one, that all may learn, and all may be eomforted." And if no voiee break the outward silenee, yet is the Great Head of the Church ever near to the true worshipper to own and to bless him.

A Gentleman.—There is a prevalent fallacy that to be a gentleman it is essential to follow a gentlemanly occupation, from which category is, of course, excluded anything so degrading as trade or manual labor. One result of this is that the learned professions are overstoeked, the gentlemanly-labor market is glutted, and there is, as an inevitable result, a great and growing amount of genteel poverty, whieh is often sorely pressed to satisfy the vulgar necessity of living. England daily in-

creases in wealth, and they who mainly contribute to and share in her growing prosperity are in the despised pursuits of commerce and manufactures. On the other hand we have an array of poor curates and lieutenants on half-pay, a host of briefless barristers and gray-haired civil servants starving in their dignity and too proud to own it, "who cannot dig and are ashamed to beg;" while on the other there are our shrewd and energetic sons of toil amassing fortunes, buying estates, getting into Parliament, efficiently performing the duties of members of local boards and municipal councils, and otherwise making their mark on society, and so influencing their generation as to suggest that there may be a more extensive application of the term "gentleman" than many have been willing to admit.

There is among us so much surface gentility and assumption of superiority that self-assertion is at a premium; and we "follow my leader" in paying homage to the tinsel of a showy exterior, and in bowing the knee before "success in life," as the great golden calf of modern days. Only let a man have money and it matters not how he became possessed of it. There are not a few who hold their heads high, and who look with disdain on all in an inferior station, whose fingers all the gold in the mint cannot wash from the slime of the mean and dishonest transactions whereby they have amassed their wealth. "Nothing is missing but conscience—nothing lost but honor." Boldly tell one of this shoddy aristocracy that he is not a gentleman, and he will certainly sue you for libel.—*Tinsley's Magazine.*

Selected.

Richard Baker.

The following account of this faithful Friend is abridged from the fuller narrative in the 3d vol. of Piety Promoted.

He was born at Sandwich in Kent, in the year 1734, and resided most of his life in the city of Dover. His parents were Presbyterians, and appear to have been anxious for the religious education of their children. About the eighteenth year of his age his mind was closely exercised in regard to his spiritual welfare, and in this state he joined the society called Methodists, among whom he was held in great esteem. During his connection with the Methodists he was preserved in great humility, and was earnest to press forward to the true rest. Thus he became weaned from all dependence on external help, experienced something of the true silence of all flesh, and was gradually drawn into the simplicity of truth.

He joined Friends about the twenty-third year of his age, and was an exemplary member of our Society. He was careful not to exceed the limitations of truth in his trade and outward concerns, and was solicitous that his moderation should appear to others. Living in a town where there were often advantageous contracts to be had from government, and orders for the use of its establishments in that quarter, he believed it best to decline one of which he might have partaken, lest he should seem to weaken his testimony against war, by seeking the profits arising from it. Indeed his mind was filled with hopes superior to those of gain; and the animation of his very countenance, when engaged in religious service, demonstrated his genuine devotion to the Lord's cause. Nevertheless he conducted a considerable business and conducted it with reputation.

About the year 1780, and the forty-sixth year of his age, he came forth in the work of the ministry, in which service he seemed clothed with universal love; and as his deep experience was the means of enabling him to say with the beloved disciple, "That which we have seen and heard declare we unto you," his labors were often consolatory to the spiritual traveller. His service was chiefly confined to the limits of his own Quarterly Meeting, and the neighboring ones, he however made two visits to Friends in Wales, one to the North of England, and another to the West.

He lived in that part of Dover which is built near the foot of the Cliff; which seems almost to overhang the street, and suggests the idea of ruin should any considerable part give way. On this cliff, accessible by numerous steps, his garden was formed; and as he was on the stairs leading to it, on the last day of the year 1803, a part of the chalky cliff fell, with a quantity of earth and some timber, hurrying him along with them and overwhelming him. It seems wonderful that he was not immediately killed; but he received injuries irremediable by human skill, and in the end resulting fatally. Paralysis also ensued from the bruises occasioned by the tremendous fall; but his mind remained unimpaired; and its faculties, calmed by resignation, and brightened by love, were still employed in thanksgiving and praise.

On the evening of the fall, he expressed the quietness of his mind; and desired that the 32d Psalm might be read to him; repeating the 2d verse, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The whole of that and the following Psalm being read, he said, "This poor man cried, and the Lord heard him and saved him out of all his troubles." The 34th being also read, he said, with great tenderness, "I have felt much refreshed from some of these passages. I have neither fear nor terror. I feel quite easy respecting my situation. My mind is centred in God. I ask for patience and resignation under this trial. Surely goodness and mercy have followed me all the days of my life."

The next morning, First-day, and the first of the year 1804, being asked if he lay comfortably, "My body," said he, "is as comfortable as you can make it; and my mind is comforted in a well-grounded confidence in the mercy of God in Christ Jesus." After this he said, "I have yesterday and to-day been looking over Friends in several places, and think I never felt greater love than at the present time. I wish they may be preserved in the truth; and I have earnestly desired, whatever I suffer, I may not dishonor the great name. My mind is carried above outward things. I desire not to boast; but at present I feel no cloud in the way. It is a great favor to be so comfortable and feel the Divine presence. When this is withdrawn, then am I troubled." Several times he exclaimed, I rejoice in tribulation.

On Second-day morning, under sensations of great weakness of body, his mind seemed so strengthened, enlarged and centred in divine life, that like the good scribe he brought out of his treasury things new and old. In the latter part of this day he said, "How sweet it is to feel that charity that thinketh no evil, but puts the best construction upon all things. I look over Friends with much sweetness and love: never more so. I feel the greatest confirmation that 'God is love,' and they that dwell in him dwell in love."

His suffering was at times very great during the last few days of his life, yet his mind continued centred in that holy power which enabled him to bear all with composure. He sent a message to an absent Friend to whom his daughter was writing a letter. "Perhaps," said he, "it may be an encouragement to tell him to hold on in well doing. The prize is sure to them that hold out to the end. Tell him I am carried above all trouble, out of the reach of that which is troubled about a future state." He desired one of his daughters to pray for his release; and he said to his children standing by, "I have done what I could for you; and my prayers have been heard. I have watched over you with a fatherly care. My blessing is with you. It is pleasant to see tenderness prevail, I love to see you all about me, my sweet family."

On another occasion he observed, "I have often thought of late on the words of the apostle, 'I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne." "You," addressing some present, "are likely to be the support of this little meeting. Be faithful, and your labors of love will be blessed."

Early on Sixth-day morning, the 6th of the First month, 1804, he gently and peacefully passed away, having reached the seventieth year of his age.

Don't.—Don't tell the little one, who may be slightly wilful, that "the black man will come out of the dark cellar and carry it off if it does not mind." *Don't* create a needless fear to go with the child through all the stages of its existence.

Don't tell the little, five year-old Jimmy "the school ma'am will cut off his ears"—"pull out his teeth"—"tie him up," or any of the horrible stories that are so commonly presented to the childish imagination. Think you the little one will believe anything you tell him after he becomes acquainted with the gentle teacher who has not the least idea of putting any of those terrible threats into execution?

Don't tell the children they must not drink tea because it will make them black, while you continue the use of it daily. Your example is more to them than precept; and while your own face is fair they will scarcely credit the oft-told tale. Either give up drinking the pleasant beverage or give your children a better reason for its non use.

Don't tell the sick one that the medicine is not bad to take, when you can hardly keep your own stomach from turning "inside out" at the smell of it. Better by far tell him the simple truth, that *it is* disagreeable, but necessary to his health, and you desire him to take it and at once. Ten to one he will swallow it with half the trouble of coaxing and worry of words, and love you better for your firm, decided manner.

Don't teach the children by example to tell white lies to each other and to their neighbors. Guard your lips and bridle your tongue if you desire to have the coming generation truthful. Truthfulness is one of the founda-

tion stones of heaven. Remember the old, old book says "no liar" shall enter within the gates of the beautiful city. There is no distinction made between white lies and those of a darker hue. A falsehood is an untruth whether the matter be great or small.—*Rural New Yorker.*

For "The Friend."

Wayside Notes.

(Continued from page 98.)

The cruelties sustained by Friends in New England already mentioned in previous numbers, were chiefly gathered from Sewell's history, and embrace a very small part, as he says, of the "manifold whippings and extortion of fines that were inflicted." In pursuing the narrative we had reached the passage of a law, under which Friends were to be expelled, and for non-conformity to its oppressive requirements, they were to be treated as capital offenders.

Wm. Robinson, a merchant of London, Marmaduke Stevenson, Mary Dyer, who had returned to the Colony, and Nicholas Davis, were the first Friends to whom this law was applied. Arriving at Boston in the Ninth month, 1659, they were thrown into prison, and by order of the Court and Council of Assistants, were sentenced to banishment, or suffer death; but W. R. being regarded as a public teacher of the doctrines so bitterly misrepresented and denounced in the preamble to the law, he was condemned to be also severely whipped, "and the constable was commanded to find an able man to do it." It is stated he was brought into the open street, and stripped, and his hands placed through the holes of the carriage of a large gun, where he was held, while the executioner gave him twenty stripes with a three corded whip. It appears Mary Dyer, and N. D. submitted to the decree of the court, but W. R. and M. S. though they left Boston, were not free in their minds to leave the Colony, but feeling a duty devolving upon them to build up others in the same faith, went to Salem, where they were soon arrested, and returned to Boston prison. In the following month Mary returned also, and was taken into custody. There were now three Friends in the hands of the authorities who, by the terms of the law, were worthy of death.

On the 20th of Tenth month they were brought into court, where Governor Endicot and others were assembled. Being called to the bar, Endicot commanded the keeper to pull off their hats; and with very little ceremony he directed them to "Give ear, and hearken to your sentence of death." W. R. then desired to be permitted to read a paper, in which the reasons were given why he had not conformed to the order of the court; but the Governor would not suffer it to be read, and replied, "You shall not read it, nor will the court hear it read." Wm. Sewel writes; he had written this paper the day before, and a part of the contents were, that he being in Rhode Island, the Lord had commanded him to go to Boston, and to lay down his life there. That he also felt an assurance his soul would enter into everlasting peace, and eternal rest: that he durst not but obey; believing it became him as a child, to show obedience to the Lord, without any unwillingness: and that now with sincerity of heart he could say, "Blessed be the Lord, the God of my life, who hath called me hereunto, and counted me worthy to testify against wicked and unjust men." The sentence of death was now pronounced, and W. R. was remanded to his cell. M. Stevenson was then called, and a like sentence read to him. An opportunity being now given M. S. to speak, he made the following solemn declaration in the presence of some of the principal rulers of the Province. "Give ear, ye magistrates, and all who are guilty; for this the Lord hath said concerning you, and will perform his word upon you, that the same day ye put his servants to death, shall the day of your visitation pass over your heads, and you shall be cursed for evermore. The mouth of the Lord of hosts hath spoken it. Therefore in love to you all, I exhort you to take warning before it be too late, that so the curse may be removed. For assuredly, if you put us to death, you will bring innocent blood upon your own heads, and swift destruction will come upon you." He was then returned to prison. Mary was now called. After receiving her sentence of death from Endicot, she meekly responded: "The will of the Lord be done." As the marshal returned her to prison, she was heard often by the way uttering words of praise to the Lord.

After being retained in prison about a week, they were led out to the place of execution on the day appointed, the 27th day of the Tenth month, under an escort of 200 armed men, besides many horsemen. They were attended by several officers, and a notoriously harsh, bitter priest, named Wilson, who had behaved in the court-room, when their cause was under consideration, in the most undignified, cruel manner possible. These Friends as they passed along on their way to the gallows, several times attempted to speak, but the drums were beaten, and their voices seldom heard. It is stated glorious signs of heavenly joy and gladness were beheld in their faces, as they walked hand in hand. Mary was heard to say: "No eye can see, nor ear can hear, no tongue can utter, and no heart can understand, the sweet incomes, and the refreshings of the Spirit of the Lord, which now I feel." Great was their cheerfulness, going as if to a wedding-feast; and rejoicing that they were accounted worthy to suffer for His blessed name. As they came to the place, where their lives were to be offered up, they took leave of each other, with tender embraces. Then W. R. went cheerfully up to the platform, and turning to the people, he thus addressed them, "This is the day of your visitation, wherein the Lord hath visited you; this is the day the Lord is risen in his mighty power, to be avenged on all his adversaries." He also desired the spectators to mind the light that was in them; to wit, the Light of Christ, of which he testified, and was now about to seal it with his blood. This so incensed the envious priest, that he said, "Hold thy tongue." His person, and the rope, being now adjusted, he used these last words: "I suffer for Christ, in whom I live, and for whom I die." He was then launched into eternity. M. S. with a few solemn parting words, immediately followed his companion to the same triumphant end.

Mary seeing her friends dead before her, also stepped up the ladder, without hesitation, and just as the bloody work was about to be enacted in her case, a reprieve was handed the officer. She was ordered to come down, but she whose mind was already as it were in heaven, stood still, saying, "she was there willing to suffer as her brethren had, unless they would annul their wicked law." This favor was obtained at the intercession of her son.

The execution of W. Robinson and M. Stevenson, causing much uneasiness among many of the people, it was deemed best to send Mary out of the Province. She was accordingly carried on horseback into Rhode Island. Not long after we find her in Long Island, where she spent most of the following winter; but having returned to her home, she was moved of the Lord to return to Boston, where she arrived the 21st of Third month, 1660. On the 31st she was apprehended, and brought before Governor Endicot. Being identified as the same person that was sentenced at the last general court, she was ordered to go to prison, and to be taken to the place of execution the following day at 9 o'clock.

On coming to the gallows, she was desired to retract, but her blessed Lord did not forsake her, and her righteous courage did not fail. Her words were, "I came to do the will of my Father, and in obedience to his will, I stand even unto death." She was desired to have the elders present pray for her, by some one or more of the people; to which she answered, "I desire the prayers of all the people of God; the elders I do not know." It was suggested again that one of the elders should pray. Her significant and faithful reply was, "Nay, first a child, then a young man, then a strong man, before an elder in Christ Jesus." Surely a stronger answer, and a wiser reproof, could not have been given in as many words. Thus this valiant woman finished her days, a martyr for her Lord, being twice led to death; accepting the result of her obedience, with Christian fortitude; and with joy and thankfulness upon her lips, yielding her body to the executioner, a most willing sacrifice; pouring out her life, that the "plant of renown" might be watered and fed, even in the midst of an untoward generation. P. B.

Philadelphia, 11th mo. 6th, 1874.

(To be continued.)

Tobacco.

All habits that have a tendency to depress the vital powers must be regarded as destructive to life. That the use of tobacco, in any form, is highly detrimental to health, all who have ever used it must certainly be aware.

The use of tobacco causes dyspepsia, tremulousness, irregularity of the heart's action, derangement of the nervous system, depression of spirits, and a hundred other ills often ascribed to other causes.

The abandonment of the habit of smoking or chewing tobacco is generally quickly followed by an increase of strength of nerve and of muscle, and a general improvement of health.

Of the terrible power of the habit when once established, and of the disgusting phase of the vice, we need not speak. Prof. Draper publishes an article in the *Galaxy*, containing many interesting facts concerning the properties, preparation, and adulteration of tobacco, in which he remarks that tobacco, according to botanists, belongs to the natural order which includes the egg-plant, tomato, potato, capsicum, and a number of genera that furnish narcotic principles; among which we may mention hyoscyamus, stramonium and belladona. The genus Nicotiana de-

rives its name from Nicot, the author of its introduction into Europe; and the word tobacco from Tobago, an island from whence it was first imported into Europe. There are but three creatures that use tobacco in any form, a worm, the rock-goat of Africa, and man. The manufacture of tobacco for the purposes of chewing and smoking consists chiefly in the removal of the mid ribs or stalks of the leaves, and the subsequent pressing, cutting or rolling of the leaves, according to the demands of the market.

In snuff-making, the process varies with the character of the product.

The adulteration of tobacco varies greatly with the character of the preparation. In that intended for chewing it consist chiefly of molasses, or common salt; rarely of leaves of other plants. In cigars and cut tobacco for smoking it is by no means uncommon, and consists usually of hay, paper, or leaves of the dock, rhubarb, cabbage, elm, and oak, all of which are comparatively harmless.

In snuff adulteration is very common, and the substances used are, in many cases, exceedingly injurious, including such articles as chromate of lead, bichromate of potash, powdered glass, and different kinds of ochres, or oxides of iron. The latter are nearly always found in the Scotch snuffs, and rarely occur in the Welsh and Irish. According to Hassall, out of forty-three specimens, chromate of lead occurred in nine, nearly all of which were Scotch; red lead or oxide of lead in three, and bi-chromate of potash, which is very poisonous, in three, two of which were Scotch. The presence of the lead compounds has frequently produced lead palsy in those who have used them.

The substances that give its active properties to tobacco are nicotine and nicotianine. The first is a colorless liquid alkaloid, soluble in water, ether, alcohol, and many oils, and possessing an offensive odor and an acrid burning taste.

"It is a dangerous poison, being almost as active as prussic acid, and destroying life in equally small doses, a few drops sufficing to cause death in about five minutes. Nicotianine is a concrete, volatile oil, obtained by the distillation of the leaves, six pounds yielding about eleven grains of the oil. It has a bitter taste, and the odor of tobacco, and produces the same effect upon the throat and tongue as does tobacco smoke. It is almost as deadly when applied externally as nicotine is when taken internally. It is said that this oil does not exist in the fresh leaves, but is probably formed by the action of the air in the process of drying, and of course, the plant is always dried before it reaches the consumer."

Tobacco smoke is the most common form under which the system is exposed to the action of this plant. Analysis shows that while the alkaloid disappears almost entirely in the smoke the oil is increased. It therefore follows that in chewing, the effects will be chiefly those produced by nicotine; while in smoking nicotianine will be the more active ingredient. In addition to the oil it has been stated that prussic or hydrocyanic acid exists in tobacco smoke.

The very large amount of mineral matter, and especially of the salts of potassa, in tobacco, causes it to remove these ingredients of the soil so rapidly that even the lands of the Southern and Western States are soon exhausted, and will only support low vegetation thereafter. In the same way the immoderate use of the prepared leaves slowly but surely exhausts the nervous energy in man, until at last it saps the strongest constitution, and often induces palsy, or so dulls the memory and blunts his other faculties as to reduce him to a condition little better than an imbecile.

In its anti-spasmodic and narcotic, or anodyne effects, it resembles lobelia, while its action on the heart is somewhat like digitalis. It sometimes causes a permanent irregularity of the heart's action. In its action on the pupil of the eye, it resembles opium, causing it to contract, being in this respect opposite to the effect of belladonna, stramonium, and hyoscyamus. The effect of its introduction into the digestive apparatus is to cause so complete a relaxation of the muscular system that physicians sometimes employ it to produce this result when it is desired to reduce dislocations.

It is possible that since tobacco reduces the sensibility of the system it renders it less liable to attacks of contagious diseases, but if the disease does attack, the reduction of its tone would render it less liable to resist the attack. Tobacco is an anti-aphrodisiac, and the statistics of European countries show that since its general introduction the annual increase in population has undergone a steady diminution.

Among snuffers the continued irritation of the Schneiderian membrane, which lines the cavity of the nose, causes it to thicken, until finally the sense of smell is destroyed, memory is blunted and seriously impaired. Snuff-taking consumes more time than chewing or smoking. A curious calculation is, that an average snuff-taker occupies over two hours out of every sixteen in this process.

When employed for chewing and smoking, tobacco stimulates the salivary glands and greatly increases the amount of saliva. The copious expectoration which is thus produced diminishes the amount of this fluid available for digestion, and as a consequence indigestion is one of the commonest of the inflictions to which the chewer and smoker are obliged to submit. Another evil is the liability to the development of cancer. The smoke acts as an exciting cause, cancer is developed, and death ensues. The tongue is sometimes eaten down to its very base. Tobacco and drunkenness induce a large proportion of cases of insanity.

The breath, clothing, and perspiration of those who use tobacco soon become redolent of its noxious odors. Many persons smoke in their bed-rooms. The walls, hangings, and bed-clothing soon become impregnated with poisonous oil, and while the smoker is exposed to its action for only a few hours at night, his wife usually spends nearly all the time in the confined air of the room or rooms which have been thus poisoned. This continued exposure and the reduction of the vital powers soon produce their effect. Even where the smoking is done in other apartments and not in the bed room, the smoker's clothing and his breath have become corrupted.

Not only does tobacco cause the evils enumerated, but the continued inhalation of the fumes of tobacco tends, sooner or later, to develop tuberculization in persons of tubercular tendency.

There is only one benefit that I know of in the use of tobacco, and it is but fair that I should state it; cannibals won't eat a tobacco user!—*The Wellspring.*

For "The Friend."

John Finch Marsh.

(Continued from page 98.)

To his wife, while visiting her mother at Tottenham, for a few days.

142 Whitechapel, 2nd of 9th mo., 1819.

My dear Hannah,—* * * I wish thee to partake as largely of the refreshing breezes, by walking out, as thy strength will allow. How much I should enjoy to share them with thee: even here the air is very reviving, mornings and evenings cool and bracing. Don't be too anxious about me, so as to interrupt any intervals of retirement, or moments of peaceful quiet that may be afforded for instruction, and the renewal of thy spiritual strength.

It will be comforting to thee to know that yesterday was a cheering day in two senses. In the morning, little or nothing to do in the shop, but my mind permitted to enjoy a feeling of sweet quiet, free from anxiety. Such seasons are indeed favored ones, and ought to be rightly valued and improved by us:—seasons wherein the mind may be rightly encouraged, strengthened, and afresh animated to hold on our way in the path of required duty, and lay hold of the consoling language, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." In the afternoon and evening had a succession of customers, which rendered the afternoon scene very lively.

Croydon, 31st of 7th mo., 1834.

My beloved daughter Hannah,—Thy recent welcome letters have been comforting and interesting to us, and much do we hope thou may continue to derive benefit from the privileged opportunity of being under the very kind care of thy aunt E. Whitehead. It is pleasant to us to believe thou art sensible of thy many advantages, and that the secret desire lives in thy heart to be made thankful and grateful therefor, and that there is at times (and oh! may it be daily, yea hourly) a feeling after strength and ability to be a very good girl; this is what thy beloved parents so much crave for thee and thy sister, and if happily with increasing days or years, this endeavor to be good becomes your favored experience, and we favored to be spared to you, our hearts would from time to time have abundant occasion to feel thankful unto our Heavenly Father, for this His rich blessing, yea, to leap within us for very joy. What a choice gift to be endowed with, is a grateful spirit, a thankful, humble heart and mind; and how needful it is that we watch and cherish the tender buddings thereof, especially in very early life, for none can be too young, or begin too soon to be made sensible of how much we owe, and are indebted unto Him who created us; and to be led very frequently in a similar inquiry with that of the Psalmist, "What shall I render unto the Lord for all his benefits towards me?"

Croydon, 23rd of 3rd mo., 1839.

My beloved Priscilla,—As thy dear mother and sister will now be writing, I seem to have little more to pen than the insertion of my very dear love, which I do in this way, hoping it may meet thee well, and comfortable and happy, and in the continued endeavor to be a good girl [at school]. Remember it is a

favorite motto of mine, "To be good is to be happy," and I trust it is also of my dear P.'s, and that she does at times strive her very best to be so, and that good desires are often raised in thy mind; may these be strengthened and encouraged; and in proportion, my dear girl, as thou keeps near to, and makes way for, that which visits in secret, reproving for that which is evil, and inclining to that which is good, wilt thou come to experience preservation on every hand, and strength to overcome and resist temptation, and know thy heart to be made clean, and to be kept clean, by continually living in the divine fear—the fear to offend thy Heavenly Father in thought, word, or deed.

"Grace is a plant where'er it grows,
Of pure and heavenly root;
But fairest in the youngest shows
And yields the sweetest fruit."

To a Friend.

11th mo., 1837.

Thou continuest to have a place in our affectionate remembrance, and we trust the feeling of love and sympathy still flows towards thee as one of the true mourners, and may we not say tribulated followers of the Lamb, and of which blessed company we desire to be counted worthy to be numbered; and to whom the language of the dear Redeemer may be not frequently applicable, for their encouragement and strengthening—"Fear not, little flook, for it is your Father's good pleasure to give you the kingdom." Ah! it is indeed a day and time of sadness with many of us who are favored to see and feel the low state of things amongst us as a people; and how can it well be otherwise, if we are rightly led into feeling and suffering for and with the suffering seed:—but some might be ready to say—Why so cast down? Why go so mourning on your way? Hope for better days, for brighter times. And so I hope we do, and are at times enabled to lift up our heads in hope; but we are not prepared, neither have we any desire to exchange our mourning for any false joy, but rather to seek for ability "in patience to possess our souls," and for strength patiently to endure the exercises and tribulations of our day:—not shrinking from suffering, but endeavoring to be found in pure resignation, standing in our right and proper allotment.

If this be the engagement of our minds, may we not believe, and humbly trust, that preservation will be experienced even to a hair's breadth? What encouragement then there is for us to continue to hold on our way, nothing doubting,—endeavoring in childlike simplicity to do in the present strength and ability given, what our hands may find to do; not looking out to others, but simply minding and doing our own business. And now, dear friend, it seems with me to say, (and as time is swiftly passing away,) Use all diligence in endeavoring to complete the work of thy day. My wish is simply to encourage thee to faithfulness in that, which to thy own mind, may be made clear; yet believing the prospect of visiting Friends in Ireland has long been before thee, and having myself recently returned from that land, where I was over ten weeks, I think I may say that there is room for such laborers as thyself, and if the concern continues to rest weightily with thee, do not seek to put it aside: there may be some other few debts of love to be paid off in our own land, as an evening sacrifice. Dear S. F., of Clonmel, united with me as companion in this engagement, a very precious minded young man; we were remarkably drawn towards each other during our last Y. M., which he attended, though we had but little of each other's company, so as to get much personal acquaintance; but a short time before my leaving home, I received a letter from him, expressing his feelings as to accompanying me. We met in Dublin, and parted there, and on board the packet. I believe his dedication of heart to the work was accepted of the Lord, and that it will be blessed to him. We were at all the meetings in that nation, with the exception of one very small one, (Tullamore,) but we called and sat a little time with two young men who reside there. In passing along, many were the seasons of proving, of conflict, and exercise, yet I trust we were, from time to time, made sensible of the renewing and fresh extension of heavenly love, and mercifully favored to experience the good Shepherd to be near to comfort, to strengthen and support in the time of need. We met with great kindness from Friends. I am ready to think that, perhaps few who have visited that nation, have left more with the flowing of love and affectionate desire for their present and future happiness than myself. On my return home, the feeling of a peaceful poverty and quietude of mind has been, and is, my favored portion. Since then, which was on the 5th of last month, I have only appeared once in testimony in our own meeting—my mind too, since my return, seems at times in heaviness under the sense and feeling of the low state of things in our own land. O! the mixture, the mixture we seem to be in!—when will this people be redeemed from and out of all mixture? I trust many more shall be strengthened and enabled to bear a faithful and noble testimony to the preciousness of the truth as it is in Jesus.

(To be continued.)

For "The Friend."

There is no Religion in Dress.

This expression has received a currency and credit that is somewhat remarkable, considering how inconsistent it is with well known facts. It may be contradicted by an expression that very many do (and all may) know to be correct, viz: that there is no one who becomes deeply and decidedly religious, without making some manifest change in dress. Provided that previously his dress was what is called fashionable and worldly.

In reading the biographies of those whose religion was of a character so decided as to make them remarkable among men, we find, if the subject of dress is touched upon at all, that they felt constrained to lay aside, to a greater or less extent, the fashionable attire of the world, and make an approach, greater or less, to the simple garments of our Saviour that had no seam. And this is so invariable, and so well understood, that it scarcely attracts attention, and is not looked upon as a subject of doubt or discussion. And it is strongly doubted by the writer that any contrary sentiment can be found in the autobiography of any truly and markedly religious individual.

There are some who, with more or less deliberation, put aside the religious life, and will have none of it. And others, it may be, whose convictions are not sufficiently decided to affect their dress. But, on the other hand, there are some whose convictions are so decided and pervading, as to affect and govern their whole life; and it may be (among other things) shows itself by even a *peculiarity* in their dress, that separates them *manifestly* from the world, openly proclaiming to all beholders *whose* servants they are, and that they are not ashamed of Him.

And if there are many who profess to be religious (or even *very* religious), who do not make any change in their dress, it is because many (and *very* many) are trying to be heirs, or citizens, of two kingdoms. Although the Lip of Truth has declared that "No man can serve two masters," they wish to call the Pearl their own, but wish also to keep back part of the price. But it is to be feared that some of such will not receive the penny at last, for this holding back in dress, often accompanies a holding back in other indulgences of the world.

These views, as to dress, are not merely theoretical, nor a mere contradiction of one assertion by another. But this is an appeal to facts. Neither are the facts obscure or difficult to verify. The reader can readily bring them to the test by reading the autobiographies of remarkably religious men. And if he has the advantage of being acquainted with markedly religious persons, a proper enquiry as to their experience will confirm the correctness of these remarks.

In all ages, in all countries, and in every form of religion, the priesthood appear to have been, as a rule, distinguished or separated from all other men by some peculiarities of dress. Showing that, in the deeper recesses of the human heart, there is instinctively and universally felt to be some connexion between the two things.

If we would know the Divine mind, concerning this subject, we have but to turn to the Levitical law to find that peculiarities of dress are prescribed for the priesthood, with a minuteness which manifests clearly that, according to the Divine mind, there is some connexion between the two.

And as the Temple, and its surroundings, were pronounced *holy*, so were the dresses of the priests, as in Ezekiel xlii. 13, 14. "The place is holy, there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments," &c.

There is no religion in dress. It is true that coats and pantaloons have no souls to be saved. And in that childish and trivial sense the remark is true, but in no other. C.

THE FRIEND.

ELEVENTH MONTH 21, 1874.

Frequent retirement of mind to seek after the presence of the Lord in our own souls, is a duty which is indispensable to our growth and establishment in the Truth. Were all the members of the professing church more fully and earnestly engaged therein, the day would be hastened when the ancient declaration would be fulfilled, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Especially does it become the members of our own religious Society thus to seek for that life-giving virtue which comes only from Christ, our adorable Head, to enable them rightly to discharge

their various duties, and to walk with acceptance before Him.

As the exercise is maintained frequently to draw near in spirit to the place where prayer is wont to be made, we shall become a more inward and spiritual people, and shall find ourselves drawn to avoid an undue attention even to the lawful things of this life, in accordance with the following excellent admonitions contained in our Book of Discipline:

"Frequent waiting in stillness on the Lord for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind, by long and frequent conversation on temporal matters, especially by interesting ourselves in them; for there is a leaven in that propensity, which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in loving aspirations towards the Fountain of eternal life."

The Journal of Thomas Scattergood originally appeared in print in the year 1844, forming part of the Eighth volume of the "Friends' Library," then in the course of publication by our late friends William and Thomas Evans A new edition of this valuable journal has recently been issued by the Meeting for Sufferings of Philadelphia Yearly Meeting, containing considerable additional matter of an interesting character. It forms an octavo volume of 496 pages, and is published at $1.25 per copy, bound in muslin, and $1.75 in half morocco binding. For sale at Friends' Bookstore, No. 304 Arch St.

Thomas Scattergood was for many years engaged at intervals in public labor as a minister of the gospel, and he was often brought under unusually deep exercise of mind, as the necessary preliminary baptisms to enable him to perform the important services required of him. He travelled in religious visits at various times in different parts of this country, both in the Northern and Southern States, and was led across the ocean to visit the inhabitants of Great Britain, on a similar account. We trust the perusal of this record of his Christian experiences, will prove refreshing and instructive to many.

SUMMARY OF EVENTS.

Foreign.—The Carlists, under the command of Don Carlos, have been defeated before Irun, and compelled to raise the siege of that town. Don Carlos and his troops retreated into the mountains. The final engagement was sanguinary. The Carlists lost heavily, but succeeded in carrying off their guns. It is believed they will return to Estella. The Republican forces will return to the line of the Ebro after leaving a strong garrison in Irun. During the retreat of the Carlists from Irun fifty or sixty men were frozen to death in the snow. A heavy snow covers the mountains around Irun. There is great distress in that region, the Republican soldiers having burned hundreds of houses and driven the inhabitants from their homes. The country is covered with homeless women and children, exposed to the inclemency of the weather.

Though defeated at Irun, the Carlists persevere in the struggle. Their forces have invaded the province of Barcelona and threaten various places with attack.

A Berlin dispatch says, Count von Arnim was again arrested on the 12th inst., and conveyed to a police station. It is reported that the Count has received a copy of his indictment, and the only charge brought against him is for the suppression of official documents.

The Prussian Court of Ratibar recently fined the Archbishop of Olmutz, Austria, for illegally appointing priests in the Prussian part of his diocese. The Austrian government refused to surrender the archbishop on demand of the Prussian authorities for his extradition. The court has accordingly issued a warrant against him, and confiscated all his revenues and estates in Prussia.

The Municipal Tribunal of Berlin has requested the Provincial Court of Vienna to insist by coercive measures upon the editors of the *Presse* giving evidence as to the source from which the Von Arnim dispatches published in that paper were obtained. The Vienna Court, however, declined to interfere, observing that although the matter might be important to Prussia, it was not so to Austria.

A St. Petersburg dispatch of the 12th says: The Russian government has sent out orders for the speedy completion of fortresses on Khivan frontiers. The *Goloss* says: The government has resolved to introduce a system of compulsory elementary education. The trial is to be made at St. Petersburg of the Berlin system. It is thought the new schools will be opened by the 15th inst.

The Khan of Khiva has informed Colonel Ivanoff, commander of the Russian garrison on the Oxus, that he has neither soldiers nor money with which to overcome his rebellious Turcoman subjects, and he asks for the aid of the Russians.

The results of the late International Conference at Brussels form the subject of fresh negotiations between some of the governments represented thereat. Russia asks that the conclusions of the Conference be embodied in a regular treaty between the nations whose representatives signed the agreement.

Thirty-three members of the Council General of the Seine have adopted a resolution recommending the establishment of a system of gratuitous secular schools for primary instruction in the city of Paris, the attendance upon which shall be obligatory. The resolution has been presented to the Permanent Committee of the Assembly for consideration. The Council General of the Seine has rejected the proposition recommending the National Assembly to pass a bill granting amnesty for political offences.

A conference of the Yorkshire, England, Chamber of Commerce has unanimously adopted a memorial to the government condemning the proposed reciprocity treaty between Canada and the United States, and deprecating the imposition of lower duties in Canada than in England.

Upwards of four millions sterling was expended for the construction of railways in India during 1873. There are now open in India 5,872 miles of railway, which have cost £97,000,000, giving an average cost of £16,536 a mile. A further extent of 1850 miles is now in course of execution. The net revenue derived from the railways amounted to £3,185,000.

London, 11th mo. 14th.—Consols, 93⅞. U. S. 5 per cents 104½.

Liverpool.—Uplands cotton, 7⅝*d.* a 7¾*d.*; Orleans, 8⅛ a 8¼*d.* Breadstuffs firm; red western spring wheat, 8*s.* a 8*s.* 6*d.* per 100 lbs.

The Austrian and Russian governments have agreed to appoint a joint commission to define their boundaries.

Advices from Buenos Ayres represent that the insurrection is on the decline. No serious collision had occurred between the contending parties.

The weather has been unusually cold in England. On the 11th inst. snow fell in the southern part of the country. The root crop which at one time seemed hopeless, now gives promise of a better yield.

A Times special from Calcutta announces that the Viceroy of India has ordered the suspension of formal proceedings against the person supposed to be Nana Sahib until more mature consideration can be had of the case. The difficulties of identification are increasing and opinions are divided.

Sir Stafford Northcote, Chancellor of the Exchequer, in replying to a communication from the Chairman of the Board of Directors of the Direct United States Cable Company, says the government has no intention of purchasing the direct cable or any other of the ocean telegraph lines.

It is said that Count Von Beust, Austrian Minister in England, has been recalled to Vienna and is to be reinstated as premier in the government.

United States.—General Sherman's annual report to the Secretary of War, shows the total number of enlisted men in the army on the 15th ult. to have been 26,441. He estimates that this number will soon be reduced through natural causes, to the 25,000 allowed by law. An army of that size is declared to be inadequate for the demands of so large an area of territory as it has to be scattered over.

The annual statement of the U. S. Treasurer for the year ending 6th mo. 30th last, compared with that of the preceding year, shows a falling off of receipts from customs of $24,985,689, and of $11,319,529 on account of internal revenue. The decrease of receipts from the latter source is due to changes in the law, while the falling off in the customs duties seems to have been caused by the commercial panic, the effects of which continued till a recent period.

The following table shows the growth of the Postal service during a period of 83 years:

Year,	Post-offices.	Post roads, miles.
1790, . . .	75	1,875
1800, . . .	903	20,817
1810, . . .	2,300	36,070
1820, . . .	4,500	72,492
1830, . . .	8,450	115,176
1840, . . .	13,486	155,739
1850, . . .	18,417	178,672
1860, . . .	28,498	240,594
1870, . . .	28,492	231,232
1873, . . .	32,244	256,210

The Postal revenues of the year 1790 were $37,935, and those of 1873, $22,996,741.

The Exhibition of domestic manufactures in Philadelphia under the auspices of the Franklin Institute, closed on the 12th inst. It was the most extensive exhibition of the kind ever made in Philadelphia, and contained, it is said, the finest display of machinery ever brought together at one time in this country. It was also financially successful, the total receipts from tickets, &c., having exceeded $90,000. About 3000 tickets were issued to members, exhibitors and others, and 276,000 were sold.

The official returns of the election in Philadelphia show that the Republican vote numbered 59,850, and the Democratic 46,887: total 106,737.

The official returns of the election in the State of Pennsylvania show that 554,339 votes were given, of which Latta, Democratic candidate for Lieutenant Governor, received 277,195, and Olmstead, Republican, 272,516. The Temperance or Prohibition ticket received 4628 votes. There are 66 counties in the State. The smallest of which, Forest, polled only 695 votes; Allegheny, which comes next to Philadelphia, polled 28,793 votes.

There were 543 interments in New York last week.

The Markets, &c.—The following were the quotations on the 14th inst. *New York.*—American gold 110¾. U. S. sixes, 1881, registered, 118½; do. coupons, 119¼; do. 1868, registered, 118; coupons, 118½; do. 5 per cents, 112. Superfine flour, $4.15 a $4.40; State extra, $4.80 a $5.10; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.10 a $1.11; No. 3 do. $1.07 a $1.08; red western, $1.26 a $1.28; amber, $1.29; white Michigan, $1.40. State barley, $1.38. Oats, 65 a 67 cts. Rye, 95 cts. Western mixed corn, 93 cts.; new mixed, 88 a 89 cts.; old yellow, 95 cts. *Philadelphia.*—Uplands middlings cotton, 14¾ cts.; New Orleans, 15½ cts. Superfine flour, $4 a $4.25; extras, $4.50 a $5.75; finer brands, $6.50 a $7.50. Red wheat, $1.20 a $1.25; amber, $1.25 a $1.30; white, $1.32 a $1.37. Rye, $1. New corn, 75 a 85 cts.; old, 92 a 93 cts. Oats, 61 a 64 cts. Smoked hams, 14 a 15 cts. Lard, 14½ a 15 cts. *Chicago.*—No. 1 spring wheat, 95 cts.; No. 2 do., 89 cts.; No. 3 do., 84 a 85 cts. No. 2 mixed corn, 74¾ cts. No. 2 oats, 49½ cts. No. 2 barley, $1. 30. Lard, $12.45 per 100 lbs. *Cincinnati.*—Corn, 64 a 65 cts. Oats, 55 a 58 cts. Rye, 96 cts. Lard, 13¾ cts. *St. Louis.*—No. 2 winter red wheat, $1.04; No. 3 fall red, 95 cts. No. 2 mixed corn, 68 cts. No. 2 oats, 55 cts. *Milwaukie.*—No. 1 spring wheat, $1.01; No. 2 do., 92½ cts. No. 2 corn, 76 cts. Oats, 48¾ cts. Lard, 13¾ a 14 cts.

WANTED.

A Friend to teach London-Britain Preparative Meeting School. Apply to Joel Thompson, Jr., Strikerville P. O., Chester Co., Pa.

Died, 8th mo. 21st, 1874, at her residence, near Harrisville, Belmont Co., Ohio, Deborah Hall, widow of the late Nathan Hall, an elder of Short Creek Monthly Meeting, in the 72d year of her age.

——, 10th mo. 4th, 1874, at her residence in this city, Elizabeth W. Price, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

——, on Third-day, 10th mo. 20th, 1874, at his residence, Chester Co., Pa., Jonathan C. Baldwin, in the 83d year of his age, a member of Downingtown Particular and Uwchlan Monthly Meeting. This dear Friend bore a long confinement to his house without a murmur, and we have a lively hope that he has been safely gathered with the faithful of all generations.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

(Continued from page 106.)

Question.—What are the views of the Society respecting Ministry?

Answer.—The Society holds that the authority and qualification for the ministry of the gospel are the immediate gift of Christ Jesus, the ever adorable Head of His church, bestowed upon whom He will, irrespective of sex, of talent, of rank, or of influence. The exercise of this gift depending altogether upon the fresh opening of the Spirit of our Holy Redeemer, and deriving its sanction in no wise from human learning or ordination, is fairly embraced within the command of our Saviour to those immediately sent forth by Him, and which is of lasting obligation upon all His anointed ministers: "Freely ye have received, freely give." No forced maintenance is recognized here under any pretence whatever; it being wholly inconsistent with the benevolence and purity of the gospel, which holds forth the mercy and salvation of God to "whosoever will," without money and without price. Neither is the one-man system, neither a man-made or a college-taught education recognized in the precepts or in the example of our Divine Lawgiver. In speaking, before His betrayal and crucifixion, of the authority and power of the Comforter, which is the Holy Ghost, whom, said He, "the Father will send in *my name*," He adds, "He shall teach you *all things*, and bring *all things* to your remembrance, whatsoever I have said unto you." Again, "He shall testify of me;" "He shall receive of mine, and shall show it unto you;" "He will guide you into all truth;" "He dwelleth *with* you, and shall be *in* you"—"*another Comforter*, that he may *abide with you forever*." Now what more than the fulfilment of these promises, can any one ask or want? Moreover, the apostle Paul in speaking of his ministry declares: "I neither received it from man, neither was I taught it, but by *the revelation of Jesus Christ*." The exercise of it, he further states, was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that his speech and his preaching was not in the enticing words of man's wisdom, but in the demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God."

Q.—What is the recorded testimony of John Selden, touching this subject?

A.—It is related of the learned and famous John Selden, when on the bed of death, that he could not recollect one single passage in all the books and manuscripts he had ever read, from which he could derive one ray of consolation, except some that he had met with in the Holy Scriptures; and among these the most remarkable, and that had made the deepest impression on his mind was, "*For the grace of God that bringeth salvation*, hath appeared unto all men; *teaching us*," &c. See Titus ii. 11, 12. He further said that "All those fine literary accomplishments which feed the pride of the scholar * * frequently prove very great impediments to a spiritual knowledge of God. The most towering genius on earth can never gain admittance into the kingdom of heaven till he condescends to the simplicity of a little child, and, with faith and humility opens his heart to his Heavenly Father for that true wisdom, which can only come immediately from Him."

Q.—What is the belief of the Society of Friends on the subject of baptism?

A.—They believe that there is but one true and saving baptism, as there is but one Lord, and one faith; for the language of the Apostle is, "One Lord, one faith, one baptism." This "one," then, must be heart-cleansing and effectual to salvation. Few of the advocates of water-baptism contend that it is a saving ordinance; but the self-abasing and indispensable baptism of Christ must be saving. The Forerunner of our blessed Lord, in allusion to the baptism of the latter as contrasted with his own, declared: "He must increase, but I must decrease." And again, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly cleanse his floor," &c. From which it follows that the true spiritual baptism of Christ works godly sorrow unto true repentance, and that change and conversion of the heart which is followed by remission of sins and the greater out-pouring of power from on high. These transforming and consolatory effects follow not because of the rite of water-baptism; for if so, then Simon Magus the sorcerer, and all the wicked amongst men that have received it, would have remission and the gift of the Holy Ghost. This refining baptism is more than the putting away of the filth of the flesh, being the answer of a good conscience towards God. The one is easy to the flesh, the other crucifies it: as saith the Apostle, "They that are Christ's have crucified the flesh with the affections and the lusts." Water baptism, as a sign, typified the washing of regeneration, through the renewing of the Holy Ghost; and this must ever be a cross to the fleshly part. Moreover, discipleship with the Lord Jesus, through His one saving baptism, cannot be an easy thing to the carnal mind; the conditions are thus conveyed from His own blessed lips: "If any man will come after me, let him deny himself, and take up his daily cross and follow me." And again, "Whosoever doth not bear his cross and come after me, *cannot* be my disciple." Hence it is clear that the baptism which now saves, humbles and contrites the heart, bringing it into sweet and willing subjection to the leavening operation of the Holy Spirit, until the floor thereof becomes thoroughly cleansed. Whereby also we become born again unto the state of new creatures; for "If any man *be in Christ*, he is a new creature: old things are passed away; behold, all things are become new." The Society of Friends, then, believe that John's elementary baptism was to cease when He came of whom John himself thus bore witness: "Behold the Lamb of God, who taketh away the sin of the world!" Which is also confirmed by the voice from heaven at the transfiguration, when Moses and Elias, with their dispensations had passed away, and Jesus—in whom all types were finished—only left: "This is my beloved Son, *hear ye Him*."

Q.—What are the views of the Society as to the "ordinance" of "the Supper," or a partaking of the body and blood of Christ?

A.—They believe that as Christ Jesus is the anti-type and substance of all types and shadows, that when He, the great High Priest and Mediator of the new covenant or rule and law of grace, was offered upon the cross, that the Jewish sacrifices and offerings were ended. They believe that the Saviour's language, "As often as ye eat this bread and drink this cup, ye do show the Lord's death *till he come*," alludes to the Messiah's second, inward and spiritual coming in the heart as the fulfilment of the new covenant of light and life, wherein all are to be taught of God, in the soul. That the promise was thenceforth to have place: "He that is *with* you (in the flesh), shall be *in* you (by his Spirit), to teach all things, to lead into all truth, and to abide with His disciples forever. They also believe that this is strengthened and confirmed by another testimony of our divine Lawgiver: "It is *the Spirit that quickeneth*, the flesh profiteth nothing," &c.; and that as we admit Him whose words are spirit and life into our hearts, at the door of which He stands and knocks, that He will, agreeably to His promise, come into us, and will sup with us, and will set up His glorious kingdom, and, taking the government thereof on His own shoulders, will reign to the exceeding spiritual refreshment of all His, by giving to eat of His flesh and to drink of His blood unto living communion and union with Him in the heavenly banquet of soul-sustaining manna from the paradise of God.

Q.—Why do Friends not encourage places of amusement, music, singing, &c.?

A.—Because this life was given, and the dear Saviour died for a far different purpose than for us to spend our short span in vain amusements and corrupting pleasures, which the apostle Paul has said, She who liveth in them "is dead while she liveth;" and who in another place, when describing the enemies of Truth terms them, "Lovers of pleasure, more than lovers of God." Because these do not feed or satisfy the cravings of an immortal spirit; but, on the contrary, tend to dissipate its relish for true religion and virtue—the only safe reliance for the soul; and, in the end, to yield little else than anxiety, sorrow and remorse. Finally, because of the solemn responsibilities of a life granted for the great work of repentance and salvation; a life, though spent with the giddy and the gay in idleness and dissipation, is still followed by that all-seeing Eye that sleeps not, and listened to by that all-hearing Ear that is ever open. How then can any dare thus to sacrifice, for such fleeting, unsatisfying, and corrupting amusements, their time, their talents, their peace, their lives, their souls, their hope of a joyful eternity? The religion which we profess has ever been, and is designed ever to be, a self-denying religion. We cannot fail to see around us liberties indulged in, which we are satisfied are utterly inconsistent with the requisitions of the gospel of Jesus. How needful then to endeavor by the grace of God to come out from all these things, and to walk more worthy of the vocation wherewith we are called.

Q.—What is the language of the Discipline with regard to Gaming and Diversions?

A.—"As our time passeth swiftly away, and our delight ought to be in the law of the Lord, it is advised that a watchful care be exercised over our youth and others to prevent their going to stage-plays, horse-races, music, dancing, or *any such* vain sports and pastimes," &c. And if any of our members fall into either of these practices, and are not prevailed with by private labor to decline them, the monthly meetings to which the offenders belong should be informed thereof, and, if they be not reclaimed by further labor, so as to condemn their misconduct to the satisfaction of the meeting, it should proceed to testify our disunity with them."

(To be continued.)

Feeding the Pigeons.—How eagerly I listened, when my grandfather pointed out to me the deep attachment of the carrier pigeon to her home; of the quest to her nest; of the turtle-dove to her mate. That they could only flourish upon corn; and all their food seasoned with salt. He also showed me their beautiful but sober plumage, and pointed out, when they soared up aloft, how bright their iridescent colors appeared in the sun. I loved to learn all these particulars concerning the Columbidæ in my childhood; but how many years after was it, when, in a different phase of mind and under a different teaching, I felt the force and beauty of the Christian symbol, that pure and holy dove-like spirit which wanders not from its home, the heart of her Lord—and can never be separated in affection from Him to whom her heart is consecrated; who feeds on the living bread, the corn of the kingdom, whose thirst can be assuaged only by the living waters, and whose food is seasoned with salt; and finally, whose eternal garb and bearing, modest, sober, and unobtrusive, is yet radiant with a heavenly light caught from a beam of that Sun of righteousness in whom her heart delights.—*M. A. Schimmelpennick.*

For "The Friend."

Where is Krisheim?

BY OSWALD SEIDENSTICKER.

Cresheim street and the Cresham creek, in Germantown, time honored names, are, so to say, speaking witnesses of the fact, that some of the first settlers of Germantown hailed from Krisheim, in Germany, where, in spite of scorn and persecution, the doctrine of the Friends at a very early period had found warm and unwavering adherents.

The first Friend who lighted on that little village in the Palatinate, was William Ames. Sewel says: Whilst William Ames was in the Palatinate he got acquaintance with the Baptists (Mennonites?) of Kriesheim, a town not far from Worms, and among those people he found such entrance that some families, receiving the doctrine he preached, bore a public testimony for it there, and so continued till the settlement of Pennsylvania, in America. when they unanimously went thither, not as it seemed without a singular direction of Providence; for, not long after, a war ensued in Germany, where the Palatinate was altogether laid waste by the French, and thousands of people bereft of their possessions and reduced to poverty. (Philada. edition, 1826, I. p. 260.)

The next who has to tell something of Krisheim is Stephen Crisp. He says in his journal, speaking of the year 1669: "The Lord preserved me and brought me upon the 14th day of the 4th mo. to Griesham, near Worms, where I found divers who had received the everlasting Truth, and had stood in a testimony for God about ten years in great sufferings and tribulations, who received me as a servant of God, and my testimony was as a dew upon the tender grass to them. I had five good meetings among them, and divers heard the truth and several were reached and convinced, and Friends established in the faith." (London edition, 1694, p. 29.)

William Penn, when taking up the missionary work in Holland and Germany, did not fail to see and to comfort these isolated converts to his faith. His entry into his journal on 23d day of 6th mo. 1677, is as follows: "The 5 day we arrived by way of Worms, at Crisheim in the Paltzgrave's country, where we found to our great joy a meeting of tender and faithful people, but it seems the inspector of the Calvinists had enjoyned the Vaught or chief officer not to suffer any preaching to be amongst them, lest he should be turned out of his place. To whom we desired Friends to say, that if he pleased he might apprehend us and carry us to the Prince, before whom we should give an account of our testimony. But blessed be the Lord, we enjoyed our meeting quietly and comfortably, of which a coachful from Worms made a part." (Collections of the Works of Wm. Penn, 2 vols. fol. London, 1726, vol. I., p. 72.)

Wm. Penn then went to Manheim, where he expected to find the Prince, and stopped there till the 26th. "We returned," he continued, "that night by the Rhine to Worms, from whence we the next morning (being the first day of the week) walked on foot to Crisheim, which is about 6 English miles from Worms. We had a good meeting from the tenth to the third hour, &c. The Vaught or chief officer himself stood at the door of the barn, where he could hear and not be seen, &c. Poor hearts, a little handful surrounded with great and mighty countries of darkness. They were most of them gathered by dear William Ames."

Not many years after Wm. Penn had thus stood before the peasants of Krisheim, preaching to them and praying with them in a barn, he became the proprietor of Pennsylvania, on the area of which the whole Palatinate would have been a mere patch. The invitation that he extended to the downtrodden and intolerantly used of all lands, reached also the ears of his friends in Krisheim, many of whom left their native homes and joined the settlement which Pastorius, agent of the Frankfurt Company, called Germantown. There came from Krisheim Peter Schumacher, Isaac Thomas Williams. John Krey, John and Arnold Cassel, several of the Hendricks family, and others. German Township was, in 1689, laid out in four places, called Germantown, Krisheim, Sommerhausen and Crefeld. The two latter names have been entirely blotted out, but Krisheim survives, as afore mentioned, in the name of a street and a creek.

When travelling last summer through Germany, I had a strong desire to see the town where fully two hundred years ago German Quakers had dwelled, stoutly braving the buffets of power and prejudice, and from whence they had removed to their American Patmos. I was also anxious to ascertain whether any reminiscences or traditions of old Quaker times were still clinging to the place; whether the name of William Penn was still in the mouth of the people, &c., &c.

A curious and unexpected difficulty met me at the outset. No such name as Krisheim, Crisheim or Kriesheim is to be found on any map, and in vain did I enquire at Worms after the town, which Wm. Penn had reached from there by a six miles' walk. But there is a Kriegsheim, people told me, not far from Monsheim, and a Griesheim on the last railroad station, when you go to Darmstadt. I was not prepared for this perplexity, and asked the Lutheran clergyman at Worms, whether he could inform me at which of those places there had formerly existed Quakers, known and visited by Wm. Penn. He was not aware of either fact, that there had been Quakers in the vicinity, and that Penn had ever been there on a missionary tour, though one of his predecessors, as we learn from Penn's Journal, had actually come from Worms to attend the Krisheim meeting on the 26th of August, 1677. As to spelling, Griesheim seemed to come nearer than Kriegsheim, because G and K are often interchanged; Stephen Crisp even calls the place in question Griesham. But, on the other hand, no Griesheim, of which name there are several villages, is at the proper distance of Worms, to agree with William Penn's measure, nor within the bounds of the Palatinate, while Kriegsheim answers both requisites. So I concluded to make some inquiries at that place, and went by rail to Monsheim, whence Kriegsheim is only half a mile distant. When the place was shown to me at the station of Monsheim, my thoughts wandered back to the year 1677, and I tried to realize that William Penn, the founder of our commonwealth, had on yonder path winding through grainfields and potatoe

patches, come all the distance from Worms on a Sunday morning, to comfort and edify the poor German peasants, who were his brethren in faith. Such things we are slow and almost reluctant to realize. So it is with the memory of Luther's undying words before the Imperial Diet of Worms, and with the tradition of Queen Krimhild's love and sorrow at the time when the Nibelungen, under Siegfried, came to the same city. The palpable present always appears common place and prosy when our imagination resuscitates voices of the past.

Thus occupied in mind I entered Kriegsheim, which consists mainly of two rows of humble dwellings lining the road, and betook myself to the clergyman of the place, as the most likely person to help me to information. The Rev. Mr. Keller, to whom I stated the object of my errand, was quite surprised at what I told him. He had never heard that people of that village were of the Quaker persuasion; that William Penn had paid them a visit, and that they had been the pioneers of the German emigration to America. "Do you know," he asked me, "the names of any persons who joined the sect of the Quakers?" I was prepared for this question, and read to him from my memorandum book the names above given, as well as those which I had gathered from "Besse's Sufferings of the Quakers," viz: Johann Hendricks, Jacob Jansen, Johann Phil Laubeck, Christian Moret, Henrich Gerrits, George Schumacher, Peter Schumacher, inhabitants of Krisheim, that had been fined and harassed on account of their attachment to the views of the Friends. I was rather disappointed to learn from Mr. Keller, that no such families now reside in Kriegsheim. The only name that tallies is that of Jansen. But I was assured that the two persons who bear that name have no family traditions that would connect them with a Quaker ancestry.

There was then no prospect of finding a clew that would guide me further. Moreover the discrepancy in the name of the place threw a shade of doubt on the presumption, that this was really Wm. Penn's Crisheim. But this difficulty was unexpectedly and completely removed. The worthy clergyman, who had become quite warmed, aye and interested by my own zeal, invited me to his study, where he produced a manuscript volume of the middle of last century, recording the assessment of real estate, in which the name of his place was spelled Kriesheim, so that Kriegsheim appears to be a mere innovation. This was again encouraging, but the names of the people whose property was registered threw no further light on the question. I now placed my last reliance on the records of births, deaths and marriages, so scrupulously kept in all parishes of Germany. I stated to Rev. Mr. Keller my wish to inspect these old records, say between the years 1670 and 1690, with the view of discovering there the names of some of the old Quaker families.

But my curiosity was not to be gratified. The books were missing. About the year 1848, they had been in keeping of a civil officer, a miller, if I remember right, who found it exceedingly inconvenient and annoying to consult the records in order to answer questions on dates frequently put to him by the descendants of deceased persons. Information of that kind was wanted far too often and unnecessarily, he thought, and so, to escape all further annoyance, he gave out, that the records were missing. And missing they have been ever since; popular report says, the miller kindled a fire with them.

Was I too harsh, when I inwardly called that benighted person a stupid brute? His act has destroyed the directest and most conclusive way of proving the identity of old Krisheim with the present Kriegsheim, and of tracing the line of the Germantown settlers to their native home. The minister sympathized with my disappointment, and proposed to call on the schoolmaster, an older man than he, who might know something of the old traditions of the place. We went, but to no purpose. The schoolmaster knew well enough that the English Quaker, William Penn, had, under king Charles II,, founded Pennsylvania, but that so famous a personage should have walked through this very village, and preached in a barn to the people—German Quakers too!—seemed passing strange to him. He had never heard of such a thing and thought no one else had.

And so I had to leave with a rather negative result of my search. I afterwards visited Griesheim, and there instituted similar inquiries, but I might have saved myself the trouble. The old church records were here in existence and laid before me; no such names as Besse mentions could be found. I think, the distance so distinctly stated by William Penn as intervening between Worms and Krisheim, settles the question where the old German Quaker home was in favor of the present Kriegsheim. It is certainly strange that all reminiscence, knowledge and tradition of so remarkable a fact, should have completely vanished; but we must bear in mind, that probably all Quakers of Krisheim emigrated to Pennsylvania; also that the atrocious war, waged by Louis the Fourteenth in the Palatinate, singed out cities and villages, and scattered the inhabitants. Worms with the surrounding country was most severely smitten during that war. O. S.

Diseases of the Eye Contagious.—Dr. Reuling, of the Maryland Eye and Ear Institute, one of our eminent oculists, writes that the disease known as Egyptian or granular inflammation at the eyes is spreading rapidly through the United States. It sometimes causes blindness, and is very contagious. He adds: "I have in many, and I may say in the majority of cases, been able to trace the disease to the use of the so-called rolling towels. Such towels are generally found in our country hotels and the sleeping apartments of the working classes, and being thus used by nearly every one, are made the carriers of one of the most dangerous, and as regards its symptoms, most troublesome diseases of the eye. I therefore would strongly recommend that the use of the rolling towel be abolished, for thereby we will discard one of the great instruments for the spread of such a dangerous disease to the eye, by which thousands of workmen are annually deprived of their means of support."—*Baltimore Gazette.*

Be strong to bear, O heart!
Nothing is vain;
Strive not, for life is care,
And God sends pain;
Heaven is above, and there
Rest will remain!

Adelaide A. Proctor.

For "The Friend."

John Finch Marsh.

(Continued from page 111.)

30th of 8th mo., 1838.

My beloved friend, S. F.—Some of us have indeed sustained a great loss in the removal of our late dearly beloved friend and brother in the Truth, John Barclay. I seem incapable of setting forth his loss, to me, as an individual, whose sweet society it was my privilege richly to enjoy for many years; and by whose pious example, watchful deportment and humble walking, my heart was often deeply instructed; perhaps I go not too far if I say, it was impossible (at least one's own fault if it were so) to be in his company without being instructed in some way, either by his conversation or otherwise. He was one with whom I had shared no common intimacy, and often did we take sweet counsel together, and walk unto the house of the Lord in company; yea, and knew what it was at times "to sit together in heavenly places in Christ Jesus." Had I the pen of a ready writer, how feelingly might I bear my testimony in writing, to the memory of this beloved brother, similar to the many borne by the cotemporaries of Isaac Penington, viz., by George Fox and others, as prefixed to the 1st vol, of I. P.'s works. But oh! how is the loss made up! how fully the mind satisfied in the consoling belief "that he is well in the Lord, and in peace with him through the Lord Jesus Christ,—that through redeeming love and mercy he is now entered into the joy of his Lord, and into his Master's rest." The Church too, how great her loss in this our day, by the removal, may I not say, of one of her most upright pillars and brightest ornaments. What I have written is by no means intended as in any way to extol the creature, far otherwise,—but with reference to that Power who made him what he was, and which same divine Power is at work, and will continue to work, in the hearts of thousands. The date of thy last letter is memorable as being that on which he died, 11th of 5th mo., having about three days previous entered his 42nd year, near the age of the notable Apologist [Robert Barclay], who died also in the 42nd year of his age.

My beloved young friend, W. H.—How tenderly do I feel for those, who in the day of the Lord's power, are made willing to yield obedience to his requirings—to bow the neck to the yoke of Christ, deny self, take up the cross daily and follow him. And how do I desire the safe progress of these, that nothing may be permitted to stumble them, or induce them to seek an easier way,—"For the way of righteousness is life, and in the pathway thereof there is no death."

Warwick, 2nd of 12th mo., 1843.

My beloved friend, W. M.—Although I have not earlier acknowledged thy acceptable lines, dated the 8th ult., which were forwarded to me here in due course, I have not felt the less interested about thee, or unmindful of thy important movements in prospect. It was comforting to know, and kind of thee so early to inform me, that thou wast made willing to spread thy concern before Friends, and that thou wast so freely liberated by them, believing as I do that it is a right concern, a work whereunto the Great Master has called thee, and who will, I believe, as faithfulness is abode in, strengthen to perform that which He may

require at thy hands. O how great the privilege to be employed in His service, and of being in any way made use of in the promotion of the cause of truth and righteousness in the earth, and what cause of rejoicing when a brother here and a brother there is raised up in this our low day, who, in the day of the Lord's power, are made willing and obedient in answering His call, resigning their hearts to follow on to know Him in the way of His leadings and requirings. O then beloved friend, may'st thou be strengthened to hold on thy way and continue to experience that preservation and safe guidance which I believe thou hast hitherto known, and which will not be withheld while thou seeks to be kept humble and watchful, little and lowly, having thine eye single unto the Lord, and thine heart simple, trusting in Him, not seeking or wanting great things for thyself, but be content with such manifestation of His power and strength as He may see best to furnish thee with from day to day, and from hour to hour; thus wilt thou be prepared both to do and to suffer His will.

O the need, the especial need there is for those who go forth on the Lord's errands, to wait for clearness, to know when to speak and when to keep silence, believing that the service of the poor instrument is often to example in silence. Ah! this is sometimes humbling to the creaturely part that would be active and doing something, as well as disappointing to that in some whose expectations may be much outward. But do not misunderstand me, I would have none keep silence when the command is to speak, neither have any to speak when commanded to be silent, but would have each one wait on their gift, and be careful day by day to use in faith, the present offered strength, though at times it may seem to be in weakness; then I believe the strength of such will be increased, for true it is that to use strength is to gain strength. But why write thus to thee, dear William, I am not anticipating thee as one going before thy guide, or running without being sent, but to one young in the ministry and much favored of the Lord, much desiring in the love I have for thee, and the unity I have in the exercise of thy gift, thy safety and preservation every way, and that thou mayest indeed be valiant for the Truth in this thy day, wholly devoted and given up in heart to serve Him who in the riches of His love and mercy has given thee to see and follow the things that belong to thy peace, and engaged thy heart to invite others in His name to come, taste and see for themselves, how good He the Lord is.

(To be continued.)

Setting a young man afloat with money left him by his relatives, is like tying a bladder under the arms of one who cannot swim; ten chances to one he will lose his bladder and go to the bottom. Teach him to swim and he will not need bladders. Give your child a sound education. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given him what will be of more value than the wealth of the Indies. (You have given him a start which no misfortune can deprive him of.) The earlier you teach him to depend upon his own resources and the blessing of God the better. —*Late Paper.*

Selected.

THE TONGUE INSTRUCTED.

"He that keepeth his mouth, keepeth his life."—Prov. xiii. 3.

Guard well thy lips; none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurr'd
By one incautious, hasty wood.

Be "slow to speak;" look well within,
To check what there may lead to sin;
And pray unceasingly for aid,
Lest, unawares, thou be betrayed.

"Condemn not, judge not,"—not to man
Is given his brother's faults to scan;
One task is thine, and one alone,—
To search out and subdue thine own.

Indulge no murmurings; oh, restrain
Those lips so ready to complain;
And, if they can be numbered, count
Of one day's mercies the amount.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by Him is heard;
Oh couldst thou realize this thought,
What care, what caution would be taught!

Think on thy parting hour: ere long
The approach of death may chain thy tongue,
And powerless all attempts be found,
To articulate one meaning sound.

"The time is short,"—this day may be
The very last assigned to thee:
So speak, that should'st thou ne'er speak more,
Thou mayst not this day's words deplore.

Selected.

"BLESSED ARE THEY THAT MOURN."

O, Night is sad and lonely,
And the morning fair to see;
Yet who would ask that only
The day might ever be.
Though darkness chills the spirit,
And the heart is cheered by mirth,
Yet blessings they inherit—
The mourning ones of earth.

O Day is bright and cheerful,
But the stars are fair to see;
Joys greet the tried and tearful,
Unknown to laughing glee.
Oft fairest are not purest,
Earth's pleasures soon will cloy—
Who faithful, life endurest,
Shall share eternal joy.

How to Return a Favor.—An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled and the grain fell to the ground. He had not strength to raise it, being an aged man, but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be a nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet and said, "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman, "Whenever you see another man in the same plight as you were in just now help him, and that will be thanking me."—*Late Paper.*

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. iii. 5.

"Charge It."

A simple little sentence is this, to be sure, and yet it may be considered as one of the most insidious enemies with which people have to deal. It is very pleasant to have all the little commodities offered for sale in the market, and it is sometimes hard to deny one's self of the same when they can be obtained by saying "charge it." But this habit of getting articles, however small the charge may be, without paying for them, keeps one's funds in a low state most of the time.

"I have no money to-day but should like the article much," says a young man who happens to go into a store, and sees something which strikes his fancy.

"Never mind," says the gentlemanly clerk, "you are good for it."

"Well, I will take it, and you may charge it."

And so it is that little accounts are opened at one place and another, till the young man is surprised at his liabilities; which, though small in detail, are sufficiently large in the aggregate to reduce his cash materially when settling day comes.

In many instances, if the cash were required, the purchase would not be made even had the person the money by him; but to some, getting an article charged does not seem like parting with an equivalent.

Still, when pay-day comes, as always it does, this illusion vanishes, and a feeling is experienced of parting with money and receiving nothing in return.

If there is an actual necessity of making a purchase, and the means are not at hand, there is a reasonable excuse for obtaining the same on credit; but when the article can be dispensed with until payment can be made, it is much to the advantage of the purchaser to do so.

"We must have a nice set of furniture," say a young couple about to be united in marriage, "but we have not the means; however, we will get it and have it charged."

And so they start in life with a debt hanging over them for which there is no occasion.

The habit once formed is difficult to break away from, and whenever anything is wished for, it is purchased without considering that circumstances may arise which will render the payment impossible.

When there is a certainty of health and a supply of labor, it would place rather a different construction upon the matter. But considering the fluctuating character of business, making it possible that a mechanic may be thrown out of employment at any time, it is certainly better to be prepared for such emergencies by keeping clear of debt.

Sickness may also overtake one at any time, and the thought that numerous charges are standing against us, aggravates the disease, and renders the misfortune harder to bear.

Taking this view of the matter, is it not better to forego the pleasure of possessing articles which our taste may prompt us to purchase until the means are in hand? It is very easy to say "charge it," but not always so easy to pay it.

And this is always the ultimatum. If payment is deferred too long the very one who politely tells the purchaser that it will make no difference about the money, will say he had no business to buy fine feathers if he had no prospect of paying.

And in a measure this is true. By pursuing

such a course, a person is never independent; the host of little debts are ever ready to perplex and worry him, when that for which they were incurred has been used. Hence it may be said that the custom of charging is unjust both to purchaser and seller, as the one loses his peace of mind and the other oftentimes loses his money. Getting in debt is easy, but getting out is just the reverse; and for that reason it would be well for people to ask when about to make a purchase in the manner alluded to, is it not best for me to wait until I have the money, and then not have to order the seller to "charge it?"—*Selected.*

For "The Friend."

Circumstances Alter Cases.

An occasional drowsiness, and often sleeping, during the time purposely set apart for meeting in His name, may perhaps be treated a little by this rule. Persons advanced in years, whose powers of mind and body are on the wane; some of these deeply regret such a moment of weakness should ever overtake them: using every exertion to watch, sensible how it appears to others and of their own loss; and above all, a lively sense for the cause sake.* For these, if now and then efforts are unsuccessful, there is the truest sympathy, that we feel unwilling even to let on it had been noticed; knowing of ourselves the same may creep over us so softly at times, and take us unawares. But for the young and vigorous, who make it a common practice, and can sleep even when a loud voice is speaking solemn truths, pity and charity may be felt, but pleasant sympathy is not just all these need. When any habit is given way to till it becomes every day practice, it is not easy to cure; there must be a conflict, a sincere looking up and craving better strength than our own. I remember when young, commencing to attend meeting, after having been deprived of the opportunity for some time to do so, to find the head bending over, a kind of doze, with the eye not quite shut. Quickly sensible of the unseemliness for the place and occasion, I was ashamed of myself, which helped to cure better than sympathy from others would have done. The resolve was, such unbecoming behaviour should not be mine. Seeking to look up to the Source of strength, I found help; and for nearly a half of a century when thus assembled, no matter how many previous nights of wakefulness, the tempter had no ground to approach, for there was a guard set; and I would it had been thus to every other avenue, he cometh, to lay waste good intentions. Of late I find a little return of the failing; if it gain ground by any indifference to the ever watchful Eye, may Himself be present with the whip of small cords; but if it is in debility of diseased flesh, may He pity and spare. It was observable at a late Quarterly Meeting, three of the four Monthly Meetings were mostly clear in this particular; but for one the summary must needs be, time after time, to the effect, some sleepers still. May those whom this subject concerns, struggle hard for the victory. Some of us are aware of the many other infirmities the willing or the careless spirit must contend with; wandering and inconsistent thoughts, eyes gazing at others; the easy and careless manner of some, as though it were forgotten in whose name we profess to come, or that He might be in the midst. May we be humbled under a sense of these things, yet happy are they who the Lord, when He cometh, may find watching.

An ancient writer of the history of the Jews, speaking of the finishing of the Tabernacle says, after they had consecrated it God did not permit their labors to be in vain, nor did He disdain to make use of what they had made; but He came and sojourned with them, pitching His tabernacle in the place prepared: and in this way He came to it: The sky was clear, and there was a mist over the tabernacle, only encompassing it; but with not such a deep cloud as is seen in the winter season, nor yet so thin a one as men to be able to see any thing through it. But from it there dropped a sweet dew, such a one as showed the presence of God to those that desired and believed in it. If in the heart a place was acceptably dedicated, nothing but mist around the sweet refreshing dew, such as manifests His presence, might be felt, and again be the life of all our assemblies, and crown our every day labors with peace, though winter clouds tarry long. "They that wait for Him shall never be ashamed."

* Human weakness, even under such circumstances, may be overcome by the assistance of Divine Grace.—Eds.

E. P. Smith, Commissioner of Indian Affairs, at Washington, after devoting three or more closely printed columns of his Annual Report to Indian Affairs, winds up with the following:

"In conclusion, I desire to reiterate my conviction of the entire feasibility of Indian civilization, and that the difficulty of its problem is not inherent in the race, character, and disposition of the Indian, great as these obstacles are, as in their anomalous relation to the government, and their surroundings, affected by the influences and interests of white people. The main difficulty, so far as government is concerned, lies in the fact that the Indian's deepest need is that which the government, through its political organization and operations, cannot well bestow. The first help which a man in barbarism requires is not that which can be afforded through a political party, but that which is offered by a fellow man, wiser than himself, coming personally and extending a hand of sympathy and truth. No amount of appropriations and no governmental machinery can do much toward lifting an ignorant and degraded people, except as it works through the willing hands of men made strong and constant by their love for their fellow men. If, therefore, it should be possible to continue the sympathy and aid of the religious people of the land in this work, and to rally for its prosecution the enthusiam and zeal which belong to religion, and also if it shall be possible to procure the enactment of such laws as will recognize the essential manhood and consequent capabilities and necessities of the Indian, and provide reasonably adequate appropriations, which shall be expended both honestly and wisely for their benefit, and hold steadily to a well-defined and carefully prepared method of treatment, every year will witness a steady decrease of barbarism and its consequent danger and annoyance, and a constant accession to the number of peaceful and intelligent Indians who shall take their place and part as subjects of the United States. Surely this cannot be too much to ask and expect of the people of the great Republic. The record of the past is not pleasant to recall, and it cannot be re-written. Much of administrative mistake, neglect and injustice is beyond repair. But for those now living much of protection and elevation and salvation is still not only possible, but feasible and highly promising; and well will it be, if we are wise enough to make the most of the opportunity left, to deal justly and humanely with these remnants of the first American people."

The Danger of Partial Statements of Truth.

A half truth is often more pernicious than an entire falsehood, because it is the portion of truth in any statement which gives it plausibility. The public teacher, whether of religion, law, or science, who gives his pupils one-sided views of his theme, as if they were full statements of the truth concerned, does a wrong to truth itself, and injures his pupils in proportion to his influence over them, and in proportion to the vital nature of the theme discussed.

When a preacher, with powers of oratory to impress himself upon his hearers, presents the truth in relation to God and his plan of saving men in an imperfect and distorted form, leaving out of view certain attributes of God and certain elements in the nature of man, he does not teach simply defectively, but falsely, because the impression left is an entirely false one, and it were better, if he preach not the whole gospel, that he preach not at all.

Precisely here is the defect of some noted errorists of the day, and of former days in the history of the church. They take strong impressions and give graphic descriptions of some of God's attributes and some of man's characteristics, and on these build their system and shape their teachings, ignoring other equally essential attributes, and thus make their whole system of instruction false and pernicious.

The defective views may relate either to the character of God or man, or to both. If to both, so much the worse.

The conception a man has of God will give form to his whole system of theology, and his mode of life, for this lies at the foundation of religion, and shapes the entire character. Let a preacher conceive of God, and ever speak of him in his public ministry, as a being only of infinite love; let him magnify, as he rightly may, the amazing manifestation of that love in the redemption of man, but exclude from all his teachings the inflexible justice of God's character, and he does not exhibit to his hearers the God of the Bible, that God who once swept away the race by a deluge for its wickedness, who sent fire and brimstone upon the cities of the plain for their vileness, who prepared chains and darkness for the devil and his angels for their rebellion. He conceals the fact that God *must* be just, while he only *may* be merciful.

If, then, this preacher join to his false, because defective, teaching of the character of God, equally partial views of the nature of man, his influence is doubly pernicious. Let him present only the nobility of human nature, the grand elements it contains, its capabilities for vast and glorious achievement; let him draw with a master's hand the traits of the noblest manhood, and claim that under the highest culture these may all be evolved and man become more and more godlike; but

ignore the depravity of the heart, the meanness, vileness, malignity of sin, and the desperate wickedness of human nature when unrestrained, and he presents an utterly false exhibition of the facts. His partial statement is more surely misleading than would be a blankly erroneous one. A ministry which knows only a God of tenderheartedness and pity, and only men of godlike qualities a little deranged and undeveloped, may exhibit the most brilliant talent, the highest style of oratory, the most perfect control of its hearers, and the most skilful management of all church machinery, but it cannot make men holy, hating sin, and living soberly, righteously, and godly in the midst of a corrupt and wicked generation; and it fails because it preaches not the whole truth of God.—*American Messenger.*

Chameleons.

There is a curious little lizard, the name of which is so coupled with fable, that many believe it has never even existed. We mean the chameleon. It is generally imagined that the reptile is capable of changing its color at will to the brighest of rainbow hues, and there is a wide-spread popular belief that it lives on air, both of which ideas, though naturally arising from the peculiar appearance and habits of the animal, are far from the truth. Some years since we captured a pair of these lizards among some ruins in Asia Minor, and for the three months during which they lived very comfortably in a wooden bird cage, we were enabled to study their strange peculiarities, and notably the phenomena for which Paul Bert, a member of the French Biological Society, has recently suggested some interesting explanations, which to us seem more in accordance with appearances than any yet adduced. The chameleon measures from five to eight inches in length, and has a curious pyramidal-shaped head, apparently separated from the neck. Its body is short and thick and ends in a prehensile tail of medium length. The ears are concealed under the skin, the mouth is large, and the eyes which are very prominent and full, are closely covered with a circular lid, in which is a small round perforation just in front of the pupil. The legs are long and slender, and terminate in a hand formed of five toes, divided into two bundles, so as to resemble one broad finger and a thumb. By the aid of these members, and winding their tails around the branches, the lizards climb about shrubs and trees in search of insects. Their motions are, however, very slow, and their habits sluggish in the extreme. They will cling to the bars of their cages for days at a time, giving not the slightest sign of life, except perhaps the occasional twinkle of one eye. Handling them does not seem to disturb their equanimity, as they rarely struggle as long as they are permitted to cling to a finger, while they are perfectly harmless.

The strange peculiarity of the animal, however, is its faculty of changing its color, not in bright tints, but from a pale gray to a light green, yellow, brown, reddish and violet shades, all, however, dusky and undecided. These changes sometimes occur very rapidly, and are apparently provoked by anger and fear. In handling the lizard we have noticed that although it would, as we have already intimated, show no symptoms of uneasiness, the clear, light tint which covered its whole body would give place to dark brown blotches, some of which shaded curiously into black, resembling in form the spots of a leopard. The cause of the phenomenon has generally been considered to be soft granules under the skin, and of different colors, which are more or less extended according to the quantity of blood which reaches them; but the recent investigations of P. Bert show clearly that the nervous system acts directly without the intermediation of the blood.

Another curious feature of the chameleon is the independence of its eyes. It moves them separately; and, when the animal sleeps, it seems as if but one-half of it were awakened at a time. If a light be placed before one eye the half of the corresponding side of the body becomes of a different color from the other side; but the tint becomes uniform all over when the light is carried before the other organ. It would seem from this that the reptile has two distinct luminous perceptions.

So sluggish a creature, it might be supposed, would be hardly suited for catching insects, and such indeed would be the case were chasing the latter the only way of entrapping them. The chameleon, however, resorts to strategy, and takes its prey from a distance over which the unsuspecting fly or bug hardly deems it possible that its enemy can reach. The lizard's mode of seizing the insect is not only peculiar, but also gives further proof of the dull nature of its perception. It never uses but one eye, and, while its body is perfectly motionless, will follow the movements of its prey with intense attention until it comes within about three inches of its nose; and then a tongue will dart out, more like a streak of pink lightning than anything else, strike the insect, and carry it back into the mouth.

This tongue, which is out of all proportion to the size of the animal (sometimes twice its entire length), is a hollow tube terminated by a fleshy knob which has a cup-like cavity on its anterior surface, always covered with a viscid fluid. It shoots out a perfectly straight rod, and strikes the insect with unerring accuracy.

P. Bert, who has dissected the operating mechanism, says that the tongue is squeezed out, just as a cherry stone can be forced out by pressing the fruit between the fingers. Strong bands of muscles surrounding the tongue serve to apply the necessary pressure. —*N. American.*

A Pleasing Incident.

Sitting in a station the other day, I had a little sermon preached in the way I like. It taught one of the lessons which we all should learn, and taught it in such a natural, simple way that no one could forget it. It was a bleak, snowy day; the train was late; the ladies' room dark and smoky; and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid. I felt all three; and thought as I looked around, that my fellow-beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought any thing, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked, in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm looking for the heatin' place, to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace nowheres."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice!" spreading her ragged mittens to dry. "Thanks, dear, this is proper comfortable, ain't it? I'm most froze to-day, bein' lame and wimbly; and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea?" It's very comforting such a day as this.

"Sakes alive! do they give tea to this depot?" cried the old lady, in a tone of innocent surprise that made a smile go round the room, touching the glummest faces like a streak of sunshine. "Well, now, this is just lovely," added the old lady, sipping away with a relish. "This does warm the cockles of my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw the look of interest, sympathy, and kindliness come into the dismal faces around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman got up to go, several persons beckoned to her and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-laces, and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it, and I think each traveller went on her way better for that half hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.—*Louisa M. Alcott.*

It was one of my greatest pleasures to be taken to the Friends' meetings, either on the Sunday or week-days, and scarcely knowing it, I felt the influence of that holy presence of God visibly recognized by so many persons whose garb marked them, as withdrawn from the world, and whose countenances, for the most part, bore the impress of love and peace. I felt as one entering an overshadowing sum-

mer cloud where the presence of light is felt, though no distinct object is seen; and I well remember when my own childish "meeting" was over, as I used to watch the progress of the sunbeam as it successively illuminated the countenances of those on the benches before me, how often did I say to myself, "Oh that a ray of light from God, like that sunbeam would come to me, and teach me truly to know Him!" And though this was not vouchsafed to me at that time, yet never can I sufficiently express my deep obligations to the Friends I met. They did not indeed bring forward dogmatic truth, as I have heard so many do since; possibly there was not enough of this; but still further were they removed from the irreverent habit of bandying about the most sacred truths, as subjects of superficial and colloquial discussion. Deep and reverent was their feeling, that the truth of God can only be taught to the heart of man by the Spirit of God; hence they lived the truth instead of talking about it. Their habitual recollection, if it did not announce the dogma, inspired a living sense of the Divine omnipresence and omniscience. Their chastened language and voice, and peaceful placidity of manner, spoke a sense of their accountability to that Supreme Power in whom they confided. The caution and guardedness, and yet definite correctness with which they declared their sentiments, bore with it an impress of a humble consciousness of fallibility, and a feeling of the preciousness of truth. Their seasons of silence, seemed to utter with a silent tongue, "Acquaint thyself with God, and be at peace." The indefatigable industry and zeal with which they pursued plans of benevolence, told that their hearts recognized that God had indeed made of one blood all the children of men.—*M. A. Schimmelpennick.*

In the museum of Cassel, Germany, is a library made from five hundred European trees. The back of each volume is formed of the bark of a tree, the sides of the perfect wood, the top of young wood and the bottom of old. When opened, the book is found to be a box, containing the flower, seed, fruit, and leaves of the tree, either dried or imitated in wax. At the Melbourne Colonial Exibition of 1866, Col. Clamp exhibited specimens of Victorian wood converted into small boxes of book form, according to a design suggested by that gentleman at the Victorian Exhibition of 1851, and then suggested by Baron Ferd Mueller. Nothing could be more convenient and more interesting than a library (to speak allegorically) of such imitation books, representing the different timber of various countries, which could be systematically or geographically arranged. Australia could alone furnish of such a collection more than a thousand volumes. At the Paris Exhibition of 1867, Russia showed a similar collection of wooden works, cleverly designed, showing the bark as the back binding, and lettered with the popular and scientific names of the wood. Each book contained samples of the leaves, and fruit of the tree, and a section and shaving, or veneer of the wood.—*Printer's Circular.*

I have experienced that the habit of taking out of the hand of the Lord every little blessing and brightness on our path, confirms us, in an especial manner, in communion with His love.

God is the rest of the heart, and the feeling that God remembers in love, is the true and potent cordial for every sorrow.

THE FRIEND.

ELEVENTH MONTH 28, 1874.

We are firm believers that the Holy Scriptures were written under the inspiration of Him who seeth the end from the beginning, and therefore that the prophecy will be fulfilled that "The earth shall be full of the knowledge of the Lord as the waters cover the sea;" also that "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But man is such a thoroughly selfish being, and "the lusts that war in our members" are so readily excited and so potent, that, unless some extraordinary interposition of Divine providence should take place, it will be long before the people generally will be set free from the anti-christian effects of those lusts, through submission to the law of the Spirit of Life in Christ Jesus.

The hopeful though sorrowing disciple of Him who came to save men's lives, may however draw encouragement, from seeing that nations professing christianity, are so far alive to the folly, the iniquity and the horrors of war, as to entertain propositions for bringing into active operation some system that will prevent the occurrence of this dreadful crime and scourge; and also to enter into council respecting the best measures to lessen its barbarous evils, when it shall take place. These are cheering indications that the plain and imperative principles of christianity, are becoming less obscured and restrained by the policy of those who are entrusted with administering the government of nations; arising partly, it may be, from a suspicion, that the people are becoming too enlightened to submit much longer to the illy compensated privation and suffering which war always entails on both parties engaged in hostilities.

But whatever good may result from applying the doctrine of expediency to the consideration of war, by either governments or the people, the only solid ground on which the hope of general and perpetual peace can rest, is a conviction, wrought in the minds of the community, that war, with all its inseparable miseries, is altogether irreconcilable with the pure and benign principles of the gospel of Christ, and therefore that no spiritually minded follower of his, can engage in, or show countenance to it. That this may become the decision of a corrected judgment, and not the mere impulse of prevalent excitement or acquired habit, the people must be brought under the government of Christ, by obedience to the dictates of the Holy Spirit in the heart, and thus be able to adopt in sincerity the declaration of the primitive believers, "I am a Christian and therefore I cannot fight."

There is, perhaps, no more deplorable and effective obstacle to the more rapid introduction of this blessed triumph of true christianity,—foretold by the Lord's prophets to come in the last days,—than for the professed ministers of Christ, the Prince of Peace, to make use of the position they hold, and the influence that position enables them to exert, to sanction war in the abstract, or to veil its inherent inhumanity and atrocious enormities with tinsel rhetoric and glittering fictions. There are few things more lowering to the character and claims of the christian religion of which these profess to be exponents, and which requires meekness, patience, love and forgiveness of enemies; in short walking in the footsteps of Him who laid down his life that man might be saved, than to see them extolling or conniving at a system, as much opposed to that religion as darkness is to light; which not only destroys every right estimate of human life, and sets at naught the infinite value of the immortal soul, but cherishes the worst passions of the unregenerate heart, and spreads moral contamination throughout the community.

How then can ambassadors for Christ be engaged in passing eulogiums on those who have made themselves conspicuous, by engaging in the murderous policy and practice of war; practically disregarding the injunctions and precepts of the Saviour of men, and checking the extension of his kingdom, in which nothing can hurt or destroy, by encouraging conformity to the promptings of the anti-christian "lusts that war in the members" of the unregenerate, from whence come wars and fightings. This has been recently witnessed in our city, on the occasion of celebrating the "centennial" of a military troop, said to be marked for the proficiency with which its members are trained for the slaughter of their fellow men, and the alacrity with which they hold themselves prepared to engage in it. What a humiliating spectacle in a professed christian community! What a comment on a man-made ministry!

The advent of the Christian's Divine Lawgiver, was heralded by the angelic host, proclaiming "Glory to God in the highest, peace on earth, goodwill to men," and He has made it a duty of that Lawgiver's disciples, under every circumstance, so to speak and act, as to promote the accomplishment of the heavenly announcement.

Viewed in connection with the requirements of the religion we profess, what excuse can there be for bestowing the meed of applause on a system which, as R. Hall says, reverses, with respect to its objects, all the rules of morality, repeals all the principles of virtue, and incorporates all the phases of vice; or on a company of men designed and drilled, when called to the work by a totally worldly-minded government, to shed the life-blood of those they have never known, but whom they are told are their enemies; to expose themselves to be suddenly sent to the judgment seat of Christ, with "the lusts warring in their members," excited to the deadliest pitch, and their hands reeking with the blood of their fellow men: among the fruits of whose "gallantry," are the breaking up of connubial happiness in countless families, and filling them with heart-stricken widows and sorrowing, fatherless children. Pompous eulogiums on so-called "heroism," and on the "honor" attached to the ensanguined trophies of martial valor, if examined in the light that makes all things manifest, both good and evil, may be found nothing more than glorification of brutal courage, and commendation of so many harbingers of desolation and misery.

What a degradation to manhood,—which

implies free agency and responsibility,—that all this reckless destructiveness, this positive wickedness, must be undertaken at the bidding of another; and that the dictates of humanity, or the whisperings of conscience, must be silenced or disregarded, under obedience to an oath that binds to unquestioning submission to a military superior! What can be more belittleing, more destructive of rational independence, or the free exercise of the intellectual powers conferred upon us, to say nothing of the relinquishment of the rights and privileges of a responsible being, than the slavish subjection of body and mind exacted from a soldier. Yet all this meanness and absurdity, are the necessary concomitants of a system that is as incompatible with the dictates of common sense, as with the principles and precepts of the religion of Christ. And this is the system and these the men on whom lavish encomiums are passed by professed ministers of Christ.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 23d states that a dense fog enveloped the south of England on the two previous days, and many casualties occurred in consequence. The navigation of the Thames was dangerous, and the steamboats suspended their trips for two days. At Liverpool, also, boats ceased plying between the ferries. Railroad collisions and other accidents were numerous.

The Bank of England rate of discount has been advanced to 5 per cent., but loans are taken in the open market at lower rates.

A delegation of Roman Catholic bishops is about to visit Rome in order to obtain permission to pursue an independent course in case the British government should seek to restrict liberty of action of the Catholic clergy. They will represent to the Pope that they wish to respect the laws of England, and cannot blindly accept such regulations as are imposed on Continental bishops.

A boat belonging to an English war vessel was run down in the Clyde on the 19th inst., and seventeen men were drowned.

An explosion occurred in the Warren Vale colliery, Yorkshire, on the 20th inst., by which twenty-five men were killed and others injured.

The British government, in consequence of the representations of the Royal Geographical Society and other learned bodies, has determined to organize a polar exploring expedition without delay.

A dispatch to the Pall Mall Gazette, from St. Petersburg, says Russia has issued another circular note to the European powers requesting to be informed of the points of the protocol signed at the Brussels Conference, which they desire to be revised, amended, or omitted. The Russian government also suggests that another international conference be held next year.

A special dispatch to the Pall Mall Gazette from Berlin says, it is stated there that the British government declines to comply with the proposal of Russia for an international code on the bases of the negotiations of the Brussels Conference.

The decrease of emigration has rendered the reduction of the fleets of the German transatlantic steamship companies unavoidable. The Chairman of the North German Lloyds Company is now in England, seeking to dispose of the superfluous vessels of that line.

London, 11th mo. 21st.—Consols, 93¼. U. S. sixes, 1862, 97½.

Liverpool.—Uplands cotton, 7¾*d.*; Orleans, 8⅛*d.* a 8¼*d.*.

At the late municipal elections in France, the Republican candidates have been generally successful, indicating growing strength in that party. It appears that the number of electors who recently voted for republican candidates for the Council-General in France was 1,561,139. The anti-republican votes, divided among legitimists, Orleanists, Bonapartists and septennalists, were 1,447,831. Thus the majority for the republicans was 113,308.

The local authorities on the border complain that the Spaniards do not attempt to guard the frontier. Bazaine, who sailed from Southampton on the 9th inst. on the steamer, has landed at Lisbon. It is understood that his destination is Madrid, where he intends to reside as a private individual.

Louis Blanc, who sits in the Assembly for the department of the Seine, has issued a manifesto, in which he denies the right of the present Assembly to form a constitution for France, as it was not elected for that purpose. It is absurd to ask a monarchist majority for republican institutions. The republican members of the Assembly are advised to a close reunion instead of forming coalitions with other parties.

Dispatches from Spain to the Standard state that large reinforcements are going forward to Miranda, where the Republican army is massing for active operations in Navarre and for the relief of Pampeluna.

The Carlists are concentrating around Estella, under command of Mendiri Basque. The battalions with Don Carlos and General Elio are on the point of leaving Vera for Puente la Reyna.

The Carlists have again occupied positions around Irun have retaken Oyarziun and cut the railway and wagon road to San Sebastian.

Several bands of Carlists in the northeastern provinces have solicited amnesty.

A St. Petersburg dispatch of the 19th says: Navigation of the Neva is nearly closed for the winter. Ice is flowing into the river from Lake Ladoga, and the Bay of Cronstadt is frozen over, and communication by water with this city is interrupted.

The report that the Khan of Khiva had solicited the aid of Russia for the suppression of disorder in his dominions is denied.

A Berlin dispatch of the 20th says: Prince Gortschakoff, the Russian Foreign Minister, who has been sojourning here for several days, had a long and final interview with Prince Bismarck, after which he took his departure for St. Petersburg. During Prince Gortschakoff's stay here, in private conversation he expressed his confidence in the maintenance of peace in Europe for many years.

The trial of Count Von Arnim has been postponed to the 9th of next month. He is now permitted to take exercise by walking in the open air.

A Berlin dispatch to the Times gives a letter from Prince Henri Reuss, German Ambassador at St. Petersburg, on the policy of Germany toward Russia, as among the documents which Arnim is required to surrender. Its disappearance adds to the mystery of the affair.

Riots have recently occurred at several points in Poland on account of the forcible introduction by the government of church reform and the appointment of priests by imperial authority. A number of newly appointed priests have been maltreated by mobs. The local government at the points of disturbance have been reinforced by the troops from Warsaw, and a number of the ringleaders of the riots have been arrested and imprisoned.

Thirty-two of the Turks charged with the late murders of Montenegrins in the Province of Albania, have each been sentenced to twenty years imprisonment.

A violent storm has swept over the sea of Marmora, causing the wreck of many vessels.

Peace prevails throughout Mexico. The Congress has decreed that the Senate shall consist of two members from each State or Federal district of the Republic. Shocks of earthquake had been felt along the route from Vera Cruz to Guanajusto, threatening, it was thought, the approach of some extraordinary volcanic eruptions.

UNITED STATES.—The Dead Letter Division of the Postal service received during the last fiscal year 4,601,773 letters, representing an actual or nominal value of $4,637,429, exclusive of jewelry and other property. About 2,600,000 letters were destroyed as worthless, and 1,392,224 representing $3,909,868 were returned to the owners or writers.

The number of miles of narrow gauge railroads thus far built in the United States is 1,677, and the number of miles of projected road 5,461. The longest of these narrow roads in actual operation skirts the foot hills of the Rocky Mountains, in Colorado, for about 150 miles.

The annual report of the Commissioner of Indian Affairs states that there are evidences of advancing civilization among nearly all the different tribes of Indians, and that no year in the history of the government has, in his opinion witnessed such general improvement. There are still about 90,000 Indians who are wild and scarcely tractable to any extent beyond that of coming to the agencies to receive rations and blankets; and from 12,000 to 14,000 more who are vagrants and roamers, without settled habitations. These last are found in all stages of degradation produced by idleness, intemperance, poverty and vice, without land and unwilling to leave their haunts for a home on a reservation.

During the year ending 6th mo. 30th last, 271,000,000 gallons of refined petroleum were exported from the United States, of the aggregate value of $37,561,513, beside which crude petroleum was shipped to a large amount.

The assessed value of real estate in Philadelphia, for the taxation of 1875, is $565,819,995. In 1870 it was $470,851,800.

There were 521 deaths in New York last week.

The Markets, &c.—The following were the quotations on the 21st inst. *New York.*—American gold 111¼. U. S. sixes, 1881, registered, 118⅜; do. coupons, 119⅝; do. 1868, registered, 118½; coupons, 119; five per cents of 1881, registered and coupons, 112½. Superfine flour, $4.10 a $4.50; State extra, $4.80 a $5.10; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.08; No. 3 do. $1.06; red western, $1.26 a $1.27; amber, $1.28; white Michigan, $1.37 a $1.40. State barley, $1.42. Oats, 66 a 68 cts. Rye, 97½ cts. Southern white corn, 97 a 99 cts.; western yellow, 92½ a 93 cts.; new mixed corn, 80 a 85 cts. Refined petroleum, 10½ a 10¾ cts. per gallon. *Philadelphia.*—Uplands and New Orleans middlings cotton, 14¾ a 15½ cts. Superfine flour, $4 a $4.25; extra, $4.50; finer brands, $5 a $7.50. Red wheat, $1.20 a $1.25; amber, $1.25 a $1.30; white, $1.30 a $1.37. Rye, $1. Old corn, 94 a 95 cts.; new, 85 a 90 cts. Oats, 62 a 65 cts. Smoked hams, 14 a 15 cts. Lard, 15 a 15¼ cts. Prime western cheese, 14 a 15 cts.; New York, 14½ a 15½ cts. *Chicago.*—No. 1 spring wheat, 92 cts.; No. 2 do., 88¾ cts.; No. 3 do., 85 cts. No. 2 mixed corn, 81¾ cts. No. 2 oats, 55 cts. Rye, 90 a 92 cts. No. 2 spring barley, $1.30. Lard, 13 cts. *Cincinnati.*—Red wheat, $1.05 a $1.08. Corn, ears, 68 a 69 cts. Oats, 65 a 66 cts. *Baltimore.*—Amber and red western wheat, $1.16 a $1.28. Yellow corn, 78 a 81 cts. Oats, 62 a 65 cts. *St. Louis.*—No. 3 fall red wheat, $1.20. No. 2 mixed corn, 72 a 74 cts. No. 2 oats, 57 cts. Lard, 13 cts. *Indianapolis.*—Corn, 64 a 66 cts.; do. in ears, 58 a 60 cts. Oats, 53 a 55 cts. Rye, 85 cts. Barley, $1.20 a $1.25.

RECEIPTS.

Received from Joseph Armfield, Agent, England, 10 shillings, vol. 48, and for R. M. Ashby, J. G. Armfield, Joshua Ashby, Samuel Alexander, Samuel J. Alexander, Samuel Bradburn, John Edward Baker, William L. Bellows, John Bottomley, James Boorne, Robert Clark, John Cheal, William Graham, Abraham Green, Forster Green, Susanna Grubb, Enoch Halden, John Hodgkin, Samuel Hope, John Horniman, Henry Horsnaill, William Irwin, Susanna Kirkham, James Kenway, Isaac Lloyd, William James Le Tall, Hannah Marsh, Manchester Friends' Institute, Thomas Marsden, Samuel Moorhouse, William R. Nash, Samuel Pickard, Daniel Pickard, Rachel Rickman, Thomson Sharp, Holman Shephard, Ann Swishenbank, John Sykes, Elizabeth Thwaite, Lucy W. Walker, Edward Watkins, and William Wright, 10 shillings each, vol. 48, for David Burley, 6s. 3d., to No. 52, vol. 47, for William Bingham, £1 10s., vol. 48, 3 copies, for Charles Elcock, John Hickes, and William Wilson, £1 each, vols. 47 and 48, for James Hobson, 16s. 6d., to No. 52, vol. 48, and 3s. 3d., for odd numbers to Charles Thompson.

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For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends.

(Continued from page 114.)

Question.—What is the ground of the Society's testimony to plainness of speech, behaviour, and apparel?

Answer.—Primarily because the grace of God, which brings salvation to all who submit to it, teaches to deny all ungodliness and worldly lusts; in which lusts, the changeable fashions and customs of the world have their origin. It is also because the Apostles of our blessed Lord, who were imbued with His Spirit, have strictly forbidden being "conformed to this world;" forbidden also "that outward adorning of broidered hair, or gold, or pearls, or costly array," with "the putting on of (needless) apparel." But instead thereof, the lovely adorning of "*the hidden man of the heart*, in that *which is not corruptible*, even the ornament of *a meek and quiet spirit*, which is *in the sight of God of great price.*" "For after this manner," continues the Apostle, "in the old time, *the holy women who trusted in God* adorned themselves," &c. Moreover the example of the dear Redeemer, together with the whole spirit of the heart-changing, transforming religion which He introduced, are wholly opposed to this complicity with the spirit of a world that lieth in wickedness, and that crucified the Lord of glory.

Q.—What is the language of the Discipline of the Society touching the leadings of the Spirit of Truth in this matter?

A.—"The Spirit of Truth, which led our ancients to lay aside every thing unbecoming the followers of Christ, still leads in *the same path* all who submit to its guidance; we therefore earnestly entreat all Friends, to watch over themselves in this respect. The example of our blessed Saviour, his immediate followers, and of virtuous and holy men of all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of a guarded education."

Q.—What further saith the Discipline?

A.—"We tenderly exhort all seriously to consider the plainness and simplicity which the gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation; into which our forefathers were led by the Spirit of Christ, and in conformity with these precepts and example, they patiently suffered long imprisonments, and great persecutions; being convinced that it was *their duty* thus to bear a testimony against the vain, corrupt spirit of the world."

Q.—Have the consistent members of this Society always been known by their dress?

A.—Yes. From the rise of the Society this has been uniformly the case. The early Friends no doubt, avoiding superfluity, adopted the dress worn by the sober-minded people of that day. Adhering to this, and avoiding, as commanded by the Apostle, conformity to the world in their dress and address—its vanity, fashion and folly—they, as must necessarily be the case, became peculiar from the simple, conscientious rejection of the continual changes taking place around them. Hence it was no affectation of singularity that caused the faithful in that day to differ in their appearance and conduct from those about them; but from beholding the vanity and insincerity of the salutations, customs and corruptions that had obtained in the world: thus heeding the exhortation of the Apostle to the Corinthians:—"I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." From that day to this time Friends have ever been known by their plain dress, plain language, and simplicity of manners.

Q.—Is the testimony relative to dress any more peculiar than other of the Society's testimonies?

A.—No. It is the spirit and corrupt propensities and fashions of this world, either in little things or in great things, that true Friends have ever felt bound to bear testimony against. And what to a Christian mind, it may well be queried, should be the force of customs which originate in the lusts of the flesh, and in the unrenewed, worldly heart of fallen man, when the Saviour has said, "If ye live *after the flesh* ye shall die," &c., and, "If any man love the world, the love of the Father is not in Him!" It is believed that the doctrines and testimonies of this religious Society have their inception from the same root; it therefore almost invariably follows then where the one is ignored or abandoned, the other, as an effect succeeds its cause, is soon relinquished. Hence how frequent and painful have been the instances where giving up this one testimony to plainness of speech, behavior, and apparel, has been followed by increased thirst after other and greater changes, until worldly compliance as a mighty torrent setting in, has carried all before it. And this, primarily, because of disobedience in the day of small things; whereby also the Saviour's warning words have been sorrowfully realized: "If the light that is in thee be darkness how great is that darkness."

Q.—Can a Christian avoid peculiarity of dress and manners?

A.—No. The consistent carrying out of the Apostolic precept, "Be not conformed to this world," must involve this: while the singularity and simplicity of the way of the cross also involves it. This is strongly represented in that striking passage setting forth the language of the ungodly respecting the righteous: "He is not for our turn, he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion." Is it not clear that should any one leave off, or avoid putting on a plain dress because of the dreaded peculiarity, and meanwhile should keep to the kind of dress he already wears, avoiding at the same time conformity to the spirit and customs, and "changeable suits of apparel" of a vain world, that he must necessarily soon become peculiar? For the unchanging tide of fashion must then leave him in the very position he seems now so much to deprecate. The dress of a Friend is as comfortable and inexpensive as any other; how much more consistent, then, for our members to keep to the plain attire and language which the Truth and our Discipline calls for; and which has ever marked the faithful Friend. That it is the Divine will our religious Society should continue to bear these outward evidences of non-conformity to the fashions of the world, the writer has no doubt. It was the testimony of one who had to acknowledge his Saviour in this respect before men, that though he had given up all that seemed called for, except to appear in the simple, distinguishing costume of the Friends, he could make no progress in the narrow way unto salvation till he had brought this required tithe also into the treasury of his Lord.

Q.—Do not some, in order to excuse departures in these respects, speak of them as "little things," and hence as not worthy of regard in the great work of salvation?

A.—Yes: and thereby they practically lower the standard set before us in the Holy Scriptures; and which the Witness for Truth in the heart of each one of us, calls us still to uphold. We believe that as respects our duty to the omniscient Holy One there is nothing that can be called little. It is a declaration of the Saviour himself, "He that is faithful in that *which is least*, is faithful also in much," &c. And it has been well said to the effect, that many persons approve the principle of self-denial *in general*, but condemn it in all *its particular applications* as too minute, too scrupulous, and too severe. Satan is well aware that if he can get *the minute units, the sum total* will be his own; hence there is nothing small that has a bearing upon the kingdom of Christ, or upon the destinies of a never-dying soul. The disposition in any of our members to lessen these testimonies, together with the unwillingness to comply with them, arises no

doubt from the unsubjected and unmortified will and pride of the unrenewed heart, that shrinks from the pain and offence of the cross of Christ.

Q.—Has not the Christian care and concern of the Church for its members extended to true moderation and simplicity in their dwellings, their families, and their manner of living?

A.—Friends as a Society, have ever maintained a testimony against very expensive things, and things superfluous; endeavoring, after the precept of John Woolman, to "appropriate all the gifts of Divine Providence to the purposes for which they were intended." The same pious author also affirms, that "the superfluities of our own houses are against us." A testimony has ever been borne by this Society against display in the adorning of their bodies, in the sumptuousness of their tables, and in the furniture of their dwellings; as well as in the style and costliness of these, beyond what need and convenience call for. The good old way of simplicity and self-denial—the narrow path the Saviour consecrated, and which the righteous in all ages have trodden, leaving us an example that we should follow their steps—is that alone which will secure solid peace and serenity of mind throughout a life wherein we are called to be "strangers and pilgrims" seeking another and a better country; and most especially at its close, when the world with the lusts thereof must forever be parted from.

Q.—What does "Philadelphia Yearly Meeting Advices" set forth on this subject?

A.—"Some who are themselves consistent in their personal appearance and deportment, have gone out into greater show and expense in the furniture of their houses and their style of living, than the proper sphere of the humble follower of Christ will justify. Besides the inconsistency of these departures, we would invite our dear friends to a serious consideration of the effects which such a course of life will be likely to have upon their beloved offspring. If they see the parents gratifying a vain mind in these things, can it reasonably be expected that the children will be disposed to submit to the restraints of the cross in their dress and language; or will they not rather conclude, that if the other is allowed by the *parents*, the latter cannot be more inconsistent for *them*. * * * We mourn over the effects which are already apparent in some places and families, and believe that it is highly necessary that *a living concern* should be raised amongst us, to make a firm stand against the inroads of a worldly spirit in these respects. Copying after others in these things, and pleading the example of others to justify their own departures, or to silence the secret uneasiness raised in the mind, has been, we believe, a fruitful source of weakness and wrong compliance. The day calls loudly upon us to gather home into our own hearts, and consult the divine monitor there, which we have no doubt will bear a faithful testimony for Truth, and lead us to put away every thing which is unbecoming the simplicity, moderation and humility of the self-denying Christian."

(To be continued.)

"God is a spirit; and they that worship Him must worship Him in spirit and in truth." John iv. 24.

For "The Friend."

The Earthquake of 1868.

The following account of the effect produced at Arica, in Peru, by the earthquake of 1868, is taken from Hutchinson's "Two Years in Peru." The British Consul, G. H. Nugent, who lost $60,000 worth of property by the occurrence, and with his wife and children had a narrow escape of ther lives, published a description shortly after in the *Panama Star and Herald*. He says: "I had hardly time to get my wife and children into the street when the whole of the walls of my house fell. 'Fell' is hardly the word, for they were blown out as if they had been spat at me. At the same time the earth opened probably two or three inches, and belched out dust, accompanied with a terrible stench as of powder. The air became darkened, and I could not see my wife, who was within two feet of me with the children. If this had lasted any time, so to speak, we must have been suffocated; but in about a couple of minutes it cleared off. Collecting my household together, we started for the hills. How we passed through falling houses, when we saw men struck down—some stone dead, others maimed—is to me a mystery; but a merciful Providence was over us. We wended our sad way as well as we could towards the hills, with the earth shaking, making us stagger like drunken people, when a great cry went up to heaven from all the town, 'The sea has retired!' I hurried on, but before I got to the outskirts I looked back, and saw all the vessels in the bay carried out irresistibly to sea, probably with a speed of ten miles an hour. In a few minutes the great onter current stopped; then arose a mighty wave—I should judge about fifty feet high—which swept in with a resistless rush, carrying everything with it in its awful majesty. It brought back all of the shipping, some of the latter turning in circles, but the whole speeding on to an inevitable doom. Meanwhile, the wave had passed in, crushed the mole into atoms, swallowed up my office as a bit in its giant mouth, gulped down the Custom-house, and, rushing along the same street, carried everything before it in its irresistible force. The whole of these things were done quicker than the changes in a Christmas pantomine."

In the same short space of time the Peruvian war-steamer "America" lost about eighty-five hands. The United States steamer "Wateree" escaped with the loss of one life. Having a small draft of water, she was carried bodily on the top of the sea, and landed about a quarter of a mile in-shore of the railway track, distant at the spot more than a quarter of a mile from the sea. The "Fridoma," United States store-ship, was turned bottom upwards. Every soul perished except the captain, surgeon, and paymaster, who were fortunately on shore at the moment. An American barque, laden with guano, was swallowed up along with all her crew, and not a vestige left to tell of her fate. "For nearly two days," adds G. H. Nugent, "we lay on the hills, without covering and without food (his wife, himself, and seven children,) in a constant state of alarm, as the shocks of earthquake were for some days incessant."

One of the most remarkable incidents of this earthquake was the heaving up, in some place not very far from Arica, of a number of bodies, buried in the usual style of interment along this coast—namely, the squatting posture, in which the legs are flexed on the pelvis, and the knees bent in to the chin. They were covered, as usual, with cloth, and padded with cotton flock. They had, as elsewhere, one-half of a bivalve, about the ordinary size of an oyster, attached to the palm of each hand. The usual style of funereal accessories in heads of Indian corn, beans, fishing-nets, needles for making the same, and bits of cloth, were likewise thrown up. From some of the skulls the eyes had been extracted and fishes' eyes put in their place. Of these latter—the eyes of the cuttle-fish—a number were given to me by Bracey R. Wilson, our vice-consul at Callao, who had been many years resident at Arica, and was intimate with all its bearings. This putting of the fish-eyes into the orbits, from which their original eye-balls had been extracted, may perhaps be considered as a symbol of their fish worship.

As soon as it was possible to be despatched, after the earthquake, the United States war-steamer "Powhattan" went from Callao to Arica, being the bearer from the Peruvian Government of funds and stores to relieve the sufferers. Henry Meiggs and Calderon of Lima each contributed 50,000 soles (10,000*l.*) in behalf of the families left destitute by the terrible calamity.

For "The Friend."

John Finch Marsh.

(Continued from page 116.)

Croydon, 7th of 9th mo. 1846.

My dear Friend L. W.—I believe that in writing as well as in speaking, the watch is alike needful, that our words be few. Some more than others have the talent or gift this way, as well as for conversation. I do not consider that I have either, but for the most part feel myself to be under the restraining influence in these particulars, so that oftener than has been the case with me, I believe I ought to have sat in company as one dumb, as it were, with silence—also in writing I cannot at any time and any how take the pen and converse that way. So many are the claims on me, that I cannot attempt a continued correspondence with many that I love and feel interested in, and should be glad at times to salute in this way. Yet, whether at home or abroad, alone or in company, I trust I am not altogether an idle spectator, or indifferent to mark what is passing around me, and especially is my mind involved in the feeling of deep interest on account of our poor Society, yet still a highly favored and interesting People, notwithstanding our degeneracy.

In the quietness of the Tent in these troublous times, there seems to me peculiar safety; not that thereby a shrinking should be encouraged, from showing ourselves and openly confessing on whose side we are; but rather that in the stillness, in quietness and in confidence, a renewal of strength may be experienced—that away from the noise, tumult and activity of the people, we may the more clearly see and know our own individual state and standing, as also to have some clear sense of the real state and condition of things, and distinctly understand the word of command to us as individuals, to do or to leave undone. In this way strength will be given us for whatsoever the hand findeth to do; yea, and not only to do, but also to suffer for the precious

cause sake; and patience granted to endure with meekness such portion of fiery trial as may be permitted to come upon us.

It seems to me especially important that those who are given to see and feel deeply the state of things, that they keep as it were a double watch over themselves, that so they may be preserved from doing anything in the haste and zeal of their own spirits, in putting forth their hands in the desire to help the good cause, and for the bettering of things. But rather may these seek in patience to possess their souls. Then I believe deliverance will be wrought for them by that same divine Power which hath already overturned, and will yet overturn, overturn: and oh! that it may continue to be so, until all that may be comparable to the dross and the tin, and the reprobate silver be purely purged away from among this people. Ah! then let us seek to be found watchful, minding the stepping stones, then shall we be enabled to step more, and act as the needs for it may be seen and felt.

I think I can, dear friend, a little enter into feeling with thee, and with thy dear brothers, under the varied conflicts and exercises that attend your path. I believe it is not all that can understand you, nor how it is that you should seem to be so led in this and the other particular. Yet it is not for you to be perplexed in mind as to what may be said and thought about you by others, but your present and future duty and business is, in simplicity and faith, to obey that still small voice which intelligibly speaks in your hearts, saying "Follow me." May you each be strengthened to obey its gentle leadings and guidings in all things.

To E. M.,—It is good to consider and feel ourselves only as day laborers,—as those who must give an account for the work of each day, and for the right occupation of the gift of Time. Surely the due consideration of this is calculated to lead to the feeling of the importance of doing the day's work in the daytime, and of spending each day as though it were to be our last day. So should we experience a sweet and wholesome rest both to mind and body, realizing spiritually and naturally the scripture text, "The sleep of a laboring man is sweet, whether he eat little or much." Also when the head is resting on the pillow at night, how precious to feel the language of the heart to be on this wise, "I will both lay me down in peace and sleep, for thou Lord only makest me to dwell in safety." While thus writing, I am sensible of many short-comings, and far from ranking myself among the number of the diligent laborers; yet I trust a willingness attends my mind to do that little my feeble hands may find to do, and the desire to be strengthened both to do and to suffer the will of our Heavenly Father. We may also be instructed and treasure up as a profitable watchword, the belief that "They also serve who only stand and wait."

(To be continued.)

Service Required.—If we are God's children we are to serve him. It is not enough that we come into his family, sit at his board, enjoy his protection and countenance and call him "Our Father;" but we must prove our filial relation by showing a willingness to engage in his work. "A son that serveth him"—such an one must he be who is a real child.

For "The Friend."

The following extracts from a letter from a valued Friend, are offered for insertion in "The Friend."

William E. Udderzook.

11th mo. 20th, 1874.

The individual who here suffered the extreme penalty of a violated law on the 12th inst., was no ordinary character. Of fine personal appearance, polite manners, more than ordinary intellect, cleanly and neat in habit, and in the prime of life, he was qualified for usefulness in the world, had he not yielded in an evil moment to the voice of the tempter, and fallen to the darkest abyss of human crime.

It was my province to visit him five times in his cell, three times in company with our valued friend E. W., once with R. B., and once with P. W. R. and her sister A. On the first visit with E. W., we thought there was some tenderness of manner shown, as he sat and listened attentively; thanked us for our visit, invited us to come again, and wept much. On the 2d and 3d visits, repeated after some weeks interval, there was less evidence of sensibility, and we concluded but little good could be done so long as there was any hopes of pardon.

At one of the interviews he appeared to be somewhat affected; it was after a very close and pointed communication from our friend R. B. On rising to take our leave, he held on to my hand and said with considerable earnestness of manner in substance as follows, "that he had, at an earlier period of life, been a professor of religion among the Methodists, was a member in full standing, and had known what peace was, but by yielding to temptation had been drawn aside from the path of uprightness," and it is believed, step by step, had descended to the condition he was then in. My feelings at this period were much drawn out towards him, for I fully believe that in this acknowledgment, there was an evident degree of sincerity, and that in the commission of the awful crime with which he stood charged, and of which he was generally believed to be guilty, he had been drawn on from one scene and stage of sin to another, until it became necessary, in order to conceal previous attempted deceptions, that the life of his victim should be taken. I cannot believe that any such result was had in view in the first conception of the scheme of fraud that was designed to be practised on the Life Insurance Companies.

The sequel however was sad—very sad indeed to the feeling mind. The day previous to his execution our dear and valued friends P. and A., yielding to an impression of duty that was no longer to be delayed, in company with I. H. called for me to accompany them on a last visit to the poor man. We went, accompanied by his aged mother, and after sitting down in the narrow cell, I said to him that our dear friends feeling a concern and sympathy for him in his present situation, had called to spend a little time with him. He expressed his thankfulness for the visit, and P. very soon commenced to relieve her heavily burdened mind by telling him plainly, though kindly, of the fears she had entertained for him, and which subsequently proved to be too true. Her communication was unusually searching for her, leaving him no hope but in deep repentance, confession and amendment of life. She was followed by A. in a brief and lively testimony of the same character, but which appeared to have little or no effect on the condemned man. He sat close to me, almost touching, and I was pained to perceive his self-possession and composure. He finally told us that he had been informed by his spiritual advisers, "*that if he believed he would be saved;*" and "that he now did believe," therefore he would be saved—that the "word of God told him so, and that he believed in that," &c. He was told that a mere assent of the understanding or mind, without a confession and renunciation of the sins of the past life would not, in our opinion, be sufficient for him. He replied that he thought it would, that his spiritual advisers who had been with him daily for a long time had so told him, and he believed them. P. W. R. said to him "that she believed he was under a fearful delusion," and urged repentance upon him before it was too late. Other friends spoke to him in the same strain, but he steadily maintained the position first assumed, saying again "his spiritual advisers had so told him." His manner was self-confident and fearless, indeed the smile of self-assurance was plainly visible on his countenance. We parted from him with sad feelings, and as a last salutation he was desired "Not to give sleep to his eyes nor slumber to his eyelids," &c. In this self-confident manner he next day met death; going on the scaffold with a rose-bud and a sprig of geranium in the button-hole of his coat. No evidence of repentance; no acknowledgment of any particular sin; no signs of contrition—such as was recommended to his attention in the case of the poor publican. His last words being, "All I have to say is, I am a sinner saved by grace, and am accepted of God."

Two lessons of instruction, it appears, may be drawn from this sorrowful case. First, the danger of yielding to the *first temptation* of going astray from the narrow but safe path of duty. Secondly, the great danger there is of substituting for real repentance and amendment of life, that of a mere nominal belief of what has been done for us, without us—separating the one from the other—which appears to me to be fraught with imminent danger, and setting at naught the Scripture declaration, "Except ye repent ye shall all likewise perish."

How is the influence of others blest to us? not by the brilliance, or even wisdom, of what they say, but by the power of what they themselves are, sent home to the heart by the Divine Spirit!

Thus it is our Heavenly Father in His good providence sends us blessings, sometimes by one, sometimes by another and very differently gifted servant. Let us remember that there were twelve distinct tribes in Israel, each bearing a different standard, each inheriting a different blessing; nor could he who belonged to one transfer himself to another, yet all formed one army, all looked to one sacrifice of atonement; all had the same ark, over which was the same mercy seat, in which was laid up the same holy law, the same sweet manna of promise, and the rod of the same High Priest; and while each stood in his own division, all were united in one great body under one Lawgiver and one Captain of their salvation. Our blessed Lord made the multitude that followed Him through the desert, sit down in their respective companies, and

the same food which had one blessing and consecration from Him, was divided by twelve disciples amongst the various companies, and each company seems to have had enough and to spare, for there were twelve baskets left, one to each different disciple. Again, our Lord says, "In my Father's house are many mansions." In the temple, which probably was the outward house referred to, there were above a hundred different apartments, each having its distinct appropriation, uses and privileges. O may we then rejoice in Him, and rejoice in each other; value as most precious His gift to us, without thinking that less precious which His wisdom has bestowed as more appropriate to another. Only let it be our concern that we be indeed of the trees of righteousness, whose twelve manner of fruits our Lord has equally recognized, that we be planted by the rivers of water, that each may bear its own fruit in its season, that our leaf may not wither, but that it may rather be for the healing of those around us. —*M. A. Schimmelpennick.*

Night Life in the Tropics.

Thomas Belt, a very interesting writer, has published observations he made during a residence in Nicaragua, under the title of "The Naturalist in Nicaragua," from which we make the following extract:

"The fallen trunks of trees were a likely place for beetles, and as I had brought a lantern with me, I stayed to examine them whilst Valasquez rode on to get some food ready. At night many species of beetles, especially longicorns, are to be found running over the trunks, that lie closely hidden in the day time. The night-world is very different from that of the day. Things that blink and hide from the light, are all awake and astir when the sun goes down. Great spiders and scorpions prowl about, or take up advantageous positions where they expect their prey to pass. Cockroaches of all sizes, from that of one's finger to that of one's finger-nail, stand with long quivering antennæ, pictures of alert outlook, watching for their numerous foes, or scurry away as fast as their long legs can carry them; but if they come within reach of the great spider they are pounced upon in an instant, and with one convulsive kick give up the hopeless struggle. Centipedes, wood-lice, and all kinds of creeping things, come out of cracks and crevices; even the pools are alive with water-beetles that have been hiding in the ooze all day, excepting when they came up with a dash to the surface for a bubble of fresh air. Owls and night-jars make strange unearthly cries. The timid deer comes out of its close covert, to feed on the grassy clearings. Jaguars, ocelots, and opossums slink about in the gloom. The skunk goes leisurely along, holding up his white tail as a danger-flag for none to come within range of his nauseous artillery. Bats and large moths flitter around, whilst all the day-world is at rest and asleep. The night speeds on; the stars that rose in the east are sinking behind the western hills; a faint tinge of dawn lights the eastern sky; loud and shrill rings out the awakening shout of chanticleer; the grey dawn comes on apace; a hundred birds salute the cheerful morn, and the night-world hurries to its gloomy dens and hiding-places, like the sprites and fairy elves of our nursery days. It was very dark when I started to return, excepting that flashes of lightning now and then illumined the path; but I left my mule to herself and she carried me safely into Juigalpa, where I found dinner awaiting me."

Selected.

LEAVE ME NOT.

Leave me not, thou guiding Saviour,
Lest my wayward footsteps stray;
Pits and quicksands are around me,
Doubts and fears obstruct the way;
Through the paths so dark and wild
Lead me as a little child.

Leave me not, thou blessed Saviour;
Let me cling to thee for rest;
Oft my feet grow faint and weary;
Oft a sadness fills my breast;
Speak to me in accents mild,
Teach me as a little child.

Leave me not, thou loving Saviour,
Cheer me to my journey's end;
When cold Jordan's breaking o'er me,
Thou wilt be my only friend;
When the waves roll dark and wild,
Hold me as a little child.

Leave me not, dear Friend and Saviour,
As upon the shore I land;
Till within the courts of heaven
Faint and travel-worn I stand;
Let me hear thine accents mild,
Naming me thy ransomed child.

Selected.

AMELIA OPIE'S FAREWELL TO MUSIC.

I have loved thee, O Music, I have tasted thy powers,
And have praised thy sweet song, that has robbed me of hours;
I have said thou couldst lull every feeling of strife,
And counted thee one of the blessings of life.

I have thought that thy anthems of holy delight,
Brought the dawning of day, 'mid the shadows of night;
That the spirit oppressed with unspeakable grief,
Could at least find one refuge, one certain relief.

Ah! thou lily-white wand, and thou rose-bedecked thorn,
Thou betrayest the heart, and then leaves it to mourn;
For thou hast not one comfort, one boon to bestow;
From thy high-mounting anthems, what deep meanings flow.

Then I'll leave thee, I'll shun thee, I'll bid thee farewell,
Nor shall reason nor conscience, henceforward rebel;
Thou shalt rob me no more of sweet silence and rest,
For I have proved thee a trap, a seducer at best.

Yes, thou spirit of darkness transformed out of light,
Thou voluptuous form clad in raiment of white;
It is thine when our passions seem conquered and fled,
But to raise up and cherish the evils we dread.

Then go where vice haunts the thoughtless and gay,
Where the midnight of folly sends reason away;
Where the mind draws its sorrows, its pleasures from thence,
And the heart pants alone for the raptures of sense.

But, Oh! enter thou not where devotion has trod,
To beguile the poor soul from its duty to God;
For the well-springs of life, and the bread of the day,
It is thine not to give but to barter away.

Then may each son of folly, and each daughter of care,
Hear the whisper that bids others reflect and beware;
And ere sin shall seduce them from peace and from rest,
Fly thy arrow whose point would envenom their breast.

For while sin, open sin, leads its thousands astray,
Tens of thousands are borne by false pleasure away;
Let the Christian in heart redeemed and set free,
Never dare to return, Oh! Music to thee.

Rice Culture in America.—A Governor of South Carolina, it is related, had been in Madagascar, and seen the plant cultivated in its hot swamps. He lived in Charleston, on the bay, and it struck him that a marshy spot in his garden might well serve for a plantation of rice. Just then (1694) a vessel put in from Madagascar in distress, whose commander the Governor had formerly known. Her wants were liberally relieved. In gratitude for the kindness he received, the master gave the Governor a bag of rice. It was sown, and produced abundantly. The soil proved singularly favorable for its culture. The marshes of Georgia and South Carolina were soon covered with rice plantations. A large part of the crop was exported to England. In 1724, 100,000 barrels were sent out from South Carolina alone. In 1761, the value of its rice crop was more than $1 500,000. Its white population could not then have been more than forty-five thousand, and it is easy to conceive the tide of wealth that was distributed annually among its small band of planters. They built costly mansions on the coasts and bays, lived in fatal luxury, were noted for their wild excesses, and often fell speedy victims to the fevers of the malarious soil. Indigo, sugar, molasses, tar, pitch, and a great variety of valuable productions added to the wealth of the South. But cotton, which has grown through many vicissitudes to be the chief staple of British and American trade, was, at this period, only cultivated in small quantities for the use of the farmers. It was spun into coarse cloths. But it was not until Whitney's invention, in 1793, that it could be readily prepared for commerce, and to the inventive genius of Connecticut the Southern States owe the larger part of their wealth and political importance.

—*Harper's Magazine.*

For "The Friend."

Selected from the memorandums of Hannah Williams, dated 12th mo. 30th, 1838:

"I have just copied the account of Isaac Shoemaker from my printed account for our aged friend, Job Haines, at his request, and understanding some time since they were nearly out of print, and feeling much interest in the contents * * * could they not be again printed either in pamphlet form * * or let it enter the columns of "The Friend?"

It seemed to me as I traced word by word those lines, that their use was not at an end: dear Elizabeth, thou knowest they are not 'cunningly devised fables,' but *realities*, seen and felt in an awful moment, when they were opened and laid on him to declare, as he says, 'at the peril of his soul.' 'That God had opened his mouth on their account, that they might declare it to others.'

* * * Most of the subjects are of importance and general concern to us, as a Society, and would be received afresh, I should hope, not only with deep interest but with gratitude by some poor souls, to believe that a kind Providence so miraculously favored him; and be strengthened thereby to pursue the path of duty."

Some account of Isaac Shoemaker, of the township of Cheltenham, in the county of Philadelphia (son of John Shoemaker of the same place) who departed this life on the 31st day of the Seventh month, 1779, in the twenty-fifth year of his age.

He was a young man of an active disposition and vigorous constitution, who in the general tenor of his conduct and conversation was preserved from what in the world's estimation is accounted gross or immoral; yet in his company, dress and deportment evidenced a leaning to levity, and fondness for things in their nature vain and unsubstantial; of the emptiness and corrupting tendency whereof

he was at times made sensible, by the faithful admonitions of the Divine Monitor in his own mind, as appears from some of his expressions near his departure out of time; when through the renewed extendings of heavenly favor, he was mercifully visited and awakened from a state of insensibility; under the quickening influences whereof, he had to warn and admonish his former associates and others, against indulging themselves in the vanities and follies of a perishing world; some of whom having been measurably reached thereby, have signified a desire that the weighty expressions uttered by him in that solemn season, might be communicated and diffused for the benefit of the youth of his acquaintance and others; which if weighed with becoming seriousness and depth of attention, might minister profitable instruction, and tend to lasting edification. This instance of heavenly condescension and divine regard affording renewed cause in humble admiration to say, "Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of Saints!" Rev. xv. 3.

About ten days before his decease, between the hours of eight and nine in the evening he fell into a state of silence, became speechless and incapable of bodily action, his mouth being open, and his jaws set; thus he lay nearly three hours. After which appearing like one raised from the dead, under great concern and exercise of mind he began to speak with a strong voice, to the astonishment of those in company; saying, "Oh! that I could tell you what I have seen and underwent, it would pierce the hardest heart amongst you; perhaps some may think there is no hell, but I have to tell you there is a hell, and a dreadful one too. And there is a heaven, and a sweet one too, where angels clothed in white robes sit at the right hand of God singing praises to his great name; I have to declare it unto you at the peril of my soul; but some will not believe though an Apostle should rise from the dead. You may think I am not in my senses, but I knew you all as you came into the room, am perfectly in my senses, and God hath opened my mouth on your account, and that you might declare it unto others. Narrow is the way that leads to life, and few there be that find it; but broad is the way that leads to destruction, and many are going in that way." (Proceeding in a bemoaning accent) "I have lived to this age without knowing what God really is until this night. I have been often visited, but did kick and rebel. Three years ago I had a sight that I should be brought to the brink of the grave, but it was not shown me whether I should recover or not; but if I do, am desirous that I might be made an instrument to convert thousands into the right way. I wonder (continued he) that I should undertake to be the head of a family and not capable to teach them their duty towards God; there is a necessity for parents and heads of families to bring up their children and others under their care in plainness of speech and apparel, keeping humble, endeavoring to impress their tender minds with a sense of their duty towards God. Many let their children run about the streets, hearing (which is often used in this land) the holy name of Jesus taken in vain. My parents when I was young, were drawn so much into the cumbering things of this world that they did not teach me, as they ought to have done, my duty towards God!" To his wife he uttered himself thus: "My dear consort, my bosom friend, mourn not for me, there are many difficulties and trials to be met with in our passing through this world: retire to thy father's house, live a sober, virtuous life: If it should please God to take me out of the world this night, I would have none to lay it to heart, no, not to shed a tear."

He was divers times drawn forth in fervent supplication; and expressed himself on this wise, "Oh! Lord Jesus, be pleased to look down with an eye of pity upon me; on my father; be with him and comfort him in his old age under the afflictions and trials that may be suffered to come upon him: On my aged mother; be her strength and support all the days of her life; who has been a kind and tender mother to me all my days; and hath since my sickness, in my distress, pointed out the right path for me to turn into, when I was ready to fall into despair, under a sense of my manifold transgressions, directing me to look forward toward my dear Redeemer, whose blood is sufficient to wash away all our sins, which I have experienced the truth of. Be pleased, if it be thy will, look down upon mankind universally, reconcile all men to one another and to thyself, that there may be no more blood spilt in this land, if it be thy blessed will; not my will but thine be done." Also singing praises to God for his many great mercies to him.

Being desirous of seeing divers of his acquaintance not present, he said, "They know not what God really is; some of them have in their breasts the spirit of envy and bitterness." Under much concern that they might be redeemed from that wrathful spirit, he earnestly besought the Almighty to turn their hearts to love and good will. "I wonder (said he) that God hath not sent his just judgments and destroyed this place, for wickedness and hardness of heart." He desired to be made subject to the divine will, and said, "I have no will of my own, not my will but thine be done." To his brothers he said, "Remember your Creator in the days of your youth, dress plain and walk humbly before the Lord; never mind what your comrades say, for we must all become fools for Christ's sake that we may be made wise. Make him your standard, keep the world under your feet; attend meetings with your father and mother, both on first and other days of the week; when met, turn your minds inward and solidly think what you came about, and endeavor to know God for yourselves; do not as I have done; I often went to meetings and sometimes did think on those things, but soon let them slip, letting my mind out at fine clothes and gay dress, contriving how to exceed in grandeur." To his apprentice boy he said, "I have heard thee use many idle words and passed it by without proper notice, I beg thee may break thyself of them, or God will pronounce his judgments against thee." Desiring the company to withdraw out of the room and to be left alone in stillness, he said, "I think I have done with flesh, I have said all that I have to say unto you;" then lifting up his hands he said, "Oh! holy Jesus how sweet I feel thee!" All being gone out of the room, he devoutly and loudly desired (in the hearing of some friends in the adjoining room) that God might be pleased to stop the effusion of blood.*

* This was during the revolutionary war.

After which he appeared like one whose mind was redeemed from the earth, and much swallowed up in a sense of that sweetness he had been so marvellously favored with; continuing in this frame of spirit to the close of his time; and we doubt not but he now rests in peace and quiet with the Lord.

The Foliage of Autumn.

Autumnal Coloring.–Trees of the Middle States.–Indian Summer.–Mission of the Leaves.

There is more romance than reality in the popular supposition that the frost, by some subtle alchemy, transmutes the emerald beauty of summer into the golden splendor of autumn; on the contrary, its early appearance mars the lovely processes of dissolution in the vegetable kingdom, foliage in times of its severe visitation never assuming the brilliancy that characterizes it in seasons of prolonged mildness, but dropping off a withered, rusty brown. Witness the superb coloring of the present season, so remarkable for its balmy, soft weather. Never was Nature more royally apparelled! The beech, ash, elm, birch, hickory and tulip trees have become luminous centres, from which flow streams of yellow glory lighting up the inmost recesses of the forests which all summer have been hidden in twilight gloom. The maples burn with a rose-red glow, as if sudden flames consumed them; or flicker in leaves of gold dappled with green, and streaked with crimson veins. Even the sober old apple trees have put on a ruddy dress, and the wild cherry appears in pale yellow and green. The horse-chestnuts are pyramids of russet gold deepening into vivid orange; the dogwoods show a rich purple; and the sturdy old oaks wear a bronze coat of mail glittering in the sunlight like some mighty, ancient warriors. Vines trail over the hedges like creeping fires, and the sumachs are regally purple from velvety cone to root. Here and there a streak of tawny yellow, a stain of russet brown, darkens the pure gold and scarlet of the foliage that else would dazzle and weary the eye, giving also that variety which is ever pleasing. In addition also, each separate color has its different shades, so that one may discover in autumn leaves every tint from the palest gold to the most vivid orange and scarlet, from the faintest rose to the richest purple, from tawny yellow to chocolate brown.

At this time of the year the leaves have almost fulfilled their mission (in many senses quite), and death comes to them, not as to shuddering humanity, wrapped in icy terrors, but gently and lovingly, till leaf after leaf flutters softly down, exhaling its spirit in balmy odors to the air that gave it, and returning its substance to its mother Earth. In soberer words, the leaf has absorbed carbonic acid from the air, has taken up its carbon by the aid of heat and light to cause first its own growth, then the addition of woody fibre to the twig and branch, and lastly the production of nutriment for flowers, fruit and seed, in the mean time breathing out pure oxygen, accomplishing a fourfold work. When the seed of a plant or a tree ripens, the leaf has fulfilled its mission, decay sets in, the quality of the leaf changes, and various colors are reflected according to species, location and weather.

Strangely enough, the leaf in its slow death presents the very same hues that characterize

its earliest stages when budding in the spring-time of the year; a vernal forest showing the same purples, reds, yellows and browns, in softened shades, however, that lend the charm to autumn scenery. A close observer and lover of Nature readily distinguishes the different species of trees, even before the leaves have quite appeared, by the various tints of their budding and blossoming. Where a crimson color prevails in the spring time it will be found to proceed from woods where maples predominate; where a solemn purple, from clumps of elm trees; where a silvery lustre intershaded with lilac and crimson, from forests of red oak; and so on. Many trees producing yellow leaves never show a single red one; but trees producing red leaves frequently exhibit more or less yellow and orange—for example, the many varieties of maple flaunting, in one specimen, scarlet, crimson, pink, yellow and orange spotted with brown.

The gradations of color in autumnal foliage are always in the order of those of sunrise, being in every case from dark to lighter hues. Warm days hasten this gradation by fading the rich tints to paler, uncertain ones, being in degree almost as destructive to their beauty as early frost. Both agencies drying the leaf, cause it to drop from the tree before the beautiful processes of decay are accomplished. By a wise provision of Nature these leaves, so lovely in life and death, having performed their mission on earth—namely, the production of woody fibre, flowers, fruit and seed, and the exhalation of moisture and oxygen—now proceed to their last and not least uses, the restoration to the earth of certain salts drawn from it; and in their further decay the giving out of carbonic acid to be taken up by the rain and held in solution, trickling down to aid in dissolving many of the constituents of the soil, preparing them for assimilation by the roots of the trees during the coming season. Some years ago the middle States, after the fall of the leaves, regularly enjoyed a season of delicious weather, varying in length, and denominated Indian Summer. According to authentic accounts it did not arrive until November frosts had stripped the leaves entirely from the trees, and then it reigned uninterruptedly from ten to fifteen days, and sometimes longer, undisturbed by wind or rain, a silvery haze veiling the landscape, and fruity odors perfuming the air. This lovely visitor rarely if ever appears among us at the present day. A counterfeit, or rather a phantom of its past beauty, robed in mists, sojourns with us a few days, and we call it Indian Summer. The causes of its disappearance are not precisely known, remaining a matter of much conjecture; but certain it is that the occasional short periods of mild weather we experience in our present autumns are not the true Indian Summer, as mild days occur in spring, autumn, and even winter every year, but without any regularity, whereas that peculiar season came punctually after the fall of the leaf in November. The most probable cause of its non-appearance is the wholesale destruction of our forests, allowing strong winds to sweep freely over the continent, and thus counteracting any influence that might tend to produce an Indian Summer in any locality. We must bid farewell to our cherished yearly anticipations of the coming of that beautiful, dreamy season, and be thankful for the lovely, mist-veiled days that "come like angel visits, few and far between," in this age of prosaic improvement, to remind us somewhat of the poetic past of tradition.—*N. Y. Evening Post.*

For "The Friend."

Extract of a letter, written by a young man of Chester county (not a member among Friends) a short time previous to his last illness, to D. J. H., of Philadelphia, and found among his papers.

"Dear D.:—I could give a long list of pleasures derived from a letter; I hope the principal one proceeds from the injunction, "Love one another"—that should be foremost. The days that are passed, have been too much devoted to sense; of course their pleasing recollection savors much of looking back to Egypt, and has a tendency to retard the journey through the wilderness. And pride, I am confident, is not consistent with the Christian character; but to love one another, is to obey a command from one who loves us more than we love ourselves—who has been emphatically and truly called "Love." My moralizing, you say, is in unison with your own thoughts; this I was truly pleased to hear, for I would wish to write to my friends and do not wish to offend them, by forcing that upon their notice of which they were not desirous; nor do I wish to write in my former light manner. I derive much real solid happiness in placing my thoughts on paper, when the thoughts are such as I feel are not displeasing to my Maker. Writing, concentrates my ideas; they do not fly so fast by me; and from some of my thoughts I derive improvement. I want them all to be of such a cast, that will tend to keep my eye single to that Almighty Being who has bestowed so much love on me, and who permits me to have a hope, that He will not cast me off forever. May I be a willing instrument in His hand to work out my salvation; to realize that hope, with His love, His strength, all things can be done; without it we can do nothing. My good friend, permit me to advise you to encourage all such reflections as have a tendency to direct your mind to the Most High. How much more noble is it for those who are possessed of health and a capacity to enjoy the pleasures of this world, to forsake these vain pleasures and become passive children of their Heavenly Creator, than for one like me. I can no longer enjoy the pleasures of time and sense, and have but little merit for abstinence. I feel much ashamed of myself. When health was mine, I floated carelessly on the stream of time, amusing myself with the bubbles within my reach, nor cast a thought of thankfulness to Him who in His wisdom had created me, and in His mercy had been my stay, and whose love was over me. When He afflicted me I repined, nor thought myself deserving of the affliction. With the promise of returning health my desires turned to all my former follies, and if I had in mind consented to do better, I willingly forgot it. Desirable as health is, I would not have it, nor wish it granted me unless strength to withstand temptation was mercifully granted with it. I know I am weak, miserably weak and sinful, and am thankful that the chastening hand of the Almighty, in mercy restrained me. It has made me seriously reflect on my past life and on my future prospects; upon neither could I dwell with satisfaction. Could I, who had during all my previous life been absorbed by the things of this world, expect "to reap where I had not sown?" Could I expect to find treasure where I had not laid it up? Dreary indeed was the prospect before me, but not without hope; that, still was mercifully left me. Often indeed am I reminded of the necessity of watchfulness; "watch and pray," was indeed a necessary injunction. We are so liable to enter into temptation, being beset on every side, and unless the Lord is our strength, we must inevitably become transgressors. In our sinful states, we fancy that if no heinous crimes are laid to our charge, if we are not murderers, and act strictly as the world calls honest, go to meetings, &c., we are doing well, are in fact Christians; this is but tithing, mint, anise and cummin; there must be something more; we must become the willing instruments of the Lord; we must forego our own wills: "Not my will, but thine be done," we must be willing to say at all times, and to feel too that the worship of the lip is nothing; the heart is seen, and if the heart and lips are not in accordance, it is worse than vanity; I am not sure it is not blasphemy. You have known much of life; you would say I had been an orderly, civil kind of personage, and that such as me were to be accounted tolerably good Christians; I wronged no man willingly, if I did I regretted it, and on reflection was willing to acknowledge my error; I cannot account myself guilty of what the world would call a crime of any moment, this you know; yet, my dear fellow, I feel, and feel it strongly, that I have much to answer for. I have trifled with time; I have accounted as things of course, the mercies of the Most High, and never felt whilst experiencing his unbounded mercies, that I was an ungrateful, thankless wretch. Mercies and blessings could not win me to Him—I contemned them all. In the pride of my heart, I thought I had nothing but my due. It was reserved for affliction to cause me to see myself in my true colors, and I think I feel truly thankful to the Almighty for not withholding his chastening hand, and sincerely hope that He will make known to me His will, and grant me strength to do it: that He may soften and bow down my stubborn heart, until it shall become such an one as shall be an acceptable offering to Him. A broken and a contrite heart, O God, thou wilt not despise.

ELIPHAZ D. CHEYNEY."

A Pregnant Gift.—Sometimes a gift is so wisely conditioned that its value is incalculably enhanced. Alfred Cope's munificent offer of $25,000 to the Zoological Society of Philadelphia is an illustration. In accepting it, as they have just done by an almost unanimous vote, the Society are pledged to exclude forever from the premises, all malt, vinous or spirituous liquors, and to prohibit any questionable or illegitimate exhibition or performance by persons or animals. These provisions are to be embodied in the Constitution, together with a clause forbidding their repeal unless with the consent of the trustees of the fund. The Zoological Garden has already become a favorite resort, being at once a means of amusement and of education; and the guarantee now afforded that it will continue to be a place which none need shrink from visiting, is grateful to the feelings of a very large class.—*Nat. Baptist.*

Guizot's Will.

A passage from the will of Guizot contains the following beautiful and elevating religious sentiments:

"I die," he writes, "in the bosom of the Christian Reformed Church of France, in which I was born, and in which I congratulate myself upon having been born. But whilst remaining always within the union of that Church, I have made use of the liberty of conscience which it accords to its members in their relations with God, and which it invokes itself as the authority for its own foundation. I have examined and I have doubted. I once believed in the sufficiency of the powers of the human mind for the solution of the problems presented to it by the universe and by man, and in the sufficiency of the powers of the human will for the regulation of the life of man in accordance with its laws and the end of its moral being.

"But after a long life and much action and reflection, I became and remain convinced that neither man nor the universe suffice to explain themselves nor to regulate themselves naturally and of themselves, by virtue alone either of the permanent laws to which they are here subjected, or of the powers of the human will which there find their legitimate field of action. It is my firm conviction that God, who created man and the universe, governs, preserves and modifies them both by these general laws which we call natural, and by those special acts which we call supernatural—emanations, like the general laws, of His own perfect free will and wisdom and infinite power, and which we are permitted to recognize in their effects, but interdicted from understanding in their essence and their design.

"I become, then, as it were a child again; remaining, indeed, ever firmly attached to that reason and liberty which I received from God, and which constitute my highest honor and privilege upon this earth, but returning to think myself a little child under the hand of God and sincerely resigned to accept my own large share of ignorance and weakness.

"I believe in God, and I adore him without seeking to understand Him. I see Him present and acting, not only in the permanent regulation of the universe and in the inner life of souls, but in the history of human associations, and especially in the Old and New Testaments, monuments of the Divine revelation and action through the mediation and sacrifice of our Saviour Jesus Christ for the salvation of mankind.

"I bow before the mysteries of the Bible and the Gospel, and hold myself aloof from the scientific discussions and solutions by which men have attempted to explain them.

"I feel confident that God permits me to call myself a Christian, and I am convinced that, amidst that light upon which it cannot now be long before I enter, we shall discern clearly the purely human origin and vanity of the greater part of our discussions here below respecting things divine."

Spider Killers.—By general observation spider are considered by entomologists to have a specific office, viz.: to keep down the dangerous multiplication of winged insects. They occasionally seize a worm or stray caterpillar, if they happen to encroach upon their webbed territory. But entrapping flies is their forte. Insignificant and solitary as they are, we could not dispense with their quiet services. Let spiders strike, and for a single month in summer refuse to set their traps, we could hardly defend ourselves against armies of noxious insects that would take possession of our dwelling. But useful as they are, unobtrusive and vigilant as sentinels in cellars, garrets, under the floor, in the hiding places of straying bugs, moths and creeping things, they have their enemies, and are subject to the rigorous demands of the same law under which they act.

Just in the busy season of spider activity, when they are slaughtering their thousands, a peculiar fly is let loose by nature to limit their multiplication. It is about the size of a wasp. In fair weather they may be seen constructing their cells of mud against walls and sunny dry places. They are really prison dungeons. In company or alone they hunt wherever spiders are found, seizing them adroitly, and away they fly with their prisoners, which are forced into the cells, sometimes three or four in one. When secure, they drop in an egg and then plaster over the top securely. When the egg hatches, the young worm has an ample supply of food all ready for consumption.

The above puts us in mind of an incident that happened twenty-five years ago. When a boy, hunting bird's nests, we observed a wasp (yellow jacket) drop into the web of a large spider. As this was something new, we watched the movements of both very closely. The wasp lay perfectly still. The spider came out and apparently bound him fast, and as he was turning to enter his den as usual in such cases, the wasp turned and took hold of the spider, cut his legs off, took him in his mouth, and flew away with him to his nest. The whole was the work of a moment.—*Farmers' Journal.*

Giving in Secret.—When thine alms must be public, let thy intention be secret. Take no delight in having the eyes of men on thee, yea, rather count it a pain, and still eye God alone, for He eyes thee. And remember it, even in public acts of charity, and other such like, "He sees in secret." Though the action be no secret, the spring, the source of it is, and He sees by what weights the wheels go, and He still looks upon that; views thy heart, the hidden bent and intention of it, which man cannot see. So, then, though in some cases thou must be seen to do, yet in no cases do to be seen; that differs much, and where that is, even the other will be as little as may be. Thou wilt desire rather, and, where it can be, still choose to do unseen, that others should know as little of thy charity, as may be, besides the party that receives it; yea, if it might be, that even the party might not know; as he that stole in money under his sick friend's pillow; yea, to let thy very self know as little as possible, as our Saviour expresses it, "Let not thy left hand know what thy right hand doeth." An excellent word! Reflect not on it as thy action, with self-pleasing; that is the left hand in view; but look on God's goodness to thee; that thou art not in the receiver's room, and he in thine; that He makes thee able to relieve another, which many are not, and, being able, makes thee willing, which far fewer are. For both thou art to bless Him, and be the humbler the more thou dost. Take the very giving to thy distressed brother as a gift from God, a further obligation on thee. Though He is pleased to become thy debtor for a further reward, yet, truly the thing itself is His gift, and a great one, as David acknowledges excellently in their offering to the temple. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Not only the power, but the will is from God—both "of Thine own which we give Thee."—*Leighton.*

The Greatness of London.—In few cities are there more than half a dozen railway stations. In London there at least 150. Some of the railways never pass beyond the limits, and of one, the Tottenham and Hampstead, Punch says: "No one ever travels by, as no one knows where it begins or where it ends. The Metropolitan and other intramural railways run trains every three or five minutes, and convey from twenty to fifty millions of passengers annually. Clapham is the great south-western junction, and through it 700 trains pass every day. Its platforms are so numerous, and its underground passages and overground bridges so perplexing, that to find the right train is a difficult thing." As a proof of the expansive nature of London traffic, it was supposed that, when the Metropolitan Railway was opened, all the city to Paddington omnibusses would be run off the ground, but, although it carried forty-three millions of passengers last year, it has been found necessary to increase the number of omnibusses on the southern route, and they yield one per cent. more revenue than before the opening of the railway.

Besides the railways, there are some fourteen or fifteen thousand tram-cars, omnibusses and cabs traversing the streets; there are lines of omnibusses known only to the inhabitants of their own localities—such as those across the Isle of Dogs, from Poplar to Milwall; from London bridge, along Tooley street to Dockhead, &c. The London Omnibus Company have 563 omnibusses, which carry fifty millions of passengers annually.

It is more dangerous to walk the streets of London than to travel by railway or cross the Atlantic. Last year 125 persons were killed, and 2,513 injured by vehicles in the streets.

Other instances of the immensity of the population of London, are that three-quarters of a million of business men enter the city in the morning and leave it in the evening for their suburban residences. There are 10,000 policemen, as many cab drivers, and the same number of persons connected with the post-office, each of whom, with their families, would make a large town. When London makes a holiday, there are several places of resort, such as the Crystal Palace, the Zoological Garden, Kew Garden, &c, which absorb from thirty thousand to fifty thousand visitors each. The cost of gas for lighting is £2,500,000 annually; the water supply is 100,000,000 of gallons per diem.

What London will eventually become it is idle to predict. It already stands in four counties; and is striding onward to a fifth (Herts). The probability is that by the end of the century the population will exceed five millions, and will have quintupled itself in the century. Should it progress at an equal rate in the next it will in the year 2000 amount to the enormous aggregate of twenty-five millions; and the question that naturally

arises is how could such a multitude be supplied with food. But the fact is that the more its population increases the better they are fed. In the Plantagenet days, when the population was not a third of a million, famines were of frequent occurrence, but now, with the command of the pastures, the harvests and the fisheries of the world, starvation becomes an almost impossible eventuality even with twenty-five millions of mouths to feed. —*London City Press.*

The Scripture speaks of the church as clear as the sun, fair as the moon, terrible as an army with banners. The persons to whom I now allude, on the contrary always tried to avoid speaking of Christianity (as though they were ashamed of it), professing a sort of belief in the whole, yet denying it piecemeal. It seemed as if their only study was to agree as far as possible with its enemies, as far as possible to modify its practices, running down and ridiculing those who were Christians in deed and in truth. This gradually inspired me with a deep feeling that Christianity could not be true, since even those who professed its doctrines were ashamed of it. I record this because I wish that all who name the name of Christ may be indeed aware that those who do not confess do virtually deny Him. Woe be to those who think they are servants of the king, and yet wear the colors of the usurper! "Whosoever shall confess me before men, him will I confess before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."—*M. A. Schimmelpennick.*

Selfishness.—Teachers cannot too watchfully direct their efforts against the growth of selfishness in the hearts of their children. We often see things which are good in themselves, done in such a way as seriously to injure the doer. A child is encouraged to memorize the Scripture, or to maintain a punctual attendance in class, or at church, or to render some service to the school or the church; the chief motive kept before it being to excel others, and secure applause.

Unconsciously teachers often vitiate the motives, and so mar the character of their pupils, by emphasizing the lower and slighting the higher and nobler aims which should be set and kept before the young.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." Psalm xxvii. 14.

THE FRIEND.

TWELFTH MONTH 5, 1874.

SUMMARY OF EVENTS.

FOREIGN.—A storm of great violence prevailed the 29th ult. on the east coast of England and Scotland. A number of vessels were wrecked with heavy loss of life.

A London dispatch of the 30th says: A circular letter from Archbishop Manning was read in all the Catholic churches of this diocese yesterday, declaring that all persons who do not accept the dogma of Papal Infallibility cease to be Catholics.

The Pall Mall Gazette has a special dispatch from St. Petersburg stating that Russia is desirous of enlarging the scope of the new conference on the international usages of war by making the resolutions applicable to a wider territory. The South American States will be invited to participate in the deliberations. It is also hoped that the United States of North America will be represented at the conference.

In view of the Arctic expedition about to be fitted out by the British government, Lady Franklin has renewed her offer of a reward of $10,000 for the recovery of official records of Sir John Franklin's expedition.

On the 30th ult. the Bank of England made a further advance in the rate of interest. It is now six per cent.

London, 11th mo. 30th.—Consols, 93. U. S. new five per cents, 103¼.

Liverpool.—Middling uplands cotton, 7 9-16*d.*

Municipal elections were held in Paris on the 29th ult., with the following result: the Radicals elected 53 of their candidates, the moderate Republicans 10, and the Conservatives 11. Second ballots will be required in six districts.

Ex-President Thiers declares that Italian unity has been irrevocably accomplished, and that if France wishes to preserve the friendship of Italy, she must recognize this fact, and not adopt the clerical policy toward that country. President MacMahon must also recognize the fact that France is neither Bonapartist nor monarchical, but republican.

The National Assembly met on the 30th, and held a brief sitting. Political parties have been busy preparing for this event, and some time will be required to show what has been the effect of all the negotiations and caucuses. The Count de Chambord exhorts his supporters to do nothing which may delay the restoration of the monarchy.

The civil war in Spain continues with no prospect of its early termination. The Carlists have again appeared with a strong force before Irun, and resumed the bombardment of the place. Another detachment of the Carlist army has made an attack on San Marcial, but were repulsed. A Madrid dispatch of the 29th says: President Serrano leaves for the north this week, where vigorous operations are anticipated. The weather has been very stormy, delaying the movements of the army. It is officially announced that General Saballa, the Marquis Villadarso and other prominent persons, have abandoned the cause of Don Carlos.

A Berlin dispatch of the 29th says: Mass was celebrated to-day for the first time in this city by a priest of the "Old Catholic" church. The congregation numbered about three hundred.

The largest German University at the present time is that of Vienna, with 3,615 students and 227 professors. The University of Berlin has 2,980 students and 187 professors, that of Leipzig 2,800 students and 140 professors. At Halle there are 1,055 students, at Breslau 1,036, and at Munich 1,031. There are 22 other German Universities, the largest of which is Tubingen with 921 students.

In the new Swiss penal code, capital punishment is entirely abolished. Voluntary homicide only is classed as murder and punishable with ten to twenty years' solitary confinement. Premeditated murder is classed as assassination and punishable with solitary confinement for life. Poisoning is punished with the latter penalty, whether death is caused at once or by slow poison.

The session of the Italian Parliament was opened in Rome on the 23rd ult., by King Victor Emanual. His speech related mainly to the re-organization of the financial system of the country. He urged on Parliament zealous prosecution of the work of reorganization. Grants would be required only for such expenditures as were evidently necessary. As for foreign relations, they were on an excellent footing. Italy at present was friendly with all the Powers. Their friendship was a recompense for the firmness and moderation shown by Italians. The king concluded with an expression of gratitude for Divine assistance.

Civil war continues in the Argentine republic. The insurgent chief, Arredendo, has defeated the government forces under General Rocca, capturing his artillery and taking many prisoners.

The religious excitement growing out of the conflict between the Catholic clergy and civil authorities, has created serious disturbances in the Brazilian provinces of Pernambuco and Parahiba. The sympathizers with the Bishops of Para and Pernambuco, who were recently sentenced for violations of the laws of the empire, have made riotous demonstrations and bid defiance to the local authorities.

The Ballarat (Australia) Star mentions that a nugget of gold weighing 11 oz. 4 dwt., had been picked up in Macarthur street by a poor laboring man who accidentally struck his foot against the lump of gold as it lay partially buried in the ground.

UNITED STATES.—During the year ending 6th mo. 30th, 1874, 9,530,872 acres of the public lands were disposed of, a quantity less by 3,499,733 acres than that disposed of the preceding year.

The interments in New York last week numbered 521.

In Philadelphia there were 266 interments in the week ending the 21st ult., and 291 in that ending on the 28th ult.

The total expenses of the city of New York for 1875, as reported by the Board of Apportionment, will be $25,644,676. The expenses of Philadelphia, as estimated by the Comptroller, will be $13,947,435. In New York the annual cost of the Fire Department is $1,320,000, in Philadelphia $506,900. Education in New York $3,303,000, Philadelphia $1,708,750.

According to the report of the Commissioner of Pensions, there were on the 30th of 6th mo. last, 102,457 army invalid pensioners on the roll. The aggregate annual pay of this class was $10,058,377.

The population of Michigan, according to a State census taken this year, numbers 1,366,808, being an increase of 152,526 since the census of 1870. Ten of the oldest agricultural counties had lost population, and it was found the increase had been chiefly in the cities and towns.

The Markets, &c.—The following were the quotations on 11th mo. 30th. *New York.*—American gold 112⅛. U. S. sixes, 1881, registered, 119⅞; do. coupons, 120⅛; do. 1868, registered, 119; coupons, 119¾; five per cents 1881, 112⅞. Superfine flour, $4.10 a $4.50; State extra, $5.05 a $5.25; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.12; No. 3 do. $1.08 a $1.10; red western, $1.25; amber do., $1.28 a $1.29; white Michigan, $1.31 a $1.40. State barley, $1.25 a $1.43. Oats, 67 a 72 cts. Western mixed corn, 92 a 94 cts.; new yellow, 88 a 91 cts. *Philadelphia.*—Uplands and New Orleans cotton, 14¾ a 15½ cts. Superfine flour, $4 a $4.25; extras, $4.50 a $5; higher grades, $6.50 a $7.50. Red wheat, $1.20 a $1.24; amber, $1.25 a $1.28; white, $1.30 a $1.37. Rye, 97 cts. a $1. Old corn, 94 a 95 cts.; new, 80 a 88 cts. Oats, 64 a 67 cts. Lard, 14¼ a 14½ cts. Sales of 2800 beef cattle at 7 a 7½ cts. per lb. gross for extra, and 5½ a 6¾ cts. for fair to good, and 4 a 5 cts. for common. About 15,000 sheep sold at 4 a 6½ cts. per lb. gross, and 5,000 hogs at $10 a $10.25 per 100 lb. net for corn fed. *Chicago.*—No. 1 spring wheat, 94 cts.; No. 2 do., 92¼ cts. No. 2 mixed corn, 70½ cts. No. 2 oats, 52½ cts. Lard, $13.40 per 100 lbs. *St. Louis.*—No. 2 winter red wheat, $1.08 a $1.09; No. 3 fall red, $1.02 a $1.03. No. 2 mixed corn, 68 a 70 cts. Oats, 55 a 56 cts.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

WANTED.

A Friend to teach London-Britain Preparative Meeting School. Apply to Joel Thompson, Jr., Strikerville P. O., Chester Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, after a few hours painful illness, on the morning of the 18th of 10th month, 1874, RACHEL C., wife of Job Huestis, a member of Middletown Monthly Meeting, Ohio, in the 36th year of her age. After it was apparent her end was near, the power of articulation was so far suspended little could be learned through that channel, but for several months before she had at different times expressed doubts about remaining here long, and towards the latter part of the time frequently alluded to it; and a few days before her death, with calmness and composure said, "I do not expect to stay here long."

——, in this city, at the residence of his daughter Mary L. Smedley, on the 18th of 11th month, SAMUEL LARGE, in the 75th year of his age, a member of New York Monthly Meeting. "Blessed are those servants, whom the Lord when he cometh, shall find watching."

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For "The Friend."

John Griffith.

"The memory of the just is blessed." In reading again lately "The Journal of John Griffith," I have thought it might be acceptable as well as profitable to the readers of "The Friend," to have thus revived some of the early experiences—the precious, tendering visitations, the withstanding, through Holy Help, closely besetting temptations, the covenant of love and espousal, with the blessing of the Lord on his early seeking Him—as well as the lively evidence of the more mature faith and faithfulness, in humility and watchfulness, unto the perfection of holiness in the fear of God; both of which are so refreshingly and instructively represented in this good man's life. Changes and vicissitudes, disobedience and repentings, sin resisting grace, and grace striving against sin, marked, with that of many others, John Griffith's youthful path and pilgrimage; but through the tender mercy and compassion of Him who called him out of darkness into His marvellous light, he was enabled to grow from the state of a child, to that of a young man, and then a strong man in the ever blessed Truth—to grow in grace and the experimental knowledge of the Son of God unto his measure of the stature of the fulness of Christ.

This journal affords another example, that amid all the changes, the discoveries, the improvements in the arts and sciences, and in the material condition of mankind that are having place around us, the requisitions of the gospel of Jesus remain unchanged as does their Holy Author—the way, the truth, and the life—the same yesterday, to-day, and forever. How important it is for us, in this boasted epoch of the march of refinement, and of advancing science and intellect, not to forget that the despised Babe in Bethlehem's manger—"the root out of dry ground"—is the same Child born and Son given, the same Saviour and "Lamb of God that taketh away the sin of the world," in these days, in all days, as in that of His first advent; and that His "second coming" as the Spirit of Truth, or "another Comforter" in the heart, in the place of the crucified yet risen and glorified Lord Jesus, is the same little seed of the kingdom or plant of renown, which, believed in and heeded, nourished and obeyed, will grow up into authority and power, and bear fruit unto life eternal. "The kingdom of God," saith the Saviour, "cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is *within you.*" It is this *kingdom of God within*, likened to "a grain of mustard-seed, which, when it is sown is less than all the seeds that be in the earth," that we are so especially called to regard and to turn to, as that which will then, under the Divine blessing, grow up to fruitfulness, yielding with some thirty, with some sixty, and with some an hundred fold, to the praise of the Redeemer's all-sufficient grace.

John Griffith's conversation, life and ministry pointed to the inculcation and promotion of these great truths. And though, as is written in a testimony from the Monthly Meeting of Witham, in Essex, England, concerning him, "Few were his companions, zealously concerned for the restoration of good order, which rendered the task more arduous:" yet it is believed that the baptisms and exercises of spirit he went through for the church's sake, were not only as acceptable incense before the throne of the Omniscient, but tended, together with his varied gospel labors, to the help and edification, after the power of an endless life, of those whom he labored amongst, and who were witnesses of his zeal for that ever glorious cause which is dignified with immortality and crowned with eternal life. He thus prefaces his journal:

"It hath been much upon my mind to write something by way of journal, of my life, travels, and experience in the gracious and merciful dealings of the Lord with me, through the course of my pilgrimage in this world; together with some remarks on the state of our Society in my time, interspersed with divers observations relating to our conduct in various stations in life, but chiefly in a religious sense; to remain, when my body is laid in the dust, a lasting memorial and testimony to the Truth. And as the Lord shall be pleased to open my understanding, I may also afford profitable way-marks to some weary travellers, who are seeking a city that hath foundations, whose builder and maker is God.

"I was born on the 21st day of the Fifth month, 1713, in Radnorshire, South Wales; being favored with parents who had the substance of religion in themselves, and were conscientiously concerned to train up their children in the fear of God.

"I was favored with the heart-melting visitations of God's love, I think, when about seven or eight years old; and frequently experienced his name to be in the assemblies of his people as precious ointment poured forth; whereby my desires were greatly raised to attend meetings for Divine worship. For although, like Samuel of old, I was as yet unacquainted with the voice of God, neither did I clearly understand from whence that precious consolation, which I felt, came; yet, I well remember something working powerfully in my tender, weak mind, by way of opposition to that sweet, heavenly enjoyment, in order to deprive me thereof, by presenting to my view some transitory delight, and by filling my mind with vain, unprofitable, and sometimes wicked and blasphemous thoughts, which were a great affliction to me. Then he, who was a liar from the beginning, would suggest to my weak mind, that the only way to get over such uneasiness, was to give way to those thoughts, and to be utterly regardless of what passed through my mind. I found the flesh wanted ease, and, to save itself, willingly joined herein with the temptations of Satan, whereby I got a kind of present ease; but it was by such gratifications as tended to heap up wrath against the day of wrath, and the revelation of the righteous judgments of God. So that, notwithstanding the false ease contrived by my soul's enemy, I did, at times, very sensibly feel, as I grew up, this peace disturbed and broken by a sense of God's wrath, revealed from heaven against my unrighteousness; and great bitterness of spirit I was often in, when the chastening of the Lord was upon me for sin. I would, at such times, enter into covenant with the Lord, promising amendment; but as those promises were made much in my own will, they were soon broken, and that would increase the weight of my horror and distress: the Lord, in infinite mercy, being pleased to find me out, and to plead with me as in the valley of decision. In writing this, my mind is greatly moved with pity and bowels of compassion towards inconsiderate youth; who for the sake of trifling vanities, slighting their own mercies, are subjected to distress of mind: and the case is still worse, when by repeated disobedience and rebellion against God's unmerited grace, they have almost stifled his Divine witness in their own hearts, and go on with impunity; for *an awakening time will come*, soon or late, which must strike all such with horror and amazement. May it be in mercy.

"My godly parents were very careful to prevent my falling into evil company; notwithstanding which, I frequently, without their knowledge, found such, and joined them in those vanities which are incident to youth; and perhaps was not a whit behind any of them therein; yet in *the cool of the day*, I was sharply reproved for the same; nay sometimes, in the very midst of my folly. But by this time I wanted to silence that pure witness against evil in my heart. Oh! I have often since, with deep reverence, thankfully admired the long-suffering of a gracious God, in that he did not cut me off, when I wilfully resisted the reproof of his instruction, which is the way to life, because I wanted to live in the vain pleasures of this perishing world."

(To be continued.)

Do Your Work Well.

"Are you going to let that pass?" said one workman to another, a shade of surprise in his voice.

"Why not?" was the answer. "It will never be seen."

"Would you buy the article, if you knew just how it was made?"

"No."

"Why not?"

"Because it might give out in a year, instead of lasting five years."

"And are you going to let the job pass, when you know that whoever buys it will be cheated?" said the fellow workmen.

"Oh, you're more nice than wise," returned the other with a toss of the head. "You draw things too fine."

"Suppose Mr. Gray, down at the store, were to sell you stuff for pants that he knew would drop to pieces in less than six months? Wouldn't you call him a swindler?"

"Perhaps I would."

"Is there really any difference in the cases? Whoever buys this article that you are making will be cheated out of his money. You will not deny that. As much cheated as you would be if Gray sold you rotten cloth."

The journeyman shrugged his shoulders and arched his eyebrows.

"We must draw things fine," resumed the other, "if we would be fair and honest. Morality has no special bearing, but applies to all men's dealings with their fellow-men. To wrong another for gain to ourselves, is dishonest. Is not that so?

"You slight this job, that you may get it done in a shorter time than would be possible if you made it stronger in every part. Thus in order to gain a dollar or two more than honest work will give, you let an article leave your hands that will prove a cheat to the man that buys it. I tell you, it is not right! We must do as we would be done by in our work, as in everything else. There are not two codes of honesty—one for shopkeepers and one for workmen. Whoever wrongs his neighbor out of his money, cheats him."

The other journeyman turned away from his monitor, looked half offended and bent over his work-bench. At first he went on finishing his job; but after awhile his fellow-workman saw him take out a defective piece of wood, and then remove another which had not been properly squared and jointed. Observing him still, he saw him detach a piece which had simply been driven into place, and which gave no real strength, and after selecting another, three or four inches longer, set it by mortice and tenon firmly into the article he was making.

All this was done at an expenditure of time not exceeding an hour and a half.

"There," said he, in a tone of satisfaction, speaking to his fellow-workman. "If that does not last forever, it will be no fault of mine."

"A good honest job," remarked the other.

"As ever was done."

"And you feel better about it than you would have done had it left your hands to cheat the purchaser out of his money?"

"Yes, I do." The answer came frankly.

"How much more time has it cost you to do this work well?" was asked.

"Oh, not over an hour or two."

"And the thing is worth ten dollars more to the buyer. In other words it is a well made article, as it should be, and will cheat nobody. Now you have done as you would be done by; have kept your conscience clear; have acted as a Christian man should."

"Oh, as to that, I don't profess to be a Christian," said the other. I'm no hypocrite."

"A Christian profession is one thing, and a Christian life another," answered the fellow workman. "All professors are not Christians. Religion is a thing of daily life, and unless it comes down into a man's work and business, is not worth a copper. No amount of church going, or praying or singing, will save a man, if he is not honest in his dealings. He must do as he would be done by—must begin just as you have begun, by refusing to wrong his neighbor, though tempted to do so that he may get an advantage for himself.

"A new kind of religion that," remarked the journeyman.

"As old as Christianity," said the other, "and the only kind that will save men. 'As ye would that men should do to you, do ye even so to them, for this is the law and the prophets.' He who said this knew all about it. And I am sure that if we begin to be just to our neighbor, to try all things, to do as we would be done by, our feet will have entered the way that leads Heavenward—and though we may be a long way from that happy country, if we keep walking on we shall surely get there in the end."

An English gentleman thus records his observations on an interesting, though not generally appreciated, member of the genus *rana:*

"The fact that the common frog is capable of crying out lustily when he feels himself in danger, does not seem to have been frequently remarked. In my small walled garden there is a common frog who is persecuted by three cats. His residence is a heap of slates at the foot of an ivied wall, and here he is safe. But if he ventures far abroad his tormentors soon espy him, and, though they seem nearly as much terrified as himself, they cannot resist the temptation to touch him with their paws. He immediately opens his mouth and utters a prolonged cry, which appears to be very surprising to the cats, who draw back for a few moments, and then pat him again, apparently out of mere curiosity, to be again scared by the same unusual sound. This sound is a shrill and rather sibilant wail, like the note of a small penny trumpet or the cry of a newborn infant. There can be no mistake about it, as I have repeatedly touched the frog with my own hand after driving the cats away, and the same cry has immediately followed, the lower jaw being dropped so that the mouth stands open about a quarter of an inch at the tip.—*Late Paper.*

France, Germany and Austria are vieing with each other in astronomical activity. In the grounds of the Paris Observatory a four-foot Foucault mirror is in process of erection, and M. Le Verrier has already obtained a grant for a thirty inch refractor. The Vienna Observatory is also making arrangements for the reception of a telescope of similar aperture. Messrs. Merz have nearly completed a lens of twenty-inch aperture for the University of Strasburg. In France, the newly-created *Ecole Speciale des Hautes Etudes* is to be taken advantage of to form a school of astronomy; in Germany many such schools exist already.—*Late Paper.*

For "The Friend."

A few Questions and Answers relative to some of the Doctrines and Testimonies of the Society of Friends

(Concluded from page 122.)

Question.—If it was the Holy Spirit of Christ Jesus that in the beginning led Friends out of the vain fashions, customs, manners, and needless ceremonies of the world, can it be that the same Heavenly Guidance would now lead them back again into them?

Answer.—No: it cannot so be. And we are thence impelled to the belief that the reason why any of our members ignore, and are not willing to keep up these outward marks of distinction, is from want of faithful obedience to the law of the Spirit of Life in Christ Jesus, which did so marvellously work for our forefathers; and, as respects fidelity in little things or in great things, would no less preserve us; and so settle on the unchangeable foundation that no divination or enchantment would be permitted to prevail against us. We are moreover assured that the existence of our religious Society as a distinct body of professors—and which is every day becoming more manifest—greatly depends upon the faithful, unfaltering adherence of our members, second only to their adherence to the Life and Light of the everliving and eternal Word manifested in the heart to those testimonies of Truth, inseparable from the doctrines, both of which being committed as a sacred trust to us.

Q.—Why do some Friends object to First-day schools as now set up and conducted?

A.—Perhaps very few if any of our members object to First-day schools set up and kept by religiously minded teachers, for the instruction and help of the poor and neglected children of their respective neighborhoods; which may be, under the Divine blessing a great advantage to such scholars. Their objection lies to the manner of conducting these schools both as regards the too formal, if not irreverent offerings of what is called prayer, which solemnly devotional act should only be entered upon under the immediate constraining influence of the Holy Spirit; together with the attempted instruction in religious truths before the teachers have experienced these themselves, so as to have their own life and conversation leavened into consistency therewith; and also before the alone qualifying Power from on high, it is to be feared, has been witnessed. Nothing is more true than that worldly-minded parents or teachers cannot train youth in the pure, humble fear and love of God; because the natural or unrenewed man cannot understand the things of the Spirit of God. Then is there not in these truly responsible positions much room for the Poet's admonition:—

"God known *to thee*, not notionally, not
Traditionally, or according to
The strained conceivings of a human brain,
As shown in this or that man's commentary,
But God *revealed to thee internally*,
When *best he speaks*, and *thou dost need him most*."

Q.—What is the conscientious belief of these Friends, and what the great duty of parents in this matter?

A.—It is moreover the conscientious belief of those Friends who feel restrained from joining in this popular movement, that no substitute of this kind—no casting the burden upon others—can absolve Friends who are parents, as delegated under shepherds of their respective families, from the responsible obli-

gation of instructing and training their dear children in the doctrines and testimonies of the Christian religion as held by us as a people. What is so much wanting is, that these should experience a deep religious concern, and be fully alive to the important duty devolving upon them as helpers of the present and of the future well-being of their beloved offspring. Then would they not trust to others, the never to be ignored christian duty of training their children in the nurture and admonition of the Lord. A failure in which, it is believed, will add greatly to the accountability of this class in the solemnly approaching period of judgment to come. Did parents dwell under and feel the religious concern alluded to, they could not but seek after a right qualification frequently to gather their children for religious retirement and serious reading of the Holy Scriptures with other religious books; and before all, how would the exercised spirit of such parents, and their earnest prayers from broken and contrite and pleading hearts, go up as acceptable incense before the throne of our tender, pitying Father. O! did parents but duly feel the grave responsibility resting upon them, how would they seek in the first place to *yield themselves* as obedient children to the one only true Teacher; that thus through the qualifying power—the leadings and teachings of the Saviour's grace in the heart—they might, in their measure, be enabled from *living experience* to invite the precious lambs committed to their charge in the words of a great apostle: "Be ye followers of me, even as I also am of Christ." And, "Be ye followers of God as dear children."

Q.—What does that worthy Friend and minister, John Griffith, say in relation to the means by which the Scriptures are to be understood?

A.—He says, "I am well assured, by certain experience, that the mysteries couched in these holy writings cannot be profitably understood, but by the same Spirit which inspired the penmen of them; therefore it is vain presumption for fallen and unregenerate man, by his earthly wisdom and human learning, to attempt the unfolding of heavenly mysteries. The lip of Truth hath signified that these are hid from the wise and prudent of this world, and revealed unto the humble, dependent babes and sucklings, who sensibly experience their sufficiency for every good word and work to proceed immediately from God alone, and that Christ is made unto them wisdom and righteousness, sanctification and redemption."

Q.—In conclusion?

A.—In conclusion, we would convey the earnest, heart-felt breathing and solicitude, that He who raised up this Society, called its members from the lo-here's and the lo-there's of creaturely activity, into inward stillness and communion with himself, and who has so signally watered and blessed it with the dew of heaven—the outpouring of his Holy Spirit—may, notwithstanding its Christian reputation has been somewhat eclipsed by the disaffection of nominal, lukewarm professors, again bring us to the teachableness, the self-denial, the simplicity, the fidelity and faithfulness of early espousals, and of former years; again turn our captivity as the streams of the south; again restore judges and counsellors as at the beginning; who, as they did, shall stand nobly and unflinchingly for the support of the principles and testimonies of the gospel of our Lord and Saviour Jesus Christ.

Deciphering Burnt Documents.—Rathelot, an officer of the Paris law courts, has succeeded in an ingenious manner in transcribing a number of the registers which were burnt during the Commune. These registers had remained so long in the fire that each of them seemed to have become a homogeneous block, more like a slab of charcoal than anything else, and when an attempt was made to detach a leaf it fell away into powder. Many scientific men had examined these unpromising black blocks, when Rathelot hit upon the following method of operation:—In the first place he cut off the back of the book so as to leave nothing but the mass of leaves which the fire had caused to adhere to each other; he then steeped the book in water, and afterwards exposed it, all wet as it was, to the heat at the mouth of a *calorifere;* the water, as it evaporated, raised the leaves one by one, and they could be separated, but with extraordinary precautions. Each sheet was then deciphered and transcribed, and the copy certified by a legal officer. In this way the records of nearly 70,000 official acts have been saved. The appearance of the pages was very curious; the writing appeared of a dull black, while the paper was of a lustrous black, something like velvet decorations on a black satin ground, so that the entries were not difficult to read.

For "The Friend."

Many a young face do I see, wearing the indescribable Martha-look, "troubled about many things," whom I would fain remind of the anecdote of the ambassador in China. To him, tossing sleepless on his bed, his old servant said:

"Sir, may I put to you, and will you answer three questions? First, did not the Almighty govern this world very well before you came into it?"

"Of course."

"And will He not also do the same when you are gone out of it?"

"I know that."

"Then do you not think, sir, that He is able to govern it while you are in it?" The ambassador smiled assent, turned round, and slept calmly.

Alas! it is the slowest and most painful lesson that Faith has to learn—Faith, not Indifference—to do steadfastly and patiently, all that lies in her hand, and then leave it, believing that the Almighty is able to govern His own world.

Strong Men.—Strength of character consists of two things: power of will and power of self-restraint. It requires two things, therefore, for its existence: strong feelings and strong command over them. Now we all very often mistake strong feelings for character. A man who bears all before him, before whose wild bursts of fury the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is, he is a weak man; it is his passions that are strong, he, mastered by them, is weak.

You must measure the strength of a man by the power of the feeling he subdues, not by the power of those that subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury and then reply calmly? That man is morally strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He, who with strong passions remains chaste; he who, indignation within him, can be provoked and yet restrain himself and forgive, those are strong men, the moral heroes.—*Late Paper.*

For "The Friend."

John Finch Marsh.

(Continued from page 123.)

Croydon, 5th of 8th mo. 1850.

My beloved friend, R. B. B.—Love is indeed the badge of discipleship, and how strengthening are the words of our blessed Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." And again, the testimony of a beloved Apostle, "We know that we have passed from death unto life, because we love the brethren." Ah how precious is that love which flows one towards the other in the hearts of those who love the Lord Jesus in sincerity. How sweet the fellowship those enjoy who seek to follow Him in the regeneration, and walk in newness of life; who by obedience to the teachings of His grace and good Spirit, evidence that they do aspire after unsullied purity of life,—these as they keep near to, and follow the pure leadings of Truth, are given to see eye to eye, and understand what it is to walk by the same rule, and to mind the same thing,—these hold sweet communion in spirit together, being also permitted at times to sit together as in heavenly places in Christ Jesus,—their minds thus clothed with love and sweetness, they cannot well do other than endeavor to encourage one another to persevere on their pilgrimage journey, for out of the abundance of the heart the mouth speaketh forth the praises of Him who hath called, and in mercy still calls out of darkness into His marvellous light; and in the overflowing of their cup, and under the constraining influence of His love, are engaged to invite others to come, taste and see that the Lord is good; and as liberty is felt for it, to tell of what He hath done for their souls.

Thy allusion to our outward parting when I saw thee off in the railway carriage from Croydon, was a comfort to me. It was a trial to my feelings, the parting from one I so dearly love, especially so, as the time of our being together by ourselves was so short and limited, that my heart and mind did not get that vent, did not obtain that full relief desired. But the excitement, &c., of attending a Yearly Meeting, does in measure deprive of that quiet enjoyment of the company of one's friends, and which those of one heart, and one mind, seem so to require. Had time allowed us a season of quiet alone before we separated, it might have afforded me some relief to have bent the knee in vocal supplication and thanksgiving.

To an acknowledged Minister.

1854.

* * * * I think I may further say that mine eye often affecteth my heart, in beholding how for the most part, the children of this people turn aside, apparently slighting their many privileges; and how especially does it appear amongst the children of

those in the station of minister and elder; that when some such are liberated to travel on Truth's account, I seem ready to query how far their own hands are sufficiently clear of their dear children, and of their houses and homes, as to go forth on the solemn errand of visiting the Churches,—for surely I think the hands of such must feel weakened by their dear children, and in many instances by the undue and unrestrained liberty they themselves allow in their children and families, so as not to be prepared with that honesty and acceptanee to counsel others in the way of the cross, the path of self-denial. I might add more, but now conclude, and in that love in which I have written, I remain thy affectionate friend, JOHN F. MARSH.

To his medical attendant.

Dear friend,—As absence from home prevented my seeing thee when thou last ealled, I am best satisfied to express my feeling of thankfulness, for thy kind, judicious treatment in my recent indisposition, which under the Divine blessing has been the means of my regaining a comfortable share of bodily health and strength.

I may also say that during thy little visits at my bedside and ehamber, the feeling of mueh brotherly love seemed to flow in my heart towards thee; and in the eontinued feeling thereof my desire is, that if consistent with the will of our Heavenly Father, thy useful life may be prolonged, not only for the help and relief of thy fellow mortals from bodily pain, disease and suffering, but especially [that] through submission to the powerful operation and workings of saving grace in the secret of the heart, thou mayest be made instrumental in winning souls to Christ.

O the sweetness and preciousness of the Saviour's love shed abroad in the heart, which His believing and obedient children do indeed know, yea realize in their experience that in His presence is fullness of joy, and with the eye of faith are given to see something of those pleasures which are at his right hand for evermore. Then blessed and happy are all those who love His inward appearing, and obey the teaching of His graee and good Spirit in the secret of their hearts, being faithful unto death.

Such as these, when their little day of twelve hours is over, are by grace prepared to say, they have fought a good fight, have finished their course, and kept the faith; then comes the blessed assurance of obtaining a crown of righteousness, laid up for all the faithful followers of the Lamb. The nearer these are brought to their heavenly home, the more methinks they must be clothed with a sense of their own nothingness, and unworthiness, and nothing of their own to trust to. Not by works of righteousness we (as men and creatures have done or can do) but as saith the Apostle, "aecording to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;—which he shed on us abundantly through Jesus Christ our Saviour;" &c.

In desire that the Divine blessing may rest upon *thee* and *thine*.

I remain, with love affectionately, thy friend,

JOHN F. MARSH.

(To be continued.)

"Draw nigh unto God, and He will draw nigh unto you." James iv. 8.

Selected.

GUESTS OF THE HEART.

Soft falls through the gathering twilight,
The rain from the dripping eaves,
And stirs with a tremulous rustle,
The dead and the dying leaves;
While afar, in the midst of the shadows,
I hear the sweet voices of bells;
Come borne on the wind of the autumn,
That fitfully rises and swells.

They call and they answer each other—
They answer and mingle again—
As the deep and the shrill in an anthem
Make harmony still in their strain;
As the voices of sentinels mingle
In mountainous regions of snow,
Till from hill-top to hill-top a chorus
Floats down to the valleys below.

The shadows, the fire-light of even,
The sound of the rain's distant chime,
Come bringing, with rain softly dropping,
Sweet thoughts of a shadowy time;
The slumberous sense of seclusion,
From storm and intruders aloof,
We feel when we hear in the midnight
The patter of rain on the roof.

When the spirit goes forth in its yearnings
To take all its wanderers home;
Or afar in the regions of fancy,
Delights on swift pinions to roam,
I quietly sit by the fire-light—
The fire-light so bright and so warm—
For I know that those only who love me
Will seek me through shadow and storm.

But should they he absent this evening,
Should even the household depart—
Deserted, I should not be lonely;
There still would be guests in my heart,
The faces of friends that I cherish,
The smile, and the glance, and the tone,
Will haunt me wherever I wander,
And thus I am never alone.

With those who have left far behind them
The joys and the sorrows of time—
Who sing the sweet song of the angels
In a purer and holier clime!
Then darkly, O evening of autumn,
Your rain and your shadows may fall:
My loved and my lost ones you bring me,
My heart holds a feast with them all.—

Chambers' Journal.

Selected.

FROM "THE ARM CHAIR;"

A LITTLE POEM BY THE LATE JOSEPH KITE.

"Tell me, my old Arm Chair, when thou wert young,
Were Quaker parlors with gilt pictures hung?
Did any Quaker to his image fall,
A household idol, placed against the wall?
Ah, well might honest Catharine* cry to pride,
'Abomination!' as she turned aside.
—But times are altered; splendid mansions glow,
And gilded mirrors *humble Quakers* show.
With Turkey carpets are their parlors spread,
While silken curtains hang about their bed!
What contradiction!—grave the dame and sire;
Gorgeous their dwelling,—simple their attire!
Their children moulding to the place they dwell,
In London fashions, Paris manners, swell,—
While parents scarcely wish to set them free—
For what they won't restrain they love to see."

* * * * *

"Faith, give me power to see a brighter day,
When all these 'letting things' shall pass away;
When the convulsion which has now begun,
Shall pause in silence, all its purpose done;
When the oppressors of the seed, shall wear
The mask no longer, all their acts laid bare;
When chaff and cheat shall to the wind be doomed,
And dross and stubble be by fire consumed;
When to the world the worldly part is given;
When the redeemed shall closer walk with Heaven;
When to our Zion shall the weary come,
Like 'doves to windows', pressing to their home.
Oh haste the day, when through his power divine,
The Father's light around his church shall shine!
Many there are whose prayers arise for this;
Whose greatest joy would be in Zion's bliss;
Whose morning breathing and whose evening prayer
Is that the Lord would place his glory there.
—What though a worldly spirit has crept in,
That fain the kingdom through new ways would win,
Scorning the narrow path our fathers trod,
And circling round would pass the cross and rod—
Yet they who look from Pisgah's height can see,
Such by-paths lead away from Calvary—
While they who seek in empty forms for bliss,
Will grasp at shadows and the substance miss."

* Catharine Sheppard, an elder of the Northern District Monthly Meeting, Philadelphia, died the 16th of Twelfth month, 1842, aged 80 years.

For "The Friend."

Legal Opinions in the Ohio Case.

By the kindness of a Friend in the West we have received a pamphlet, containing the legal opinions of the Judges in the Supreme Court of Ohio, in relation to the disposal of the Boarding School Property at Mount Pleasant. The suit was brought by the trustees appointed by the Binns' Meeting, against the trustees holding the premises for Ohio Yearly Meeting. Our readers will remember that the decision in favor of the plaintiffs was noticed by us some time ago.

We are aware that when accustomed to look upon a series of events from one stand point, especially if our feelings are much interested in the merits of those events, it requires no little effort to dispossess ourselves of preconceived opinions, so as to view with fairness and clearness the points presented by another, who has looked upon the same events from a different point and in a different light than ourselves. In closely perusing the opinions of the three Judges who have decided in favor of the plaintiffs, we have therefore striven to keep the mind open, to receive with all the force they command, the statements made and the arguments adduced for the conclusions arrived at; but while we do not call in question the integrity of the high officials, or the sincerity with which they give their judgment,—knowing the difficulty for other than Friends, to understand the peculiar organization and principles of church government existing in the Society of Friends—we are surprised at many of the flimsy and erroneous bases on which the *legal decision* is founded, and the singularly illogical reasoning with which it is worked out.

We however prefer to give our readers the principal part of Judge McIlvaine's opinion, leaving out nothing—we believe—that is necessary to exhibit the points taken by him, nor in the least interfere with the scope and strength of his argument. With him Judge Day concurred. Judge West gives his own opinion, which contains fewer facts and arguments, but much special pleading on behalf of the plaintiffs, and arrives at the same judgment.

We have italicised some portions in order to draw the attention of our readers to them. There is much more that might be refuted, than is indicated by the few notes made.

The opinion of the Chief Justice, with which Judge White concurred, will be given after that now published.

"It is admitted by all parties to this action, that there is, and can be, but one 'Ohio Yearly Meeting of the Society of Friends;' and, it is further conceded, that one or the other of the bodies, which resulted from the separation referred to, is the true and legitimate Ohio Yearly Meeting, entitled to the use and benefit of the property and charity above mentioned."

"Counsel for defendants claim the control-

ling question in the case to be as follows: 'Was Jonathan Binns duly chosen clerk of the Ohio Yearly Meeting of the Society of Friends, in 1854, according to the rules, discipline, and usages of the meeting and society?'

"A majority of the court are of opinion that the proposition contained in this claim of defendants is too narrow. Although it may be said to be within the issue, it does not embrace the whole of it. For it may be that Binns and his associates are the true beneficiaries of this charity, though it appear that some irregularity intervened in the mode and manner in which Binns was chosen clerk in 1854; or even though the rules, discipline, and usages of the meeting and of the Society of Friends did not provide at all for the emergency which arose in the matter of choosing a clerk for the meeting at its session in that year.

"It is quite certain, as it will hereafter appear, that the separation did not take place until Binns assumed to exercise the office of clerk, and it is equally certain that immediately upon the separation Binns became clerk of one of the resultant bodies, and Hoyle of the other. Now, suppose that after the separation neither Binns nor Hoyle was invested with the office of clerk of the Ohio Yearly Meeting, in conformity to the rules, discipline, or usages of the meeting or the society, it would not follow that neither of the resultant bodies was the true successor of the Ohio Yearly Meeting, or that this trust failed for want of a beneficiary. Or suppose, as the fact is claimed to be, that Hoyle's term of office had not expired at the time of the separation, and that he continued to act as the clerk of one of the resultant bodies, still, *we think it might be made to appear, that he and his associates were the separatists, and ceased not only to be the 'Ohio Yearly Meeting,' but also ceased to be members of the 'Society of Friends;'* and, in either event, it could not be said that they are entitled to the benefits of a trust created in favor of the 'Ohio Yearly Meeting of the Society of Friends,' as against the other resultant body, which, according to the principles of the Society, might prove itself to be the only true Ohio Yearly Meeting of the Society."

The points to be examined and determined are stated to be

"1. The history and polity of the Society of Friends.

2. The history and polity of the Ohio Yearly Meeting.

3. The causes which produced the separation in the Ohio Yearly Meeting.

4. The immediate circumstances of the separation.

5. The action and judgment of the 'Society of Friends' in relation thereto.

6. The subsequent relations of the resultant bodies to the Society at large."

"Meetings for discipline or business, however, whether convened for the consideration of secular or spiritual matters, *are required to be kept 'select,'** by which order it is meant that all persons other than members of the Society in unity are excluded, not only from participation in the deliberations of the meetings, but also from being present at their sittings."

"In gathering the sense of the meeting, the clerk takes into consideration the number, age, intelligence, experience, piety, &c., of those uniting with and of those opposing the measure. If the minute so made be acquiesced in by the members, *so that substantial unanimity is secured*, it is recorded as the action of the meeting; but *if it be not so acquiesced in*, the measure is lost, or postponed for further consideration."*

"The testimony does not fully show what preliminary steps are necessary in the establishment of a new Yearly Meeting, but it is quite certain that no new Yearly Meeting can be set up in the regular order of the Society, *until it is recognized and acknowledged as such by all pre-existing Yearly Meetings; and without such recognition and acknowledgment, it is not in unity with, or a part of, the Society of Friends.*"†

"The regular order of the Society *requires* each Yearly Meeting to communicate with every other Yearly Meeting by an annual epistle in relation to the general concerns of the Society."‡

"Such is the system of government adopted by this peculiar sect of Christians; and we think, in view of the history and nature of its organization, it would be a gross mistake to hold that each Yearly Meeting is a distinct and wholy independent body or society. On the other hand, we are forced to the conclusion that there is but one Society of Friends in the world; that the unity of the Society, as it existed when the London Yearly Meeting exercised exclusive jurisdiction over all the subordinate meetings, has not been destroyed; that the establishment of other Yearly Meetings of co-ordinate powers was for the purpose of convenience in the administration of local discipline, without any intent to impair the integrity of the Society as it existed before the multiplicity of Yearly Meetings.

"It is true that the judgment of *each Yearly Meeting*, touching matters of discipline arising within its limits, *is conclusive as to all other Yearly Meetings and the Society at large, because such judgment is, in theory and in fact, the judgment of the Society.*§ *All members of the Society are concluded*, because, if not present participating in the action of the meeting, *their absence was voluntary*, and hence there is no ground for complaint. The true theory of the system seems to be that the several Yearly Meetings were organized by the Society as organs through which the Society, as such, might pronounce its judgments and maintain its order and integrity. It may be conceded that such a system of government would be of doubtful utility were its rules and judgments to be enforced by coercive measures. But when we consider its operation for nearly two centuries, and view it in the light of the faith in which it was founded—a religious faith that obedience to its precepts and acquiescence in its judgments would be secured through the influence of the Spirit which leads to peace, harmony, and unity—we can neither deny nor doubt its sufficiency to preserve the integrity of an organization whose chief aim and purpose is the maintenance of Christian fellowship and a common faith."

"As members of the Yearly Meeting, the only special duty or power of the representatives is declared in the book of discipline as follows: 'The representatives from the Quarterly Meetings, both men and women, are annually to choose a clerk and assistant at the close of the first sitting for discipline, whose names are to be reported at the opening of the next sitting.' The disposition to be made of the report of the representatives is not prescribed in the book of discipline; but the testimony shows that it is the usage of the meetings to act upon the reports—that is, the men's and women's meetings respectively act upon their separate reports. If the choice of the representatives be unanimous and the report be approved by the meeting, the persons so chosen become clerk and assistant for the ensuing year. If, however, the meeting refuse to approve the persons chosen by the representatives, or if no names be reported, the old officers hold over for another year until the meeting otherwise directs. There is no rule or usage of the Society for the guidance of a meeting in the matter of selecting its clerk and assistant other than as above stated. There is no doubt, however, that the meeting may, for the preservation of its organization, select a clerk and assistant in any other emergency, though not provided for in the book of discipline, and that its action in such cases, if not in violation of the principles of the Society, would be binding upon all its members.

"It is claimed on behalf of the defendants, that the order and usage of the Society require the continuance in office of the old clerk and assistant, in all cases where the representatives are unable to agree upon names to be reported to the meeting. We think the testimony does not support this claim. It is true that it has been usual, in cases where the representatives failed to agree upon names, for them to make a unanimous report of that fact; and it has been usual in such cases for the old clerks to hold over by consent. But in all cases, as we understand the weight of the testimony, the subject is under the control of the meeting. It is within the power

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* That the presence of those not members, in meetings for discipline is contrary to the good order of the Society, is true; but their exclusion was never made so essential, as to prevent a meeting proceeding with its business, if an intruder persisted in remaining. The Binns meeting have allowed others than members to attend their Yearly Meeting, and so have several of the Western Yearly Meetings.—Ed.

* According to the admission of the Binns' party, more than half (nearly or quite two-thirds) of the meeting was opposed to the appointment of I. Binns as Clerk. This large portion of the meeting, convinced that a separation from Ohio Yearly Meeting was being consumated, refrained from expressing any opinion respecting the nomination of I. B.; so that there was neither "substantial unanimity," nor *acquiescence* in the revolutionary step.—Ed.

† This would cut off from being "part of the Society" not only the Binns meeting, but all those Yearly Meetings in the West which have not been acknowledged by Philadelphia Yearly Meeting.—Ed.

‡ This is altogether incorrect. For many years before the Hicksite secession, Dublin Yearly Meeting did not correspond with Philadelphia Yearly Meeting. Writing epistles to other bodies is no necessary duty appertaining to Yearly Meetings.—Ed.

§ Is it not surprising that a Judge giving a legal opinion, should blunder so egregiously on this plain and important point? On some points the discipline of very many Yearly Meetings differ; are opposed to each other; yet according to the Judge these opposite rules, are each the judgment of the whole Society. Were that the case, it would follow, that a member of one part of the Society might be tried by the discipline of another part; his objection thereto, being overruled by the fact that if he choose he might have been present "participating in the action of the meeting making the discipline, and hence there is no ground of complaint." Had the Judge really understood the organization of the Society he would have seen that such an opinion was preposterous.—Ed.

of the meeting to approve or disapprove the report of the representatives, whatever that report may be. *And in any case where the meeting fails to secure new clerks, through the nomination of the representatives, it may act upon the nomination of any member;** and if such nomination be acceptable to the meeting, it has the right to unite therein."

(To be continued.)

Carnivorous Plants.

A recent observer (Mary Treat, of Vineland, N. J.,) reports some curious experiments performed with the vegetable fly catcher, *Dronœa muscipula*, which is abundant in some of our Southern States. In the Fifth month of this year she received 30 plants of this species from North Carolina, which, she says, reached me looking none the worse for their journey, and began capturing prey the next day after their arrival. The upper part of the leaf reminds me of the open jaws of an old-fashioned steel-trap, and when any insect alights on the inner surface of this leaf-trap, and touches one or more of the six bristles on its surface, if the leaf is healthy and vigorous, it closes almost as quickly as the steel-trap when anything touches its spring."

Some of the experiments tried, were intended to determine how many insects one leaf would entrap and digest. With cultivated plants it had been noticed in England, that when a leaf has once caught a good sized insect, though it will open and remain so for a considerable time yet it has so little power of movement that it is rarely able to catch a second insect or close over any object. A considerable number of the leaves of these native plants, however, took three flies each, but most of them were not able wholly to digest them. Five leaves digested three flies each, and opened apparently healthy and ready for another meal, while some leaves died without being able to dispose of a single one. Among the insects entrapped were two-winged flies, beetles, spiders, and millipedes. She remarks, "If I liberated a prisoner in two or three hours after it was incarcerated, it did not seem to be injured at all, but would look about a moment as if astonished, and then speed away as fast as it could. But if I let one remain 24 hours, although often alive, yet it never recovered. By this time the insect was enveloped in a mucilaginous substance which was fatal to it; if I washed it off with the utmost care it made no difference, but was sure to die. The average time that it took for a leaf to digest soft-bodied insects, such as flies, spiders, and small larvæ, was seven days, but with bugs and beetles it took longer." "If I opened a leaf in two or three days after an insect was caught, I found it enveloped in a copious slimy secretion; but when the leaf was ready to open of itself—had digested its victim—all this secretion had disappeared, no doubt gone through the circulation to the bulbous-like root of the plant, to help nourish it, and to enable it to throw up other leaf-traps."

* This is a mistake. The representatives are the only source through which a nomination for clerk of a Yearly Meeting can be made; except in a case where the clerk of the former year cannot be present to open the meeting, when the discipline provides that the Meeting for Sufferings shall appoint a clerk for the opening session. When the representatives cannot agree the old clerk holds over.—Ed.

Live Stock and Population.—Prof. Thorold Rogers, of Oxford University, England, has made up a curious return of the proportion of domesticated live stock to population in the most prominent countries in the world. It shows the following results:

Great Britain has one cow to every twelve persons, a sheep for everybody, and one pig for every six.

France has a like proportion of sheep, a double share, comparatively, of cows, but only one pig to six persons.

The Swedes have a cow between three and one-half of them, a sheep between two and three-quarters, and a pig to a baker's dozen.

There are as many sheep as there are Norwegians in Norway, when they are all at home, and two and one-half of them—the Norwegians—are entitled to a cow. They can have only one-eighteenth of a pig each.

Denmark has a cow for three persons, as many sheep as persons, and a pig for four and three-quarters persons.

Prussia, with her usual uniformity, has an equal number of cows and pigs, one to every five inhabitants, besides a sheep apiece all round.

Wurtemburg has a quarter as many cows as people, a sheep to two and three-quarters, and a pig to seven.

Bavaria rates the same as Wurtemburg, as to cows and sheep, and is as much better off for pigs, as one-fifth is better than one-seventh.

Saxony has a sheep and a pig for every eight persons, and a cow for every six.

Holland has a cow to four, a sheep to four, and a pig to twelve persons.

Belgium, a cow to six, a sheep to nine, and a pig to eight.

Austria has a cow to six persons, and a sheep and a pig to every five.

Switzerland runs up to the Swedish standard on cows, one to three and one-half persons, and has a sheep for five, and a pig for seven and one-half persons.

We Americans close the list with a cow for every four of us, a sheep apiece, one pig to every one and one-half.—*Rural New Yorker.*

For "The Friend."

In examining some manuscripts lately, the following Epistle was met with, addressed to women Friends of Philadelphia Yearly Meeting by their sisters of London, at the time of great anxiety and exercise to Friends in this country, attending the outbreak of the Revolutionary war. The evidence of true religious concern, and seasonable counsel it contains, gives it an interest and value at the present day.

From the Yearly Meeting of women Friends, held in London by adjournments from the 5th to the 8th of the Sixth month, 1775, to the Yearly Meeting of women Friends to be held at Philadelphia, for Pennsylvania and New Jersey.

Dear friends,—

We salute you in the love and fellowship of the gospel, which speaks the same language in all its faithful votaries, peace on earth and good will towards men, desiring your growth and establishment in the ever blessed Truth, which, as it prevails in the mind, becomes as a safe anchor in storms and tempests.

It is when we are the most deeply bowed under an awful sense of our own insufficiency, and utter inability to perform any acceptable service without superior aid, that we become objects of Divine compassion, and are in any degree likely so to impart our feelings of love and sympathy with our beloved Friends, as to afford them consolation: in such a disposition we wish to address you at this time, a time we doubt not of deep suffering to the faithful amongst you; but remember, dear Friends, "The Captain of our salvation, was made perfect through sufferings," and He is also able to succor them that are tried. He knows the way which his servants take, and as one formerly expressed (who was deeply taught in the school of affliction), so may they hope, "when He hath tried them, they shall come forth as gold."

"The Lord," said David, "is my light and my salvation," "though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident; one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, for in the time of trouble He shall hide me in his pavilion, in the secret of his tabernacle shall He hide me, He shall set me up upon a rock." May this, dear Friends, be your experience, so will all afflictions be sanctified unto you, and your "Heads being again lifted up," in a sense of his preserving, delivering Hand having wrought mightily for you, you may have to offer the sacrifice of joy and praise unto Him who is worthy forever.

You have long been favored with a season of outward ease, prosperity, and tranquillity, wherein, it is to be feared, some have deeply revolted from the God of all their mercies, and being joined in spirit unto idols, are incapable of performing that pure worship which He requires, and if He now see meet to vary the dispensations of his wisdom, may such be awakened thereby to a solemn consideration of their ways, and turning at the "reproofs of instruction, which are the way to life," in them may be fulfilled the prophet's testimony, that "when the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness."

Time calls for diligence on various accounts, its continuance to individuals very uncertain, trials and temptations many, the harvest great, and the faithful laborers few, seeing it hath pleased the Lord, in his unerring wisdom, to call many home, who, in their day, were made willing to give up all to follow him. These, we doubt not, are through his abundant mercy, centered in everlasting rest; amongst which number we have a recent instance in the removal of our beloved friend Rachel Wilson, whose unwearied and affectionate labors both amongst you and us, will, we hope, be long remembered; and that these strokes of the Divine hand may excite us who remain, to come forward in our respective lots, is our earnest desire, that by taking heed to the righteous witness in ourselves we may be followers of those who through "faith and patience inherit the promises."

Dear young Friends, such of you who have known the Heavenly Father's call, and have in any measure given up your hearts in obedience thereto, look not back, lest ye be not counted worthy to fill the vacant places of those faithful servants, who, agreeable to the example of their great Master, did esteem it as it were, their meat and drink to do the will of Him who sent them.

Your Epistle of the Ninth month, 1773, coming too late for our last Yearly Meeting, was read in this, together with the renewed proof of continued regard from your meeting in the Ninth month, 1774. In both we observe your affectionate concern for the promotion of piety in the several stations of parents, heads of families, and the beloved youth. Nothwithstanding the painful deviations of some from the path of rectitude, we trust others are endeavoring according to ability, to discharge the trust reposed in them. A concern for the revival of ancient discipline is raised in some minds, and we have cause thankfully to acknowledge that a gracious visitation of Divine love, is still extended to a rising generation, some of whom we hope, in the Lord's time, will be prepared for service in His church, having washed their hands in innocency, we trust they will be permitted to compass the Lord's holy altar.

We have renewed cause of thankfulness, in that most of the meetings during this our annual assembly, have been favored with a good degree of solemnity, the gospel preached to the refreshment of the weary traveller, to the reproof of the rebellious, who have asked counsel and not of God, and the minds of the people very earnestly recommended to the all-sufficent Teacher, which cannot be removed into a corner.

This Epistle is designed to be conveyed to you by our ancient and much esteemed friend Thomas Gawthrop, whose fourth visit to Friends in your continent, may well be considered as strongly evidencing the Heavenly Father's continued love. We do not yet hear of the arrival of our valued friends Robert Walker, Elizabeth Robinson and Mary Leaver.

With much affection, we wish to revive in your remembrance, that the name of the Lord is a strong tower, to which the righteous fleeing will find safety. His power is above every opposite power, and is over all worthy of adoration, and praise, through time and in eternity. Amen.

Signed on behalf of the Meeting by the Clerk, for the following Friends, viz.;

Catharine Phillips, Tabitha Marriott, Esther Tuke, Mary Prior, Ann Fothergill, and others (sixty-six in all).

Dr. Lincecum gives us in the American Naturalist a further account of the habits of the agricultural ant of Texas. It seems that this ant actually cultivates and stores up the seeds of a grass called ant rice. In beginning their nests they conceal the entrance with little bits of sticks, little balls of soil, &c., until the colony is large and strong enough to compete with the others around. They are then seen to clear out and pave a large space around the nest. Some old settlements have a pavement fifteen feet in diameter, and a mound in the centre a foot high. These ants live mostly on seeds, great quantities of which they store away in their granaries as food for the winter. During rainy seasons in the autumnal months, when the ground becomes saturated, the water penetrates their nests and causes the seeds to swell and sprout. In this emergency they bring out damaged grain on the first fair day, and, exposing it to the sun until near night, they take in all that is not actually sprouted. Dr. Lincecum saw them place as much as a gallon of seeds in the sun, and in the evening again saw the ants carry them back out of sight in five minutes. He says that certain individuals possess great intellectual superiority to the common workers, manifested in the fact that they assume the leadership in all their important public works and military expeditions.—*Late Paper.*

If the beneficence of the ever blessed God is known by His mighty benefactions, His love is surely brought home to the heart by the minuteness of His care. Those who have experienced the very little circumstances which can raise the heart, or cheer the sunken spirit in an hour of need, should surely learn that nothing is little by which they can show kindness to others; it is not the intrinsic value of the gift, but the love from which it emanates which constitutes its living power, and nothing is too small to convey the spirit of love from a heart overflowing with the love of God and man.

Neglecting the Occasion. — Dr. Chalmers, when suddenly called to stand over the dead body of a nobleman with whom he had spent the evening at a brilliant party gathered for social and literary converse, said; "Had I known that my friend was so near the eternal world, I would not have negleeted the occasion to say something to him about a preparation for death. But now it is too late."

THE FRIEND.

TWELFTH MONTH 12, 1874.

Through the kindness of a Friend, we have been furnished with a copy of the printed minutes of Indiana Yearly Meeting, held in the 9th and 10th months of this year. They occupy, with the reports, over eighty closely printed pages.

As there have been contradictory statements, relative to the action of that meeting, relative to Philadelphia Yearly Meeting, we give the minutes respecting it.

"The condition of many members of our religious Society within the limits of Philadelphia Yearly Meeting having been brought before the Meeting, the subject has claimed serious consideration, and the following Friends are appointed (in conjunction with women Friends), to consider it more fully and report to a future sitting, and to make such suggestions in reference thereto as may seem to them proper: Levi Jessup, Daniel Hill, David Douglas, Elkanah Beard, Levi Coffin, Rufus King, William T. Haydock, John Henry Douglas, Jonathan Baldwin, Timothy Nicholson, Charles S. Hubbard, Luke Woodard, Walter T. Carpenter, and Thomas Hunnicutt."

"The committee appointed at a previous sitting, in reference to the condition of some of our Friends in Philadelphia, make the following report, which, having been considered, it is the judgment of this Meeting that way does not open to make the proposed appointment at the present time.

"To the Yearly Meeting:—The committee to whom was referred the subject of the condition of Friends of Philadelphia Yearly Meeting, would suggest that a small committee be appointed by this Meeting, to whom the whole subject shall be referred; and that all the other Yearly Meetings be invited to appoint similar committees, to confer and unite with our committee, in the Christian effort to extend a helping hand to our brethren and sisters of that Yearly Meeting.

On behalf of the committee.

TIMOTHY NICHOLSON,
HARRIET STEER.

Tenth mo. 1st, 1874."

It is understood that the conclusion come to, is only a *suspension* of the efforts to bring about a separation of some of the members from Philadelphia Yearly Meeting. Those active in the movement, will probably work in their individual capacity, to prepare the way for future action.

From the following minute, it looks probable that another Yearly Meeting will, ere long, be set up:

"By the reports from Northern, Wabash, and Mississinewa Quarterly Meetings, we are informed that those Quarterly Meetings have united with Honey Creek Quarterly Meeting, of Western Yearly Meeting, in requesting the establishment of a new Yearly Meeting at Marion, Grant Co., Indiana, to be known by the name of "Northern Indiana Yearly Meeting," to be held commencing on the Sixth day preceding the first Seventh day in the Sixth month of each year, at 10 o'clock A. M., the Meeting for Ministers and Elders to be held the day previous at 2 P. M.

"The subject having claimed the full consideration of this Meeting, with a feeling of warm sympathy and love for our dear friends of those meetings, the Meeting unites in judgment in appointing the following-named Friends (in conjunction with women Friends), to unite with a similar committee of Western Yearly Meeting, in visiting the Meetings making the request, and report their judgment thereon to our next Yearly Meeting."

A change is made in the old practice of the Yearly Meeting recording the death of ministers and elders.

"It is the conclusion of this Meeting, that our Quarterly Meetings hereafter do not report to this Meeting the decease of ministers and elders as heretofore."

From the following letter to "The Friends' Foreign Mission Association,"—which is now taken in charge by the Yearly Meeting—it appears that the two men and two women "missionaries," in Mexico, are empowered to receive into membership of Indiana Yearly Meeting whosoever (adults) they may deem suitable.

"Dear Friends:—On entering into a serious consideration of the subject of establishing a regular meeting of the Society of Friends in Matamoras, we have, after prayerful deliberation, personal examination of the persons desiring to unite with us, and a personal acquaintance with their Christian conduct, fully united in accepting as members the following persons:

"Julian Mireles and Mariana Villanueva de Mireles, his wife; Jesus Mireles and Getrudis Mireles, children of the above, received on their own application; Pedro Mireles and Carmel Mireles de Mireles, his wife, Silvestra Mendoza de Jimenez, widow of Miguel Jimenez, and Andrea Jimenez, daughter of Miguel Jimenez, both received by their own request.

"Pedro and Carmel Mireles desire that their minor children, Geronimo, Feligresa and Aurelia, be received under the parental care and Christian instruction of the Society of Friends.

"Silvestra Mendoza de Jimenez makes the

same request for her three sons, Chonito, Pedro and Gregorio.

"The subject of receiving minors not being included in the instructions sent us, we can only recommend the subject of their reception to your prayerful deliberation, asking that you may be rightly guided in this important matter."

The "Home Mission Association," after stating the labor in jails, midnight missions, &c., states:

"The channel in which much of our Christian activity has flowed, has been that opened up by the Women's Temperance Movement. Saloons have been visited, prayer meetings and open-air meetings held, where the gospel has been preached to many who never enter churches, families visited, the drunkards reclaimed, and a variety of work for the suppression of intemperance has been done, upon which the blessing of the Lord has rested."

SUMMARY OF EVENTS.

FOREIGN.—The steamer La Platte, from Gravesend for Rio Grande del Sud, chartered to repair a telegraph cable, foundered off Ushant, on the 29th ult., and sixty persons were drowned. Fourteen survivors were rescued by the Gareloch, of Glasgow, from a boat in which they had been floating twenty-three hours. The loss of the steamer is attributed to the shifting of the heavy grappling apparatus.

The mail steamer from Cape Town, Africa, brings news that Grigna Land has been annexed by the British authorities, completing the territorial connections between Cape Colony and Natal.

Capt. George C. Nares, now in command of the English war ship Challenger, has been selected to command the expedition to be fitted out by Great Britain for explorations in the Arctic regions.

On the 3d inst. Queen Victoria gave audience at Windsor Castle to a deputation of citizens of France, who presented four volumes of addresses thanking the people of Great Britain for their services to the sick and wounded during the late war. The Queen replied that the recognition of such services could not fail to increase the friendly and cordial feeling between the two nations.

The total steamboat tonnage of the world is stated to be 5,244,888 tons, of which 3,015,783 tons belong to Great Britain.

The London Times states that England in reply to Russia's invitation to attend the International Law Conference, to be resumed at St. Petersburg, has declared her willingness to do so, but regrets that she is unable to anticipate any practical result from its deliberations.

The French National Assembly has re-elected Buffet its President, by a vote of 348 to 3. The Left remained neutral and did not vote. The message of President MacMahon was delivered to the Assembly the 3d inst. The President says: "Order has been maintained throughout the country. The relations with foreign governments are on excellent footing; France has shown a firm determination to respect treaties and has gained increased confidence of her neighbors. No foreign Power now doubts her desire to maintain pacific relations with all nations. The financial position of the country has sensibly improved. At home, thanks to a good harvest, the agricultural production has reached an unprecedented figure. The export trade has never been so considerable as during the last four months. Everything favors the expectation that these most satisfactory results will be at least equalled in 1876."

The President insists strongly on the necessity of definite legislation with regard to the constitutional powers.

The bill for freeing the University from the control of the State, caused an exciting debate on the 4th and 5th inst. It was supported by the clerical deputies, and finally passed by a vote of 553 against 133.

The idea of a partial renewal of the Assembly by periodical elections is gaining ground among all parties, and a motion to that effect will probably soon be laid before the chamber.

A telegram from Carlist sources says General Despujols, commanding a large body of government troops in Valencia, had been totally defeated by the Carlists, and forced to retreat to Murillo with the loss of 600 killed and wounded and 450 prisoners.

The Carlists have laid siege to Berga, fifty miles from Barcelona.

Ex-President Castelar has been appointed a Commissioner to represent Spain at the Centennial Exhibition in Philadelphia.

The Bishop of Urgal, until lately a warm adherent of Don Carlos, has written a letter announcing his abandonment of the Carlist cause, and stating that he has advised Don Alphonso to take the same course.

The Italian Chamber of Deputies has unanimously passed a resolution in favor of granting an annuity to Garibaldi.

In the German Parliament the affairs of Alsace-Lorraine have been under discussion. The Deputies from Alsace and Lorraine declared that they were opposed to high endowment of the University of Strasbourg, and to other educational grants for the provinces, because they were made in the interest of the Empire and not of the provinces themselves. Bismarck replied that this was not a question of Alsace and Lorraine, that the University was for imperial purposes, and it was for the German empire that those provinces were conquered and annexed. We have other grounds for action than those people whose past leads to Paris and whose present leads to Rome. We may expect a better discernment in the rising generation, and must therefore see that good schools are provided for Alsace and Lorraine. Since becoming acquainted with the attitude of the Deputies of those provinces, he was satisfied that the creation of a local Parliament for them would be unwise; it would lead to continual agitation, and perhaps endanger the peace of the empire.

The Prussian government has issued a circular to provincial authorities, instructing them to most urgently caution the people against the false representation of Brazillian emigration agents, stating that emigrants who went out under their representations continue to return to Germany in the most abject condition.

A St. Petersburg dispatch says: The Russian government has sent notes to various Powers, inviting them to participate in the conference to be held here for the resumption of the discussion of the questions submitted to the conference lately held at Brussels.

A dispatch of the 2d from Bahia, Brazil, says: Intelligence has been received here of the conclusion of peace between the Argentine government and General Mitre, who, with his officers and soldiers, have been granted amnesty.

It is reported that a revolution has broken out in the Republic of Uruguay.

UNITED STATES.—The public debt statement issued on the first inst., showed a decrease during the past month of $123,428; the coin balance was $83,043,376, and currency $16,699,311.

The interments in Philadelphia last week numbered 288. The average of the mean temperature of the 11th month, by the Pennsylvania Hospital record, was 45.20 deg., the highest during the month 61 deg., and the lowest 26 deg. The amount of rain for the month was 2.22 inches. The average of the mean temperature of the Eleventh month for the past 85 years, is stated to have been 43.33 deg.; the highest during that entire period was 50.50 deg., in 1849, and the lowest in 1793, 38 deg. The mean temperature of the three fall months of 1874 has been 57.98 deg., which is nearly four deg. above the average of the past 85 years. The rain fall this year has thus far been 38.60 inches, against 56.47 inches in the corresponding portion of 1873.

The Secretary of War, in his annual report, states that the expenses of his department for the year ending 6th mo. 30th last, including river and harbor improvements, were $43,326,305, which is $3,998,993 less than in the previous year.

Congress met in Washington on the 7th inst., and the President's annual message was received and read. The President remarks that since the convening of Congress one year ago, the nation has undergone a prostration in business and industries such as has not been witnessed in this country for many years. One of the first steps towards a revival and the re-establishment of trade and business on solid foundations, is the restoration of a sound currency, which, in the President's opinion, can only be one of equal value with gold and silver, which are the recognized mediums of exchange all over the civilized world. The question of an early resumption of specie payments is therefore earnestly urged on the attention of Congress. The repeal of the legal tender clause of the Currency act is recommended, to take effect as to contracts made after the day which may be fixed by law for its repeal, and the Secretary of the Treasury should be provided with the means of accumulating sufficient gold in the Treasury to sustain redemption. The President thinks that with resumption free banking may be authorized with entire safety and great benefit to the public.

The rules adopted to improve the Civil Service of the government have been adhered to as closely as has been practicable with the opposition with which they are met. The effect is believed to have been beneficial on the whole, and has tended to elevate the service, but the rules cannot be maintained without the direct and positive support of Congress.

The policy adopted for the management of Indian affairs, known as the peace policy, has been adhered to with most beneficial results. It is confidently hoped that a few years will relieve the frontiers from all danger of Indian depredations. Some sort of territorial government for the Indian Territory is recommended, and also the extension of the Homestead laws to the Indians.

Many other subjects are referred to in the message in a clear and concise manner.

The total net receipts of the U. S. Treasury the last fiscal year, exclusive of loans, were $289,478,756, and the payments $287,133,875. Interest on the public debt was $107,119,812; expenses of the army and navy $73,246,515; pensions $29,038,415; Indians $6,692,463.

The Markets, &c.—The following were the quotations on the 7th inst. *Philadelphia*—American gold, 111¼. Uplands and New Orleans cotton, 14¾ a 15½ cts. Superfine and extra flour, $4 a $4.50; finer brands, $5 a $7.50. Red wheat, $1.20 a $1.24; amber, $1.25 a $1.28; white, $1.37 a $1.42. Rye, 97 a 98 cts. New corn, 80 a 84 cts.; old yellow and mixed, 92 a 93 cts. Oats, 64 a 68 cts. Lard, 14 a 14½ cts. Extra beef cattle sold at 7 a 7½ cts. per lb. gross; fair to good, 5½ a 6½ cts. and common 3¾ a 5 cts. About 12,000 sheep sold at 4 a 7½ cts. per lb. gross, and 5,500 hogs at $10.25 a $10.50 per 100 lbs. net for corn fed.

THE WESTERN SOUP HOUSE,

Situated at No. 1615 South street, exclusively under the control of and mainly supported by Friends, will be opened for the delivery of soup on the 15th inst. It is expected that owing to the large number of persons out of employment, a greatly increased demand will be made this year upon the Society, in view of which the Friends having the management, earnestly solicit contributions to aid in carrying out the charitable work,—which may be sent to either

SAMUEL BETTLE, No. 151 North Tenth St.; or
DAVID SCULL, Jr., Treasurer, 125 Market St.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to
Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence in Dartmouth, Mass., on the 14th of 11th month, 1874, THOMAS K. WILBUR, a member and elder of Dartmouth Monthly Meeting, in the 79th year of his age. This dear Friend was through life a consistent and faithful supporter of the principles and testimonies of Truth as ever held by the Society of Friends, and concerned to prevent any innovation upon them. When he saw indications of this, he faithfully withstood them in the ability afforded; in consequence of which he had much to endure from those disposed to adopt a modification of the principles of our forefathers less in the cross to the propensities of the natural man. He maintained his integrity to the last. He endured a protracted illness with patience and resignation, and as his end approached, of which he was well aware, he evinced no trepidation or fear, but in innocent and cheerful submission to the Divine will; quietly and peacefully passed away, we doubt not to a better and more enduring inheritance.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend."

Legal Opinions in the Ohio Case.

(Continued from page 134.)

"At the annual session of the Ohio Yearly Meeting for 1854, the men's meeting for discipline was duly opened by the old clerk, Benjamin Hoyle. The want of harmony, however, was immediately manifested, and was intensified by the presence of Thomas B. Gould, Clerk of the Wilburite New England Meeting, and a companion from the same body. The order of the Society, that the meeting be kept select, was insisted upon by the Friends in sympathy with the larger and regular New England Meeting. But the clerk and others in sympathy with Gould proceeded with business, against the protest of the former, and without making the meeting select, and without even requesting the objectionable persons to withdraw; and so the ordinary business of the meeting was continued, amid much confusion, until the adjournment. After the adjournment, the representatives, in pursuance of the order of the Society, met for the purpose of choosing a clerk and assistant for the ensuing year, but were unable to unite upon names to be presented to the meeting. A portion of the representatives, about one-third of the whole number, agreed to report to the meeting the name of Jonathan Binns for clerk, and James B. Bruff for assistant,* and the others agreed to report, simply, that the representatives were unable to unite upon names to be reported for clerk and assistant.

"At the next sitting, the report of the representatives being in order, Jabez Coulsen, one of the representatives, reported 'that the representatives had conferred together, and a large portion of them had united in proposing the name of Jonathan Binns for clerk, and James B. Bruff for assistant.' Many Friends immediately expressed themselves in favor of this report; and thereupon Nathan Hall, another representative arose and stated, 'that the representatives had met, but were unable to agree upon names to be offered to the meeting for clerk and assistant,' whereupon many other Friends expressed themselves in favor of continuing the old clerk and assistant for the ensuing year. The clerk then inquired of Nathan Hall whether it had been laid upon him to make that report, and, being answered in the affirmative, he said, 'Then it is in order.' Many voices again united in favor of Binns and Bruff, and others opposed, when the clerk arose and said, 'It is evident from the report Jabez Coulsen has made, that Nathan Hall's report is true, and it has always been the usage of this meeting, under such circumstances, to continue the old clerks, and that is the course I am now about to take, as the only one, in my opinion, that can be pursued according to order;' and thereupon he made and recorded a minute continuing himself and the old assistant for another year.

"Thereupon, Jonathan Binns, being urged thereto by those members who opposed Gould and his companion remaining in the meeting (with one or two exceptions), went to the clerk's table, and made a minute of his own and Bruff's appointment as clerk and assistant; which minute was approved by more voices than is usual on such occasions.

"The action of the meeting, upon the report from the representatives, is described by Jonathan Binns as follows: 'I think I can give nearly the order in which those events took place. I did not know my name would be reported by the representatives. Jabez Coulsen made the report from the representatives, naming me for clerk; Nathan Hall made the other report. I heard the clerk ask Nathan Hall whether the representatives required him to make that report. Nathan Hall answered in the affirmative. The clerk next spoke; I think he said, "This is in order." There was a large number of the members of the meeting who united in the name brought forward by the representatives, before the other arose to give his report. There was no unity expressed after Benjamin Hoyle said that they were in order and the other was not. Then there were very few voices that united with me. * * If the representatives report the name of a person not acceptable to the meeting, they would have a right to non-concur in the report. I do not recollect that it ever occurred before, that the meeting non-concurred in the report made by the representatives of a person for clerk. The meeting has a right to consider any person, no matter by whom nominated. I consider that the concurrence in my appointment was much more general than is usual in the appointment of clerks. I do not recollect that there was any opposition; there might have been one or two. The concurrence when Hoyle announced his appointment was not near so general as in my appointment.'

"The testimony of Benjamin Hoyle, on the same subject, is as follows: 'I will go on to state that Jabez Coulsen proposed the name of Jonathan Binns for clerk, and James B. Bruff for assistant; and immediately Nathan Hall arose—he was sitting right before me. I think there were two in the house about rising to approve Jabez Coulsen's report, but Nathan Hall arose, and said that the representatives were unable to agree, and, on inquiry, he said he was so instructed to report. I then said the latter was in order and the other was not. Upon that the meeting acted, and I made a minute appointing myself clerk, and W. S. Bates assistant, as at other times, to which there was considerable unity of expression, and a good deal of expression was over the name of Binns, too, from those that favored him; and he was invited, after some time, to the table. He made his minute, and there was considerable expression of unity, perhaps more than usual at that time; *but the question was propounded by some one whether we could take any part in that, as it was a separate organization. He was answered that it was a separate organization, and we could not speak to it or recognize it in any shape.*'"

"After the separation, but before the end of their respective sessions, each of these resultant bodies prepared and sent an epistle to each of the other Yearly Meetings of the Society, containing a statement of the circumstances of the separation. The letter of the Hoyle meeting stated the circumstances which occurred on the first and second days of the session, substantially as above given, and claimed that Binns and his associates were seceders from the Ohio Yearly Meeting, and had assumed the name without any just claim or right. The letter of the Binns meeting set forth the disorders which had prevailed in the Ohio Yearly Meeting from the year 1845, and their causes, substantially as above stated, together with the circumstances immediately attending the act of separation.

"Upon the receipt of these letters, the several Yearly Meetings of the Society (except Philadelphia) *acknowledged the meeting of which Binns was a clerk as the true and only Ohio Yearly Meeting, and at the same time disavowed and disowned the organization of which Hoyle was clerk.** The Philadelphia Yearly Meeting, in 1855, united with the Hoyle organization, by receiving and answering its letter, and by sending letters to other Yearly Meetings in vindication of its course. Like correspondence was continued in 1856; but in the year 1857, on account of dissensions within its own borders, growing out of the same difficulties, it ceased its epistolary correspondence with the Hoyle meeting, and also with all other meetings of the Society. In the meantime, however, it has accorded full rights of membership to professed Friends in unity with each of the Ohio organizations, without giving credit to the letters or certificates of either body."

"It is conceded that, previous to 1854, the Ohio Yearly Meeting was composed of persons who were members of the Society of Friends, and that in and by the act of separation, two

* No such agreement was known to the other representatives.

* No one of the Yearly Meetings declared that the Binns' meeting was the legitimate Ohio Yearly Meeting; but decided to correspond with it as the meeting with the members of which they had unity.—ED.

distinct and independent bodies were organized out of the old membership, each of which claim the succession, and that the persons of whom it is composed continue to be members of the Society of Friends. Hence it is that inquiries into the subsequent ecclesiastical relations of these respective bodies become natural and pertinent.

"The testimony clearly shows that Binns and his associates, ever since the separation, have maintained intact the accustomed relations of a Yearly Meeting with the Society, and its several other Yearly Meetings, save only in the matter of annual correspondence with the Philadelphia meeting. Every rule and order of the Society for the preservation of its unity have been kept and observed by and with this meeting. Not a tie has been broken, a duty unperformed, or right unacknowledged, whereby the Christian fellowship, which especially distinguishes this peculiar sect, has been interrupted.

"On the other hand, Hoyle and his associates, saving only their imperfect affiliation with Philadelphia Yearly Meeting, have, at all times and everywhere, been excluded from fellowship with the Society and all its members. The rights of Quakers have been denied to them by meetings and Friends whose standing in the Society is undisputed, and at the same time, the Hoyle meeting has ignored or violated the fundamental law of the Society, by invading the territory of other meetings, and setting up within their jurisdictions its own subordinate meetings. To Hoyle and his associates is denied the right to sit in other Yearly Meetings, except in Philadelphia; the right of ministers to exercise their gifts; the right of intermarriage; the right to participate in meetings for sufferings, and the duty of annual correspondence, *whereby their unity with the Society, in the Quaker sense of the term, is wholly destroyed.**

"Upon the above stated facts and circumstances, we must now decide which of these associations is the Ohio Yearly Meeting, for whose use the property in controversy is held in trust."

(To be concluded.)

For "The Friend."

Winter in Russia.

In a recent work with this title, T. Gautier has given the impressions made on a Parisian by his first experience of Russian society and temperature. He thus speaks of the effects of the latter:

"We have been having, for a few days, truly Russian cold, and I propose to note some of its aspects; for, at this strength, cold is visible, and you see it perfectly, although you do not feel it through the double windows of your well-heated apartment.

The sky becomes clear, and of a tint of blue which has no resemblance to the azure of the South—a blue of steel, a blue of ice, of a rare and charming tone which no palette has ever reproduced. The light is brilliant, but it is not warm, and the icy sun reddens the cheeks of a few little rosy clouds. The diamonded snow scintillates; it sparkles like Parian marble, and grows twice as white under the frost which makes it hard. The trees, covered with crystallized rime, resemble great spreading ramifications of quicksilver, or the metallic splendors of an enchanted garden.

Draw on your pelisse, turn up the collar, pull your fur cap down to your eyebrows, and hail the first isvochtchik who passes; he will drive up quickly, and bring his sledge close to the sidewalk. However young he may be, his beard will be perfectly white. His breath condensed in icicles around his face, which is purple with cold, gives him the aspect of a patriarch. His stiffened locks scourge his cheek-bones like icy serpents; and the fur which he lays across your knees is sown with a million little white globules.

You are off; the air, keen, penetrating, icy, but salubrious, stings your face; the horse, heated by the rapidity of his motion, breathes out smoke like a fabled dragon, and from his reeking sides rises a little cloud of vapor which hangs about him. You notice, in passing, horses of other isvochtchiks standing to be fed; the sweat has frozen upon them; they are actually encrusted with ice, as a sugared almond with sugar. As soon as they are again in motion, this pellicle breaks; it melts or falls off, to be renewed at the next pause. These alternations, which would ruin an English horse in a week, have no bad effect upon the health of these hardy little animals. No matter how cold it it, only the most expensive horses are blanketed, and instead of those leather caparisons, embroidered in the corners with armorial devices, usual with us and in England, they merely throw over the smoking flanks of their blood-horses a Persian or Smyrna carpet of brilliant hues."

"They have begun to drive upon the river; the ice, two or three feet thick, in spite of some temporary thaws which melt the snow, will not break up until spring; it is strong enough to bear heavy wagons or even artillery. Pine branches designate the roads to follow and the points to be avoided. At certain places the ice is cut out, to give an opportunity of drawing up water, which is still flowing under this crystal floor. The water, warmer than the atmosphere, smokes through these apertures like a boiling caldron, but this is only by comparison, and it would not be wise to trust to its warmth.

In walking on the English quay, or on the river itself, it is curious to see the fish taken out from the tanks in which they are kept alive; when the scoop brings them up and they are thrown palpitating on the planks, they fling themselves about, writhing for a moment, but soon are still, stiffened, and, so to speak, are imprisoned in a transparent casing; the water with which they were wet has suddenly congealed upon them.

In this intense cold, freezing is marvellously sudden; place a bottle of champagne between the sashes of the double window, and in five minutes it will be iced better than in any cooler. Pardon a personal incident: I will not abuse your permission. Carried away by the force of habit, one day I had lighted an excellent Havana just at the moment of going out for a walk. In the door-way, the prohibition against smoking in the streets of St. Petersburg, and the fine of a ruble, suddenly recurred to me; and yet to throw away an excellent cigar after only two or three whiffs is a hard thing for a smoker. As I was going but a few steps, I concealed it in my hand. To *carry* a cigar is not against the law. When I opened my hand again, in the vestibule of my friend's house, the end moist from my lips had become a bit of ice, whil at the other the generous *puro* was yet smok ing."

"If my reader's fingers are not frost-bitte under this icy description of the Russia winter, and he has yet courage left to brav with me still further rigors of the thermome ter, let him come, after we have had a larg glass of very hot tea, and take a walk upo the Neva, to visit an encampment of Samoyed who have established themselves quite in th middle of the river, as being the only place i St. Petersburg cool enough for them. Thes polar creatures are like white bears. A tem perature of four or five degrees above zero i quite like spring to them, and makes them pant with the heat. Their migrations ar most irregular, obeying caprices or reason unknown. For several years they have failed to put in an appearance, and I esteem it one of the lucky incidents of my journey that they have come during my sojourn in the city of the czars.

The inquisitive group which has gathered around the hut of the Samoyeds forms a black circle on the white snow-covered surface of the Neva. I slip in between a mujik in his touloupe and a soldier in a gray capote, and, over a woman's shoulder, get a look into the tent made of skins stretched by pickets driven into the ice, and resembling a great paper horn with its point in the air. A low opening, through which one could enter only by going on all fours, allows me to see indistinctly in the darkness bundles of furs, which, perchance, are men or women—one could not say which. Outside, some skins are hung on ropes; snow-shoes are scattered about upon the ice; and a Samoyed, standing by a sledge, lends himself complacently to the ethnographic investigations of the crowd. He is clad in a sack of skin, the hair inwards, to which is fitted a hood, with an aperture made for the face. Coarse gloves, having only the thumbs separate, and covering the sleeves so as to leave no passage for the air, and boots of white felt, tied on with thongs, complete his costume; inelegant, doubtless, but hermetically sealed from cold, and, besides, not lacking character; the color is that of the skin itself, dressed by some primitive process. The face which is framed in this hood—tanned, reddened by the air—has prominent cheek-bones, a flattened nose, a wide mouth, steel-gray eyes, with light lashes; not ugly, and with a sad, gentle, intelligent expression.

While in St. Petersburg, these Samoyeds earn a little by charging visitors a few kopecks a trip, for excursions upon the Neva in their sledges drawn by reindeer. The sledge, which is very light, has but a single seat, covered by a ragged piece of fur, on which sits the passenger. The Samoyed, standing at the side, on one of the wooden runners, guides the team by means of a stick, with which he touches the reindeer who happens to lag, or who is required to change his direction. The team is composed of three animals abreast, or of four, in two couples. It is strange and droll to see these pretty, delicate creatures, with their dainty limbs and their stag's horns, run with so much docility, and draw loads. The reindeer go very fast, or, rather, seem to go very fast, for their movements are prompt and rapid in the extreme; but they are small, and I think that a trotting-horse of the Orlov breed would distance them without difficulty, especially if the race were prolonged. How-

* This is a mere *obiter dictum* on points which have not been examined, and in proof of which no evidence had been given.—Ed.

ever, nothing is more graceful than these light equipages, as they describe great circles upon the Neva—flying off and then returning to the point of departure, scarcely making any impression upon the icy surface. Those who understand the subject say that the reindeer are not seen at their best, beeause it is too warm for them (twelve or fourteen degrees above zero!) In faet, one of the poor creatures, on being unharnessed, seemed to be suffocating; and, to restore her, they covered her with snow."

For "The Friend."

Dividing the Word Aright.

In one of Richard Jordan's visits, remote from his home, he was the guest of a Friend having a numerous family of children, some of whom were pretty well grown up. After the older part of the family had taken supper, the children as is usual in sueh cases, had their turn at the table. Mirthfulness and good appetites prevailed around the board. Indeed there seemed to be with some of the boys a disposition to immoderate indulgence in eating, when one of the sisters of the company, of more eircumspect deportment, gently reproved them, adding thereto, Riehard Jordan will preach to you for this. The admonition thus quietly offered, was promptly seeonded by one of the boys who was observed to be habitually temperate in his eating, but who had nevertheless fallen into the evil habit of smoking tobaeco.

Supper being over, the family was assembled, and a religious opportunity ensued. In his remarks Richard Jordan dwelt upon the duty of a christian moderation in all things, with especial allusion to the evils of intemperate eating. At this point of the discourse the youthful smoker felt a glow of calm complacency, that all this grave admonition, however suited to the conduct of others, eould have no application to his own. He scarcely had time to settle his mind into this agreeable persuasion, when R. Jordan, whose seat was by the side of the young man, laid his hand upon his knee and solemnly addressing him said, "And there can be intemperance in smoking too."

First east the beam out of thine own eye—all boasting is excluded. B.

Unemployed Labor.—It is feared that the approaching winter will be a bad one for multitudes in the large northern eities, who, previous to last year, were strangers to extreme want. It is said that there are tens of thousands of laborers and mechanics already unemployed, and thousands will be added to this vast army when the season for out-door work shall end. But the number should be kept down as low as it is possible to keep it, and no better way can be found to accomplish this than one suggested by a writer in the New York Tribune, who says: "There is a class of rational and cultured men and women whom it may be worth while to remind just now that the saving of money is not sometimes the best humanity or economy. We fail to see the wisdom of discharging workmen or servants whose wages would amount to hundreds during the winter months, and before the winter is over subscribing thousands to beneficial societies or soup houses. Nor is it better policy to deny ourselves suddenly the comforts, upon the manufacture of which the majority of city operatives depend for their daily bread. These remarks, of course, only apply to the wealthy class, but there are none of us who should not carefully consider how our small surplus funds could be expended in wages rather than in alms."

For "The Friend."

John Griffith.

(Continued from page 129.)

What a blessing and a mercy it is that we have such a compassionate Heavenly Father, and sueh a loving Saviour, the faithful, ever-present High Priest of our profession! who, touehed with the feeling of our infirmities, and tempted in all points as we are yet without sin, is able to succor them that are tempted, and to save to the very uttermost, through the power of his Holy Spirit, all that come unto God by him. Thus, as appears in his journal, John Griffith was, through submission to the saving graee of the Lord Jesus, early convieted for sin, shown the depravity of his fallen heart, reproved for transgression, helped out of besetting temptations, waited for, wooed and entreated to turn unto Him, who gathereth His lambs in his arms and earrieth them in his bosom. That thus taking His yoke upon him, and dedicating his time and his talents to the Lord, He who alone is the sufficiency of His people, and whose merey being from everlasting to everlasting to them that fear Him, would, as obedience keeps pace with knowledge to His immediately communicated will, enable experimentally to say with the Psalmist: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. * * Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me. * * Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Why is it with these exceeding great and precious promises, having respect not only to the life that now is, but to that which is to come; why is it that with the proffered, all-effeetual, saving help and grace of the Redeemer, whose strength, too, is made perfect in weakness; why is it that any, whether younger or older, can plead excuse, or say in word, or in the no less expressive language of conduet, to the heavenly visitant, "Go thy way for *this* time, when I have a convenient season I will eall for thee:"—Thus postponing to some indefinite period, to to-morrows that will never come, the first and greatest duty of this life. Especially may we thus query when we consider the value of an immortal soul for which Christ died; the marked uneertainty of this poor life for whieh we have no lease; with, no less, the fear of the withdrawal of the Saviour's warning, pleading voice, for we know not what a day may bring forth; nor when the Spirit may ccase to strive. For there is a time when long neglect may close our ears, or habitual transgression harden the heart against every message of Heavenly love; and the peace-giving power of the gospel of Jesus be greatly if not wholly withdrawn from us.

J. Griffith was long borne and pleaded with, though he continued his halting, wavering, sinning and repenting course till upwards of nineteen years of age, when the circumstance alluded to in the present selection took place; which, as he says, "through infinite mercy never to be forgotten, * * was the happy means of turning my mind, in a good degree, from the perishing vanities of an uneertain world, to the God of all sure mercies."

His narrative proceeds, viz:

"When I was about the age of thirteen years, a friend who had lived some time in Pennsylvania, being in our parts, and frequently at our house, gave a very pleasing account of that country. I having two uncles and one aunt there, some of whom had before written to encourage our going over thither, my inelination grew very strong to go; though my parents, especially my father, was at first very much against it. But I was as one immoveably bent for going; whieh when my parents saw, and an elder brother inelined to go with me, they at length consented thereunto, and procured a eertificate of our being in unity with Friends.

"Removing from under my parents' wateh-ful care over me, for my good, furnished me with great opportunity to gratify a vain mind, in the foolish amusements of a transitory world, towards which I had but too great an inclination. But I have this to say, in order that parents may be encouraged to exert their godly endeavors for the preservation of their children, that I do steadfastly believe, the religious care of my parents over me in my youth, impressed so great an awe upon my mind, that, through the blessing of Divine Providence, it was a great means of my preservation from gross enormities; though I had great opportunities of being plunged thereinto, after I left them. I hope ever to retain a grateful and thankful remembrance of those gracious preservations, when I consider how narrowly I have escaped those rocks, upon whieh many have been shipwrecked and ruined.

"I was sometimes visited, and in degree awakened to a sense of my undone condition without a Saviour, after my arrival in America, though not so frequently as when I was younger. As I had often, oh very often, knowingly withstood it, my taste for worldly pleasures being now grown stronger, I was very unwilling to give up to the eall of Christ. I could plead abundance of exeuses, eoncluding among other things, that I was but young, and might live a great many years; that if I did take my swing a few years, I might beeome religious sooner than many others had done, who were brave men in their day. I would, however, to make myself the more easy for that time, fully determine to be a very religious good man, at one time or other; but it must not be yet. Thus, through the gross darkness which had covered my mind, I who had no certainty of seeing the light of one day more, was prevailed upon by the subtilty of Satan, to run the dreadful hazard of a future repentance and amendment of life, and so became worse and more hardened in evil, though still preserved out of gross pollutions, or what are commonly so esteemed; I was afraid to tell a lie, exeept to embellish, or set off a pleasant or merry tale or story; apprehending it no great crime to tell a lie in jest. I never remember to have sworn an oath, or uttered a curse in my life. Nor was I ever prevailed upon, in my customary conversation, to depart from the rules of my education, respecting the plain language, thee and thou to one, and you to more than one; all this time preserving a pretty fair character amongst men, as none could charge me with anything

accounted scandalous. I retained much love and regard for those I truly thought religious; especially weighty substantial ministers of the everlasting gospel; and I believe had a better sense of their spirits and labors than some of my companions had, and therefore was afraid to despise or speak contemptibly of such, as some of my associates did. In this carnal degenerate state, I did commonly, in a customary way, attend First-day meetings, and mostly had the liberty of going on other days of the week, when any ministers from distant parts came to visit Abington Meeting, to which I belonged: but alas! it was to little or no good purpose, as the labor bestowed upon me, by ministry or otherwise, was like water spilt upon a stone, that soon runs off again without any entrance; I being indeed for some time, like the heath in the desert, not knowing when good came: and if at any time, the seed of God's kingdom fell upon my heart, which was like the high-way ground, it was soon taken away, and I presently lost the savor thereof.

"When I had arrived to upwards of nineteen years of age, I was, through infinite mercy never to be forgotten, visited in an extraordinary manner; concerning which, as it was the happy means of turning my mind, in a good degree, from the perishing vanities of an uncertain world, to the God of all sure mercies, I intend to be somewhat particular. One evening, being with divers of my companions in vanity, and under no restraint, as the heads of the family were not at home, we carried our frothy vain conversation, and foolish rude actions, to a higher degree of wicked madness than I was ever guilty of before, in which I suppose I was a ringleader. On this account, I felt some sharp lashes of conscience as I went to bed that night; and a thoughtfulness took hold of my mind, that we had not a being in this world for such a purpose, or to spend our time as above mentioned, of which I gave some hint to my bedfellow; yet this conviction did not sink so deep, but that I pretty soon got to sleep. I had not slept long, before a messenger alarmed me with an account, that one of my jolly companions, who was then in the house, and who, I think, had been the best of us, was dying, desiring me to go immediately to him, which I did. I was exceedingly struck with horror of mind, at the thoughts of the manner in which we had spent the evening before, and the sudden stroke that followed upon this poor man. But when I came to his bed-side, and saw the dreadful agony he was in, my horror was increased beyond all expression; as none of us expected he could live many hours. For my part, I was so deeply plunged into anxiety of mind, that it seemed as if the terrors and pains of hell had laid hold of me already; and I was then in full expectation there was no deliverance for me therefrom; but that I should die, with the weight of that distress which was upon me, before morning."

(To be continued.)

"And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your *daughters* shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My *hand-maidens* I will pour out in those days of My Spirit; and they shall prophesy." Acts ii. 17, 18.

Selected.

THE SURE REFUGE.

Not seldom, clad in radiant vest,
Deceitfully goes forth the morn;
Not seldom evening in the west
Sinks sweetly, smilingly forsworn.

The smoothest seas will sometimes prove,
To the confiding bark, untrue;
And if she trust the stars above,
They can be false and treacherous too.

The umbrageous oak, in pomp outspread,
Full oft, when storms the welkin rend,
Draws lightnings down upon the head
It promised surely to defend.

But thou art true, incarnate Lord,
Who didst vouchsafe for man to die;
Thy smile is sure, thy plighted word
No change can break or falsify.

I bent before thy gracious throne,
And asked for peace with suppliant knee;
And peace was given—nor peace alone,
But faith, and hope, and ecstasy!

Wordsworth.

Selected.

HILLS.

Where are the hills? Across the meadows,
Once bright with summer's green, I gaze,
And see against the blue horizon
The trees their leafless branches raise;
On one side lies the busy city,
Where men must toil and strive for gain,
And round it, robbed of summer beauty,
So cold and cheerless, lies the plain.

No hills! Ah! all my life the longing
For hills grew in my heart more strong—
High hills, first touched by morning's glory,
And where the sunlight lingered long:
Green hills, with gentle, sweet flowers hiding
Their perfumed hearts in sheltered nooks;
With sweet-voiced birds their tired wings cooling
In sparkling, laughing little brooks.

But there are hills; each night at even
I watch as sinks the glowing sun,
And see my hills of gold and purple
Rise up in grandeur one by one;
Above them lie the deep blue heavens,
And at their feet still waters sleep,
While from near gates there streams a glory—
Then over all the shadows creep.

But I'm content, and say still gladly,
Yes, there are hills, and not so far;
A glimpse is sweeter than possession—
The darkest night, the brightest star;
And still I dream of hills, that, waiting,
Some time will greet my eager feet;
And all that causes patient striving,
When gained, repays by blessings sweet.

Yes, there are hills! some hearts, so noble,
Live on their heights, and are above
The poor weak world, so vainly striving
For gold—or any thing but love;
And in most lives there are high places,
As if, amid the petty strife,
An angel hand kept some place sacred,
Something that really meant true life.

O, there are hills! be not faint-hearted;
Our sight is dim, or we could see
How near our weary feet are pressing
The place where soon our home will be;
Not now—a little more hard toiling;
But soon will come the sweet, glad rest,
When, free from all our heavy burdens,
We reach the hill-tops of the blest.

The Christian Advocate.

From the "Congregationalist."

A True Arabian Night's Tale.

Forty years ago a Bowdoin professor lost a screw from a fine theodolite. The missing little fastening was a great defect much deplored, but an ingenious student undertook to supply it by making another screw out of brass, obtaining from sulphate of iron his own oxide to polish it. His success led him next to construct a perfect steam engine on a small scale, and that education of the brain by the hand induced more mechanical and chemical study, on the strength of which, being a missionary in Constantinople during the Crimean war, he set up vast bakeries for the pressing need, turning out seven tons of bread a day to save life and health for hundreds of thousands; specimens of which, filling the air with their perfume from the decks of several vessels, led a Mr. Robert to inquire for the baker, an introduction to whom occasioned the founding of a blessing to the whole East, of Robert College, sending rays of liberty and religion through the Oriental dark—all from the good heart that was put into the turning of a screw. The sincere boy is now the sincere man, Cyrus Hamlin, to whom reference is made in the following sketch from the *New York Observer*, of Nov. 1870:

"One afternoon, while I was at Constantinople, as I sat with Dr. Hamlin on the shores of the Bosphorus, looking over at the building now occupied temporarily as Robert College, which belongs to the American Board, and was formerly used as a Theological Seminary, I asked him for what purpose the building was originally erected. It seemed too large for an ordinary dwelling, and the palaces and residences of the pashas are chiefly down upon the water. My question struck a vein of recollection in Dr. Hamlin's mind which he seemed nothing loth to indulge, and he gave me the following history, derived from sources of undoubted authenticity. It is one of those records which could be made in no other land, but which seem to belong to the atmosphere of the Orient.

Just about a hundred years ago there stood, on opposite sides of a street in Stamboul, near the Egyptian Bazaar, two shops of no pretension—one kept by a Mohamedan for the sale of tobacco, chibouks, &c., the other kept by a baker, an Armenian Christian, for the sale of bread. Each of the proprietors had a son, and, notwithstanding the difference in their religions, quite contrary to the ordinary custom, these two youths formed a strong attachment. They spent much of their time together in rambles through the city and at each other's home, and the parents, living in good neighborhood, did not interfere with their unusual intimacy. They never talked or thought of separation until one day, when they had nearly reached manhood, the young Mussulman came to his friend with the heavy tidings that they must part. His father had procured for him the position of *chiboukjee*, or pipe-bearer, to a Pasha who had been appointed Governor of Bagdad. They talked the matter over between them with much bitterness of regret; but the position was one which was not to be thrown away, especially as it carried with it the promise of promotion. The fancy and the ambition of the young Mussulman, too, were excited by the thoughts of a journey to Bagdad, and a residence in that renowned old city. They pledged themselves each to the other to remain faithful in their attachment, however widely separated by time or distance, and the young man took his leave for Bagdad, while the other remained to succeed his father in business as an *ekmekjee*, or baker.

Many long years passed away. The young adventurer, who had gone to the East, first rose to the position of *chiboukjee-bashee*, or chief of the pipe-bearers; afterward, on ac-

count of his fidelity and general intelligence, he was promoted to the office of Secretary to the Pasha, and at length to that of Deputy Governor, when the Pasha bestowed upon him the hand of one of his daughters. His name now was not unknown at the Sublime Porte, and when the Governor of Bagdad had filled out his years and passed away, the son-in-law succeeded to his dignities and wealth, and acquired a high reputation.

At the end of about thirty years he was recalled to Constantinople, where he was placed in the responsible office of Grand Vizier—the Prime Minister to the Sultan. During all this time the two friends had no communication, and the humble baker was ignorant of the fortune that had smiled upon his former companion, whom he did not know under his new name and title. Some time after the Grand Vizier was invested with his new dignities, he called an officer and gave him orders to go to such a street and make inquiry for the shop of an *ekmekjee*, and if he found it, to bring the owner into his presence. The arrival of the officer with the usual train, before the shop of the humble baker, first excited astonishment and then alarm, when the object of his visit became known.

The *ekmekjee*, when asked if such was his name, confessed that it was, but he solemnly declared that he had been guilty of no offence against the laws of the Sultan, nor had he used false weights in dealing with his customers. The neighbors soon gathered round, and one and all were ready to go surety for the innocence of the terror-stricken baker. They were sure that some evil-minded person had been spreading a malicious report, and they were all willing, without investigation, to swear that it was false. The poor baker's wife and children were in the deepest affliction, as the shop was closed, and the officer persisted in saying he must obey his orders and take the man before the Grand Vizier.

As he entered the palace, and was brought into the august presence of the Prime Minister, he fell prostrate before him, reiterating the assertion of his innocence of all crime, and imploring mercy for the sake of his wife and children, who were even now in great distress, and who would be plunged into the deepest shame and sorrow if he should be sent to prison. The Grand Vizier bade him rise. He then asked him his name and something of his early history. He asked him whether he remembered a youth who once lived opposite to his father's shop, and if he knew what had become of his former friend? The baker could give no account of his subsequent history, but spoke of him in terms of the strongest affection. He had often wished he knew something about him, but years and distance had shut them out from each other's knowledge. On being asked if he desired to see his former friend, he said it would give him the greatest happiness could he meet him once more, but he presumed the son of the *chiboukjee* had risen so high that even if he were living he would hardly deign to look upon a humble baker who had succeeded to the occupation of his father, and who occupied the same little shop in which he was born.

The Grand Vizier directed the *ekmekjee* to come near him, and then asked if he had ever seen his face before. Thirty years had wrought a great change in his countenance, but he presently recognised the old features, and the two, regardless of all the distinctions which time had made in their lots, rushed to each other's arms, and renewed the expressions of their early love. (As Dr. H. related these scenes to me, I could not help thinking of another Oriental scene, the meeting of Joseph and his brethren, and of the interview when Joseph made himself known.)

After they had talked over the events of the intervening years, the *ekmekjee* was escorted to his shop with great pomp. The surprise of his family and the neighbors, as they saw him returning in state, was not less than it was when they saw him arrested and led away, as they supposed, to prison and to judgment. Presently he was summoned by the Grand Vizier to the palace, who had appointed him his private treasurer, and invested him with the charge of his whole personal affairs, which he administered with the same integrity that had characterized his whole life, but in which he had the opportunity of acquiring a handsome fortune. This fortune he invested in part in erecting the extensive building to which I alluded in the opening of this letter, and which subsequently became the property of the American Board of Missions, and which is now occupied by Robert College."

For "The Friend."

That the various and peculiar testimonies of Truth, that distinguish the Society of Friends from all other religious bodies, are gradually being accepted as binding by the thoughtful and more serious-minded of other persuasions, there is no doubt. The following interesting correspondence in relation to war, has recently come to the notice of the writer, and by the kindness of one of the parties, permission has been granted to make it public to the readers of "The Friend." It may be added that the motion of Henry Richards passed the House of Commons, and soon after the meeting of the present Congress of the United States a similar resolution will be submitted for action to that body, by W. T.

Clapham Road, London, June 17, 1873.

Hon. WASHINGTON TOWNSEND, West Chester, Pa.

Dear Sir,—Mr. Yardley Warner, of Germantown, Penna., a member of the Society of Friends, now in England, informs me that you are a good deal interested in the question of "International Arbitration." On July 8, I intend to move the following Resolution in the House of Commons: "That an address be presented to Her Majesty praying that she may be graciously pleased to instruct her principal Secretary of State for Foreign Affairs, to enter into communication with foreign governments with a view to make further improvements in International Law, and the establishment of a general and permanent system of International Arbitration." May I ask your views on this subject, and how far you think your government would be disposed to co-operate with ours in such a mode of action as is indicated in my motion? It is greatly to the honor of the two great Anglo-Saxon nations, that they have given to the world so noble an example as they have done by the Geneva Arbitration. It would be a still greater honor to them of they would conjointly take the initiative in bringing about something like a settled system of International Arbitration.

I am, dear sir, yours respectfully,

HENRY RICHARDS.

West Chester, July 3, 1873.

Dear Sir,—Your favor of 17th ult., came duly to hand a few days since, containing a copy of the motion you propose to submit to House of Commons on July 8, concerning International Arbitration, and asking my views thereon. I may say, in reply, that I think your motion is a very judicious one, and that I would be greatly pleased to learn that it had the approbation of Parliament. I think the present time very opportune for presenting the subject to the representatives of the people of Great Britain and the U. States.

The Geneva arbitration has settled in a peaceable and satisfactory manner, some weighty questions that were irritating the public mind in both countries, and giving much anxiety to the governments of both. Wise, prudent and learned men, have rendered their services in the settlement of the matters at issue, and both governments, desirous of preserving amicable relations, have handsomely acquiesced in the award, and the party delinquent proposes to abide by, and promptly carry out the award without a murmur.

This result shows the gratifying fact that great nations may submit matters in dispute between them to a learned and competent tribunal, and accept and comply with the terms of its decision without compromising their dignity or honor. They will thus avoid "war" that "last argument of kings," and spare the effusion of blood and the vast expenditure of money and *demoralization of the people* that war inevitably brings. If happily your motion should pass Parliament, it will be communicated to our government through the usual channels, and if the President should refer it to Congress, instead of the treaty making power because of its great importance, it will receive, I doubt not, the support of the ablest members of that body, and I trust will eventually bring about the desired end. I need hardly add that I will be happy to support any proposition of the kind, that will tend to the establishment of a tribunal that will settle national differences by arbitration or other peaceful means, and avert from nations the calamities of war.

I am, &c.,

W. TOWNSEND.

We have lately had an opportunity of examining a grasshopper, of the species which has wrought such wide havoc this season with the grain crops in Nebraska and elsewhere in the West. In general appearance it resembles the ordinary field grasshopper of the Eastern States, but is very much larger. The specimen submitted to us proved, upon careful measurement, to be two and a quarter inches in length, and two and a half inches in circumference at the largest part of the body, and to possess hoppers two and three-quarter inches long. Its head was furnished with thick black, flexible antennæ, and the upper half of its back with a hard, horny covering, fitting like a hood. This insect, though of such enormous dimensions, was evidently a young one, as two oval, translucent appendages, protruding from underneath the hood or shield alluded to, have all the characteristics of incipient wings. In color it was a tawny gray.—*Post.*

The Lord useth his flail of affliction to separate the chaff from the wheat.

For "The Friend."

Wayside Notes.

(Continued from page 109.)

It was as under the shadow of a storm, upon the verge of great political changes in the government of England, that the Society of Friends came forth, a separate element in the spiritual life of the age, presenting in its example a more exalted teaching, and a higher type of faith, than were to be found among the various religious denominations which then prevailed. The cause which Friends were chosen to espouse was not by human ordination, as in spirit its growth was in the face of governmental authority—it possessed therefore no privileges, and was born among men, as without power.

But from its weakness and prostration, as under the weight of opposing forces which Friends were unable and unwilling to resist, issued those springs of inward life, which were its beauty, and strength, and the rock of its defence, because herein it became the Lord's work. Nurtured and fed from the highways and hedges; from the humbler avenues of life, its principles were planted in the hearts of such as had been prepared to receive them, many of whom lived in comparative obscurity, and the world had not known.

In the upward struggle of the human soul, it was a time well chosen for the acceptance and spread of gospel Truth. The eternal essence of vital religion, "Christ in man, the hope of glory," needed to be revived, and from such as these, who had borne the cross in great simplicity, were His instruments gathered, because it is the humble who are taught of His ways, and the meek He hath promised to guide in the paths of judgment. Kings and rulers; the man of wealth living in luxury, such as had sat in the seat of power, and had long assumed and exercised the Divine prerogative to govern, both in civil and spiritual affairs, were not selected to rescue the banner of the cross from the gloom and obscurity in which it had been so long involved; and to plead for salvation, as did the early believers, through perfect submission to the law of the Spirit of Life in Christ Jesus.

Those who had usurped the authority of the Holy One, but who had to a great extent lost sight of Him who is Lord of the whole earth, were rather to be taught by the work which their own hands had wrought; were to receive instruction through their own disobedience, and the rod of His avenging wrath. That mankind were really living under a spiritual dispensation, wherein He, who introduced it by His glorious coming in the flesh, is forever to be known as the only Author and upholder, was a thought that obtained very little practical consideration from the mass of religious professors, or from those who stood, in the sight of their brethren, as teachers and pastors.

The ruling classes, both in the State and in the church of its adoption, were not so much interested in the general good, as in the accomplishment of their own ambitious designs; and to this end, regardless of the civil and religious rights of many, was the government moulded, as well as by the influences of a powerful and ever vigilant church establishment, that had through three successive reigns interwoven its policy to such an extent, that its presence and demands for privilege were felt at the fireside of every home in England. Though of protestant belief, and possessing the power to vindicate and punish the wrongs with which the adherents of Luther, and other Christian reformers had been visited, under the most abhorrent forms of torture and death, yet the government did not hesitate to use that power against those who had formerly been their persecutors, though under the sway of a professedly reformed, and liberal church. Evincing the same intolerant spirit which had been exercised upon themselves, when they were too weak for resistance; and proving most clearly that they, like the church of Rome, were yet in the gall of bitterness, and in the bonds of iniquity. But He who performs mysteriously, that righteousness may continue to spread, and ultimately to rest as a crown of glory over the whole earth, works not only by His willing and chosen people, but by others who would take power into their own hands, and move as their lusts or inclinations might lead them. His hand is seen in the storm as in the sunshine; and the wicked purposes of men who would stand in the way of His moral government are often blasted, as man, unlike the All-wise Ruler, cannot see the end from the beginning, or follow to their ultimate results the effects to flow from any course of action. But of this we are assured, if we walk in the Light, as He is in the Light, our work and service shall be thereby directed, and rewarded with blessings. The wrongs inflicted by one generation are apt to poison the next, and may go unpurged and unpunished, until by the irresistible course of events, the flood gates of passion, or the changed thoughts of men reveal a new element of power, and others in turn become masters; a weapon of chastisement, and a means possibly of holding up to the view of the world that Infinite Justice will ever obtain its own vindication.

As surely as individual sin unrepented of brings in a reign of desolation to that soul, and must receive a merited punishment in the life to come, will that people or nation be turned about and their purposes broken, who would multiply wrong into a vast aggregated crime, using its power to turn the world backward, and out of those channels wherein His plans are fulfilled. Also, the age of which we are writing, indeed the human race in all ages, presents many examples wherein a people had been permitted to go on in sin, until their measure of iniquity hath been filled; when, in order to teach mankind anew how much is lost by transgression, and to unsettle their faith in all human teaching; these like the Israelites of old, when they renounced the law given them from the Mount, and sought the worship of idols, were scattered as before the blast of His righteous indignation, and became an easy prey to their enemies; who although these are not to be known as among His servants and of His obedient household, are to be recognized as the ready means, whereby the judgments of the Lord are manifested against those who persist after many warnings, in treading down His holy law. His ways are indeed unsearchable; and such is His power, that He can cause even the wicked to promote His glory, by using them as a scourge, or as a warning beacon; permitting them to flourish for a time even in licentiousness, that in their decline and fall, history may record another lesson, and the rock be avoided upon which they stranded.

The period in which Friends were called; for a Divine purpose I have no doubt, to plead for a more spiritual baptism than had been urged upon the attention of the people by other churches bearing the Christian name, is deeply interesting to the thoughtful student of history. As the individual members of the militant church, are, in the economy of God's grace and love, brought out *gradually* from the first and carnal nature into a state of acceptance, by the aid of His Light *following* them in every temptation, and as a wise Provider, feeding His flock with that food which will promote their growth and establishment; so do I believe in a larger sense, and in a sphere of action wherein nations become His workmen in the spiritual growth of the world, He secretly so directs the councils of men, sometimes immediately, but more often through the tortuous trials of change, defeat, and revolution, as that governments will be brought to conform their authority to His, and thus become co-helpers; a blessing to the individual members of the State; having no privileges, and exercising no powers which would oppress or abridge the Christian liberty of the humblest. Well, this is in its very nature a gradual work. It is not the education of one generation that will bring it about, but the education of many. The Light shines feebly at first in that soul that has long been covered up in the bondage of heathen worship; and it is as difficult to remove the dark veil of bigotry and prejudice, begotten by a false church, pandering to the passions and superstition of the multitude. And the one must become enlightened, and the other utterly wasted or reformed, before the Spirit of Truth can have free course in the earth.

In that earnest, patient, godly warfare in New England, which has been dwelt upon at some length in the course of these "Notes," between the pure, heart-searching, convicting Spirit of the Lord, seeking the good of souls, as exemplified by Friends in their character and labor upon that troubled sea of conflict and suffering; and the opposition and persecution they encountered from an envious priesthood, and a church which the world must affirm was for the time, blinded by passion and prejudice, we have a striking example of the barriers a false church may set up to hinder, and even destroy the work of Truth in the hearts of the Lord's humble, dedicated servants. P. B.

Philada, 12th mo. 9th, 1874.

(To be continued.)

How Indians Catch Wild Fowl.—A number of persons from this city and Gold Hill are at present in the mountains, hunting and angling. Wild ducks are found in some localities in abundance, and the trout in the streams take the hook readily. Wild fowl have not yet made their appearance in the market in any quantity, as most of those shot are kept by the sportsmen for their own use. As the season advances the Indians will take the field and capture them in great numbers. They make large swinging nets out of strong cord, which they manufacture from the roots of fibrous plants. The bark is stripped off and manipulated and twisted by the squaws into twine, which is wound into balls ready for use. It is then woven into nets, some of which are forty feet in length, the interstices being about two inches square. These nets are swung between two trees in some convenient position on the shore of a lake or pond.

Early on a cold frosty morning some of the Indians secrete themselves in a neighboring thicket, while others get into boats, and forming a semi-circle advance slowly towards a flock of ducks, driving them towards the mouth of the bayou. They swim slowly off, hesitating to take flight, being, perhaps, partially benumbed by cold. The circle narrows, and when the wild fowl are in front of the nets the Indians in the boats raise a great out-cry, and throwing sticks and stones scare the flock, which arising from the water flies in an opposite direction directly into the net, in the meshes of which they become entangled by their heads and feet. The Indians on shore spring from their hiding-places, tear down the net, and envelope the ducks in it. They are joined by their companions from the water, and the work of slaughter commences. The necks of the birds are broken as soon as seized, and they are thrown together in piles. In this manner several hundred ducks are sometimes taken at a single haul, and the Indians have enough for their own use, and an ample supply for the market. —*Virginia, Nev., Chronicle.*

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26.

THE FRIEND.

TWELFTH MONTH 19, 1874.

Within a few years past, it has become a practice, which seems to be increasing in many parts of our Society, to hold what are termed General Meetings, as seasons of worship, and religious revival and refreshment, by the authority of different Yearly Meetings, and under the supervision of committees appointed by those bodies.

Such meetings were not unfrequent in the early days of the Society of Friends, and are often referred to in its records and in the Journals of those of its members who were engaged in spreading among men a knowledge of the truths of the Gospel, and in endeavoring to impress on their hearers the necessity for a faithful obedience to the Light of Christ in their hearts, as the alone way to obtain deliverance from sin, and to experience the blessed effects of His outward coming and sufferings. What were termed Yearly Meetings, appear to have been early established. These were held in many parts of England, and were much resorted to by Friends and others; and were, no doubt, useful in confirming the faith of the newly convinced, as well as in bringing others into the fold. Some of these were meetings of discipline, and others more exclusively times set apart for worship.

Thomas Story, in his journal, under date of 1722, speaks of being at Exeter, in England, where he attended such a Yearly Meeting. He says: "This meeting was appointed by the consent of the Yearly Meeting at London, and intended for the more effectual promulgation of truth in the several counties to which it was confined, or made particular, and movable at its own discretion, the better to answer the end; and, like those in the North, not meddling with matters of business or discipline, but only worship, doctrine and occasional communication of holy things." It held three days, and appears to have been a time of Divine favor, being blessed, "as the true and worthy crown of all, with the living presence of the everlasting Lord God, in some good degree."

Of a similar meeting held at Shrewsbury in 1718, he observes: "Such meetings being new there, a multitude of people of all ranks flocked thither, from one day to another; and the Lord was evidently with us, and opened many excellent truths of the Gospel to general satisfaction, and Truth was over all, the meetings being preserved in a good decorum from first to last."

In one of Thomas Story's notices of these General Meetings, he speaks of injury being done, by an unskilful offering from one not properly qualified for the service; and from divers passages in his journal, it is evident that Friends of his time, had to suffer to some extent from a superficial and lifeless ministry, the most charitable excuse for which is, that it is the offspring of a zeal not according to knowledge; as it certainly is an evidence of a declension from the pure standard of still earlier days. Thus, he records of a meeting at Hampton, which appears to have been appointed for him: "I was hindered and kept out of the public service, though under the weight of it, great part of the time, by one Thomas Chase, an old self-conceited, self-preferring, dead, dry and confused preacher of that place:" and he adds these observations, which may serve as a caution to some in the present day:

"The great hindrance, disservice and mischief which the adversary doth in the Church by such dry and dead preachers among us, (who being full of themselves only, can and *will* speak in their own time, without any regard to the life of Truth, or to any minister of Truth, though a stranger in the place) is, that their time being always, and what and when they will, and the true minister waiting only upon the Lord, as having no ministry at anytime, but immediately from Him; when the Lord's time is, and the real concern comes from Him upon the true minister, the false one is in the way, hindering the true work and service of the ministry and meetings many times, * * to the unspeakable hurt, loading and grieving of the true ministry, and their work and service in the Lord, and all the living and sensible members in an assembly."

The large concourse of people which usually attended these annual or general meetings, naturally tended, through the influence of a sympathetic excitement, to arouse the activity of those, who, as T. Story says, had "accustomed themselves to talk of the things of God in their own power and wills." This effect would be increasingly felt, as there was a lessening of that true religious weight and deep exercise of Spirit, which is needed to enable us to hold our religious meetings to the honor of the great Head of the Church In proportion as these essential requisites diminish, there would grow up a ministry depending for its success on the eloquence and warmth of man, and not on the humble following of Divine guidance. That Friends in England observed such consequences to follow, was, it is probable, one of the reasons why they became uneasy with those stated gatherings. In 1786, a committee was appointed in the Yearly Meetings weightily to consider the subject of their continuance. William Matthews, from America, who was then on a religious visit in England, and had attended one of these meetings at Gloucester, records, "After the service of the meeting was over, the committee met with many other Friends from other counties, and it was with much unanimity agreed to report, that those meetings have had their service, and to propose to the Yearly Meeting their discontinuance. At this conclusion, I rejoiced; having been at several of these Yearly or General Meetings, and being fully persuaded that if Friends would turn their minds towards their families, and making a reformation where things are out of order among us, it would be more likely to reach and convince the judgment of others of the purity of our principles. At these large mixed gatherings, it too frequently happens that not only the conduct and appearance of many of our youth and others, greatly contradict our profession of a self-denying life;—but the forward, light and unsavory appearance of some in the ministry, being without life and power, bring our profession of feeling a Divine influence into disrepute. For many are quick-sighted, and have a sense of what is delivered under right influence, and what is not."

We are far from asserting that these meetings, which English Friends, in 1786, thought had "*had their service*," may not again be profitably made use of under an altered condition of time, place or circumstances; but from the accounts which have been received from many that have been held of latter time, it is evident that there is great need of the caution which is contained in the preceding extracts from Thomas Story and William Matthews, as to the encouragement given thereby to a ministry and practices not Friendly in their character. A letter recently received from a responsible source, dated the 10th of the present month, in speaking of a series of "Revival" meetings then being held at Richmond, Indiana, says: "Singing is one of the features of these gatherings. The meetings are held by authority of Friends, and nearly all the members, old and young, participate. * * These meetings are a counterpart of those held here about this time last year, only the tendency to vocal music is more marked and increased, and is quite rapidly becoming an auxiliary of worship amongst Friends. These meetings are a close imitation of Methodist "Revivals." Friends being rather novices in singing, it is said by those competent to judge, that it is much inferior to that practiced by other denominations. Yet, no doubt, as many of the members have learned the art, a decided improvement will take place ere long. * * Those not members of our Society, look on it as a curious spectacle, this singing, preaching, praying, mourners' benches, &c., &c. The original Society of Friends is fast becoming extinct, out West. Some other name should be adopted to distinguish them from ancient Friends, their mode of worship and outward performances are so entirely different."

While we would be glad to hope, that his concern on account of the departures from our doctrines and practices, has led the writer of this letter to express himself more strongly than the *average* character of such meetings would warrant, yet, from concurrent testimony from various sources, it is abundantly evident, that many under our name, have entered upon a course, the end of which will be to lead them entirely away from our So-

ciety. Meetings under their control, are becoming more and more sensational in their character. Music, and other appliances, are introduced to work upon the sentimental feelings of those assembled, and an artificial excitement is fostered, which those affected by it are erroneously taught to believe is a true work of grace. We believe the tendency of these things is evil, and they they will hinder rather than promote the real work of religion in individuals and in communities. Doubtless in many parts of our Society there are those yet preserved, whose eyes have been anointed to see the workings of that "splendidly delusive" spirit, that would lead us to neglect that patient abidance with the Spirit of Christ in their hearts, which distinguished our early Friends, and was the ground and root of all their labors; and would substitute therefor those works of benevolence or outward efforts, professedly in the cause of religion, which man is able to perform by the force of his own intellect and natural faculties. May all such maintain an unwavering adherence to those precious principles which Friends were raised up to proclaim; and in the meekness of wisdom continue to bear, in their respective neighborhoods, an open testimony for the truth, and against the errors of their misguided fellow-members. The time may come, and perhaps sooner than they dare hope or expect, when some of those who are being led astray may return to the primitive standard; others may be brought into the fold; and these faithful ones may see of the travail of their soul and be satisfied. Whether they live to witness such a change or not, they will assuredly receive in themselves the blessing of the Lord, as they humbly and faithfully continue to wear the yoke of Christ, and follow the leadings of His Spirit to the end.

SUMMARY OF EVENTS.

FOREIGN.—The Mark Lane Express in its review of the breadstuffs market says: The weather throughout Europe the past week has been wintry. Many of the Russian ports are closed, and will remain so until spring. The European wheat markets have been firm, and fluctuations generally small. In some places a rise of one shilling is reported. It is thought the lowest rates for wheat have been passed. The weather everywhere is favorable for the new crop.

Gales of great violence have prevailed on the British coast, causing numerous marine disasters and great damage on shore. A number of small vessels were sunk with all aboard. The storm was also severe on the continent.

The Bishop of London has prohibited Bishop Conlenso from preaching in his diocese.

The British Parliament is to reassemble on the 5th of Second mo. 1875.

London, 12th mo. 14th.—Consols, 91⅞. U. S. sixes, 1867, 109½.

Liverpool.—Cotton dull. Uplands, 7⅛ a 7⅜*d.*; Orleans, 7½*d.* Breadstuffs quiet.

A St. Petersburg dispatch says: Several governments, including that of France, have sent favorable replies, with certain reservations, to the invitation to take part in the International Law Conference to be held here.

A violent storm occurred at St. Petersburg the 8th inst., causing much damage. The water rose nine feet above the usual high-water mark, partially inundating the lower portions of the city. Many of the poorer classes were driven from their homes. Over a thousand persons were sheltered by the police, and public kitchens were opened to supply the sufferers with food. News has reached the advanced posts of the Russian army in Central Asia of the safe arrival in Khorasan of the first Russian trading caravan which ever penetrated that country. Reports received from the caravan complain of hostile agitation among the native tribes, caused by intrigues and instigations of British agents.

The Russian campaign against the Turcomans in Khiva has commenced. Two columns are in motion—one has already crossed the Anne Darya and is operating in Khivan Territory.

The trial of Count Von Arnim began in Berlin on the 9th inst. The indictment charges him with dereliction in his official duty, and the abstraction and illegal retention of many public documents received by him in his official capacity as Minister to France. He acknowledged that he had purposely set apart some documents which he considered private property, and which on account of their tone and language he thought unfit to be communicated to others, as for the past six months he had been generally pointed out as an enemy of the Empire. He also admitted that he wished to influence the public press and had sent communications to the Cologne Gazette and other papers, but refused to answer any questions in relation to revelations in the Vienna *Presse*, for fear of compromising others. The public prosecutor declared the accused had been guilty of bad faith and his statements were unworthy of credit.

A division of the Spanish forces, under General Loma, made an attack on the Carlist lines near Tolossa. It was repulsed after an engagement lasting all day, and compelled to return to San Sebastian with a loss of 700 men.

There is a rumor that Don Carlos is negotiating with the ex-Queen Isabella.

It is said that Serrano's plan for the suppression of the insurrection is to occupy the entire line of the Pyrenees frontier, and, taking the Carlists in the rear, drive them toward the army of General Moriones.

Dariel's printing house, in Lille, the largest establishment of the kind in France, was burned the 9th inst. Loss about $300,000.

Chenu, medical inspector general of the French army, has published observations in regard to the war between Germany and France. He reports the losses sustained by the French to have been as follows: Killed, disappeared, or died of wounds and diseases, 138,871; wounded by the enemy's fire, 143,000; men disabled by marching, 11,421; 11,914 missing are treated as dead. These figures include 2881 officers killed or who died of wounds and disease and 96 missing, with 17,260 prisoners who died in Germany, 1701 in Switzerland, and 124 in Belgium. The German losses were: Killed or died of wounds and disease, 40,741; missing and treated as dead, 4000; wounded, 127,867. To these have to be added 1795 killed, 6600 wounded, and 1539 missing in skirmishes, patrols and slight engagements.

There were 41,722 deaths in Paris last year, including 650 suicides, 292 the result of accidents, and only 6 murdered.

The Argentine Legation at Washington, has received an official telegram from the Minister on Foreign Affairs at Buenos Ayres, stating that General Mitre had surrendered, and the insurrection was at an end.

Intense feeling has been aroused in France by some of the papers read in the trial of Count Von Arnim at Berlin. One dispatch especially in which Bismarck says he cannot but wish to see France weak, and deems it unadvisable to strengthen her by contributing to the establishment of a monarchy, causes profound indignation.

UNITED STATES.—The proceedings of Congress last week were not of great importance. Many bills and resolutions were offered and referred, and some speeches made. Judge Kelley, of Penna., addressed the House in support of his bill for the exchange of greenbacks into convertible bonds bearing an interest of 3.65 per cent. Butler, of Mass., advocated the measure, and it was opposed by Dawes, of Mass. and Garfield, of Ohio. The latter protested against the doctrines put forth by its advocates, and said he should feel base if he did not protest to the extent of all his power against any scheme that proposes to send this country back again into the clouds and darkness through which we have come in our financial affairs. If there was ever a time when American statesmanship needed courage and self-denial—that self-denial that shall reduce expenditures and resist all schemes that would help to keep us from solid values, honest industries and honest results, that time is now. He contended that it had not been a lack of currency which caused depression in trade and business, but the unsettled, unsteady, fickle and fluctuating values which could only be remedied by coming down to solid ground.

The transit Commission in Washington have received information stating that detailed telegrams of telescopic and micrometrical observations near Cairo and Suez, and of photographic observations at Thebes of the transit of Venus have been received. All were perfectly successful. Successful observations were also made at Teheran, Persia, and at various points in Australia, India, China, Japan and northern Asia.

It is said that cork trees grow very rapidly among the foothills of California, and that in some localities trees three or four years old have bark thick enough for an ordinary cork.

The interments in Philadelphia last week numbered 298, including 101 children under two years old.

The agent sent out to investigate the condition of affairs in Nebraska, having carefully visited seven counties, says that there are 2300 people in need of daily rations and clothing till they can raise something to subsist upon. He says there have been no cases of starvation. The people are plowing and doing all that can be done for spring planting.

Kalakaua, king of the Sandwich Islands, has come to the United States on a visit to the President. He arrived in Washington the 12th inst., having come overland from San Francisco.

The cotton product of 1874, as estimated by the cotton growers in their returns to the Department of Agriculture, somewhat exceeds three and a half millions of bales. The weather for ripening and gathering the crop has been very favorable.

The Milwaukie Wisconsin has published a list of disasters on the lakes, from which it appears that 243 persons perished in 1874, against 221 in 1873, and 219 in 1872.

The Markets, &c.—The following were the quotations on the 11th inst. *New York.*—American gold 111⅛. U. S. sixes, 1881, registered, 116½; do. coupons, 120¼; do. five per cents 1881, 112¾. Superfine flour, $4.15 a $4.50; State extra, $4.80 a $5.10; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.10; No. 3 do. $1.07 a $1.08; red western, $1.26 a $1.27; amber, $1.27 a $1.28; white Michigan, $1.36. State barley, $1.50. Oats, 68 a 72 cts. Rye, 96 cts. New yellow corn, 93½ cts.; western mixed, 92 a 93 cts. *Philadelphia*—Cotton, 14¼ a 14¾ cts. for middling uplands and New Orleans. Superfine flour, $4 a $4.25; finer brands, $4.50 a $7.50. Red wheat, $1.20 a $1.24; amber, $1.25 a $1.28; white, $1.37 a $1.42. Rye, $1.00. Old corn, 92 a 93 cts.; new, 80 a 86 cts. Oats, 65 a 68 cts. Smoked hams, 13 a 15 cts. Lard, 14 a 14¼ cts. Sales of about 3,000 beef cattle at 4 a 7¾ cts. per lb. gross. The range of prices mostly from 5 to 7½ cts. Sheep, 5 a 6¼ cts. per lh. gross. Receipts 10,000 head. Hogs sold at $10.25 a $10.50 per 100 lbs. net. Receipts 4,500 head. *Baltimore.*—No. 1 western amber wheat, $1.30; No. 2 do., $1.26; No. 3, $1.20; Maryland amber, $1.33 a $1.37. Yellow corn, 81 a 86 cts. Oats, 65 a 69 cts. *Chicago.*—No. 1 spring wheat, 91 cts.; No. 2 do., 88½ cts.; No. 3 do., 83½ cts. No. 2 mixed corn, 76 cts. Oats, 54 cts. Lard, $13.30 per 100 lbs. *St. Louis.*—No. 2 spring wheat, 93 cts.; No. 2 winter red, $1.08. New corn, 65 a 67 cts. Oats, 57 a 58½ cts. *Cincinnati.*—Red wheat, $1.12 a $1.14. Corn, 70 a 73 cts. Oats, 58 a 62 cts. Rye, $1.13.

NOTICE.

It is desired to call the attention of the charitably disposed, to the very needy condition of the "*Emlen Institution, a manual labor school for destitute colored boys,*" where it is desired to give them good christian instruction, with a plain education. Funds are much wanted to pay for the new wagon-house, with work-shop above for the boys, &c., and also to aid in defraying the necessary expenses of the Institution, for which the present income in inadequate.

Further information given and contributions received by THOMAS STEWARDSON, Jr., Treasurer, 1132 Girard Street; or ISRAEL H. JOHNSON, Secretary, 809 Spruce street, Philadelphia.

12th mo. 1874.

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For "The Friend."

Legal Opinions in the Ohio Case.

(Concluded from page 138.)

"In the scheme of Quaker government, no superior judicatory has been organized for the exercise of discipline over its Yearly Meetings. Neither of the contending parties has shown, that, by conforming strictly with prescribed rules and regulations of the Society, it has retained the regular organization of the Ohio Yearly Meeting. Indeed, the testimony shows that there was no prescribed order, or established usage of the Society, which provided for the emergency that existed at the time of the separation. We are not left, however, in ignorance of the principles of the Society, by which the question at issue can and should be determined.

"If the Ohio Yearly Meeting had been composed of one organized body only, and the women's meeting alone had constituted the Yearly Meeting, there would be no room for doubt as to the legitimate succession. The women's meeting of the Ohio Yearly Meeting, without interruption in the regularity of its organization, composes a part of the Yearly Meeting represented by Binns and his associates; and though the women's meeting is part only of the Yearly Meeting, its organization *is as essential to a regularly constituted Yearly Meeting as is the men's meeting.**

"The regular succession in the men's meeting, however, when considered as a separate organization, is not so apparent. This subject has received much consideration; and after the fullest inquiry into the facts, and the laws of the Society, we are of opinion that Hoyle, whose term of office, as clerk of the meeting for the preceding year, was about to expire at the time of the separation, acted without authority, and without precedent, in deciding, under the circumstances, that he and the old assistant were entitled to be continued in office for the ensuing year. The matter of choosing a clerk and assistant was properly before the meeting for its action and determination. The representatives had failed to unite upon names to be presented to the meeting; but, nevertheless, the names of Binns and Bruff had been presented by a report from a portion of the representatives—a minority it is true, but whether by a minority or majority, it was within the power of the meeting, and of the meeting only, as such, to determine whether the report should or should not be adopted. The sole duty of the clerk in the premises, as we understand it, *was to collect and minute the sense of the meeting upon the question. According to the order of the Society, the sense of the meeting was determinable only by the expressed will of the members.* Those who remained silent *should have been regarded as indifferent on the subject, or as willing to acquiesce in the result as ascertained from the voices of those who were not indifferent*, and with whom the question was a matter of conscience. That a large majority of those members, who spoke to the question at all, united in favor of Binns and Bruff, is not a disputed fact. And, *although the clerk, in collecting the sense of the meeting, should not have been controlled simply by a majority of voices, yet such majority was an important element in determining the sense of the meeting.*

"The objection to the action of Hoyle, however, is not simply that he made a mistake in collecting the sense of the meeting—the irregularity in his conduct was, that he did not attempt to collect it at all, but arbitrarily decided in favor of his own appointment. The honesty of his motives is not impugned—his mistake was in extending a rule or usage to a case where it did not apply. It is probable, *but not at all certain*, that *substantial unity* in favor of Binns and Bruff would not have been attained, if Hoyle had made a minute in favor of the minority report; *and in that event, the report would have failed of adoption, and, as a matter of necessity, as well as of order, the old clerk and assistant would not have been superceded.** But this being conceded, it does not follow that Hoyle can be justified in his assumption of the right to officiate for another year, without having attempted to ascertain the sense of the meeting upon the subject. It may also be conceded that, if no names had been presented to the meeting for clerk and assistant, after the failure of the representatives to agree, the usage of the Society and of the Yearly Meeting, would have continued the old officers for another year."

"The old clerk *having failed to discharge his duty* to the meeting, Jonathan Binns, the nominee for the office, undertook to collect the sense of the meeting as he understood it to have been expressed, and made a minute accordingly of his own appointment. The question now arises, whether the minute so made can be regarded and sustained as the action of the meeting? Two objections are urged against it: 1. That it was not made by the clerk; 2. That it did not express the true sense of the meeting.

"As to the first objection, *it is true that, by the book of discipline, the duty of collecting and recording the sense of the meeting is imposed upon the clerk;* and no provision is made therein for the contingencies of his absence, inability, or refusal to act. Yet, *if we are right* in the conclusion that Hoyle failed and refused to collect the sense of the meeting upon the nomination of Binns and Bruff, *it can not be doubted that* Binns was justified in assuming to discharge that duty, if *it were the desire of the meeting that he should do so.* Although the mode adopted was not prescribed in the book of discipline, or sanctioned by a general usage, *still the necessity of the case was a sufficient warrant for the action.** The case, however, was not without a precedent. During the Hicksite troubles, the clerk of a Quarterly Meeting, within the jurisdiction of the Ohio Yearly, refused to minute the appointment of his successor, and thereupon the nominee collected the sense of the meeting upon his own nomination and made a minute of his own appointment, though the old clerk at the time was at the table. This action of the Quarter, and of the new clerk, was afterward approved by the Yearly Meeting."

"Disorder and dissension had prevailed at the meetings for discipline for years. At the time of the separation, Hoyle, as clerk, sustained by his associates, *was conducting the business of the meeting in open violation of the order of the Society in not making and keeping the meeting select.* The friends of order and unity had forborne until all hope of reconciliation had failed; and, in their judgment, the time had come for choosing between the alternatives, of *either dissolving their unity with the Society and ceasing to maintain its order*, or of freeing themselves from the official control of those in sympathy with the separatists. They chose the latter, and in doing so, our opinion coincides with that of the great body of Friends and of their Yearly Meetings throughout the world, that they were fully justified in using the means adopted for the accomplishment of their ends.

"We do not defer to the opinions of Friends, or the decisions of their Yearly Meetings, as conclusive upon the question before us. Yet

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* This again is contrary to truth and fact. London Yearly Meeting was long without any Yearly Meeting of women Friends.—Ed.

* If, as the Judge here states, the old clerk still held his position and office; if he might have made a minute appointing J. Binns, which the Judge admits, "would have failed of adoption," how did Binns get the right to go to the table and record his own appointment? Did the expression of the minority in his favor and the minute he made, constitute "substantial unity?" Did Binns' usurping the place occupied by the regular clerk, and making the minute, give his appointment validity? —Ed.

* "If we are right," is the most important member of this whole section. Hoyle *did not fail or refuse* to collect the sense of the meeting on the proposition to appoint Binns. He announced it from the table, and that what he announced was true, is fully proved by the testimony, and the admissions of the Binns' party. The great body of the meeting, considering the movement on the part of Binns and his party as revolutionary and a separation from Ohio Yearly Meeting, thought they had nothing to say respecting his nomination, but they showed their entire disunity with it, by supporting the clerk of the meeting, and proceeding with its business.—Ed.

the connections and relations between Yearly Meetings are such that we are not at liberty to wholly disregard their judgments in the premises. If the question related merely to the manner in which local discipline* had been administered by the Ohio Meeting, *all other Yearly Meetings would have been bound to acquiesce in its decision.* The disorder undoubtedly *began in a matter of discipline, but it ended in separation before the question of the discipline was determined.*† After the separation, each party enforced the discipline according to its own judgment of right. But by the laws of the Society there could exist only one Yearly Meeting within this jurisdiction; hence the question arose, which of the bodies constituted the true Ohio Yearly Meeting? This question involved the unity of the Society, and was one in which all the Yearly Meetings had an interest. It became a question of identity, or succession, to be determined according to the laws and usages of the Society. Although, as we have said, one Yearly Meeting has no control over matters of local discipline arising within the jurisdiction of another, still, other matters, which affect the general welfare of the Society, are within cognizance of each and all the Yearly Meetings. As we understand it, such is the theory of Quaker government, and such also has been the practice under it. For instance, in 1827, the followers of Elias Hicks, embracing a majority of the members present at the Baltimore Yearly Meeting, and including the regular officers of the meeting, seceded from their unity with the Society upon questions of doctrine; whereupon the minority assembled and organized anew, claiming to be the true and only Baltimore Yearly Meeting of the Society. This claim was submitted to and acted upon by the several other Yearly Meetings. Thus the orthodox Friends, so organized, were recognized and acknowledged by all other Yearly Meetings (including the Ohio Yearly Meeting) as constituting the true and legitimate Baltimore Meeting; while the seceders, though possessing the apparent regular organization, were disowned and ceased to be of the Society."‡

"When public policy, or the positive law of the land, is not contravened, the decisions and orders of the Society, when made in conformity to its polity, should have the same effect, upon the subject to which they relate, in civil courts, which the Society intended should be awarded to them when pronounced by its own judicatories.

"If such society be composed of separate bodies, whether co ordinate or subordinated, the rules of the society for the management of its internal affairs, and for the adjustment of the relations between its branches, constitute the law by which they should be governed.

"Applying these principles to the facts of the case before us, we are of opinion that the decisions of the several Yearly Meetings of the Society, in relation to the succession in the Ohio Yearly Meeting, are proper and legitimate evidence in the case, and are entitled to great weight as intelligent opinions and judgments upon the subject. And when considered in connection with the circumstances of the separation, and in view of the principles upon which the Ohio Yearly Meeting was organized, they satisfactorily show that the meeting over which Binns presided, affiliated with the undoubted regular women's meeting, was and is the true 'Ohio Yearly Meeting of the Society of Friends,' within the terms and meaning of the grant, whereby the trust estate in controversy was created.

Decree for Plaintiffs."

* What is the appointment of a clerk to a Yearly Meeting but "local discipline?"

† The discipline of Ohio Yearly Meeting directed the manner in which the clerk of the meeting was to be chosen and appointed. If it was "a matter of discipline" when the disorder began, the discipline was certainly determined. A disorderly and revolutionary act, can be no apology for setting both discipline and usage at defiance.

‡ This is not an analogous case. The larger body of Baltimore Yearly Meeting had joined a new Society that did not hold the principles of Friends. The smaller body continued to be Friends, and of course was recognized as such.—Ed.

For "The Friend."

John Griffith.

(Continued from page 140.)

Perhaps there is no condition on this side of the grave more to be dreaded, than that of being left to ourselves; a state wherein the Spirit of Truth, being long grieved, ceases to strive with us, and the things which belong to our present and eternal peace become hidden from our eyes. On the other hand there is, it may be, no state in which more of Divine kindness is manifested on our behalf, than when awakened as slaves and prodigals from the bondage of sin and death; and, through the light of Christ, brought to see ourselves as we really are in a state of nature—poor and miserable, blind and naked. It is when thus brought to a humiliating sense of our depraved and lost condition without a Saviour's grace,—astray, wounded and helpless,—and are made to cry, "What shall I do to be saved?" and, "My Father, thou art the guide of my youth!" that the tender Shepherd of Israel compassionates and yearns towards us; and with Samaritan love binds up our wounds, pouring in the oil and the wine, and lays us rejoicingly upon His shoulder to restore to the fold of safety.

John Griffith, as might have been noticed in the latter part of the last number, as well as may be in the beginning of this, seems fairly brought into that ever desirable and indispensable state of apprehension and alarm on account of his soul's welfare; and into the brokenness, humility and contrition of spirit, which not only bring practically to the heartfelt exclamation, "A Saviour or I die!" but also introduces that godly sorrow for sin, which leads to repentance not to be repented of. True, anxiety and distress of mind were for a time his portion! But how can a reward be obtained without labor? or how a victory without contest? or how effected the "transformation of apostate man from fool to wise, from earthly to divine," but through the subjection of the carnal mind with all its sin-pleasing delights, to the cross of Christ, which alone can give rest unto the weary soul; and which leads, step by step, onward and upward into the glorious liberty of the children of God? "To reign it is necessary first to suffer;" And, "It is good for a man that he bear the yoke in his youth; he sitteth alone and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope." But amid it all, He who requires the sacrifice, himself opened and trod the new and living way before us; He first endured the cross, even to an ignominious death, despising the shame; and, setting us the example, hath also promised, as we follow Him in obedience thereto, to make His yoke easy and his burden light; to cause the mountains to skip like rams, and the little hills like lambs for His obedient followers; and finally, when passing through the dark valley of the shadow of death, will enable to say, "Thy rod and thy staff they comfort me." J. Griffith continues:

"This happened on a seventh-day night, and though the young man in time recovered, yet he was not fit to be left next day, which hindered me from going to meeting, to which I was exceedingly desirous to have gone; for by this time I was pretty thoroughly awakened to a sense of duty; and it being a week before the like opportunity presented to me again, it seemed the longest week I had ever known. Oh, how did I long to present myself before the Lord in the assemblies of his people! that I might pour forth my inward cries before him, in a state of *sincere repentance*, and *deep contrition of soul;* which, through *the effectual operation of his power in my heart*, I was then in a condition to do. Now I clearly saw, that repentance is the gift of God, and that his love, wherewith he hath loved us in Christ Jesus our Lord, leads sinners thereinto. The fleshly will being, for the present, overcome and silenced, there was a giving up, *with all readiness of mind*, to the Lord's requirings. There was not any thing then too near to part with for the real and substantial enjoyment of the Beloved of my soul; for I was brought in degree to experience, that he came "for judgement into this world; that they which see not might see; and that they which see might be made blind." I could no longer look upon my former delights with any satisfaction, but instead thereof, had a glorious view of the beautiful situation of Mount Sion, and my face was turned thitherward, and for the joy which was set before me, I was made willing to endure the cross of Christ, and to despise the shame; and though I became a wonder and a gazing stock to my former companions, I did not much regard it, knowing I had just cause to be so. My great change struck them with some awe, for I observed they had not the boldness to mock or deride me before my face.

"The young man who was an instrument in the Divine hand for my awakening, and his brother, were both greatly reached and deeply affected, for the present, by the above mentioned wonderful visitation, and there was a visible change in them for a time; but, like the seed that fell on the stony ground, they withered away, and did not become fruitful to God.

"I greatly rejoiced when first-day came, that I might go to meeting; which proved to me indeed a memorable one, there being two public Friends, strangers, sent thither, as I thought, on my account; for most of what they had to deliver, appeared to me applicable to my state. Now did I, in some degree, experience the substance of what was intended, by the 'baptism of water unto repentance; the washing of water by the word; and being born of water and the Spirit.' All of which would be fully seen, and clearly understood, by the professors of Christianity, were they rightly acquainted with the 'gospel of Christ; which is the power of God unto salvation.' This power, inwardly revealed, is alone able to work that change in them, without which,

our Lord saith, none shall so much as see the kingdom of God. But alas! being carnal in their minds, a spiritual religion does not suit them; for, as saith the scripture, 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' Hence it is, that the professors of the Christian name, retain signs and shadows, while the substance is neglected; pleading for the continuance of types, when the antitype is but little regarded: where this latter is experienced, all shadows and types vanish and come to an end; as did the legal types when Christ, the antitype, came and introduced his dispensation, which is altogether of a spiritual nature.

"The administration of water by the word continued in a remarkable manner upon me, for about three months, in which I found great satisfaction, as it was accompanied with an heavenly sweetness, like healing balsam upon my wounded spirit; my heart being melted before the Lord, as wax is melted before the fire. Great was my delight in reading the Holy Scriptures, and other good books; being favored, at that time, to receive much comfort and improvement thereby. But this easy melting dispensation, was to give way to a more powerful one, that the floor might be thoroughly purged, even the baptism with the Holy Ghost and fire; for the former dispensation of the Lord to my soul seemed much to resemble John's baptism with water unto repentance, as being the real thing signified thereby, in order to prepare the way of the Lord."

(To be continued.)

The Rag-fair of St. Petersburg.

Every city has its mysterious receptacle hidden somewhere, far away from the centre of the town, which the stranger, whose habits lead him day after day through the same network of fashionable streets, never sees; its rubbish heap, whereon are thrown the débris of luxury, soiled, faded, and past all recognition, yet still good enough to find purchasers at fifth or sixth hand. To this come at last the tasteful bonnets, the dainty triumphs of the milliner, now shapeless, torn, and soiled, fit to coif a learned donkey; to this, the fine black broadcloth coat which was once starred with decorations, and figured at splendid entertainments; to this, the dresses of a single evening, thrown in the morning to the *femme de chambre*,—the yellowed blonde, the frayed lace, the worn fur; and here, too, are the countless pieces of cast-off furniture. It is, in short, the very humus and stratum of civilizations. Paris has its Temple; Madrid, its Rastro; Constantinople, its *Bazaar des poux;* St. Petersburg, its Tchoukine-Dvor,—a rag-fair most curious to visit.

The booths in the Tchoukine-Dvor, are made of ends of planks; they are paltry little sheds, and the snow, whose immaculate whiteness lay fresh on their roofs that day, made their filthy appearance even more offensive.

Festoons of old greasy leather boots,—and what boots!—stiffened skins of animals which recalled, in a sort of sinister caricature, the figure of the living creature, and touloupes, ragged and dirty, yet still keeping a vague impress of their former wearer, formed a composite decoration of the frontage of each booth. Hanging, as it was, in the open air, and with here and there a little snow resting on it, all this had the most wretchedly doleful aspect, under a lowering, yellowish-gray sky. The merchants were scarcely more attractive than their merchandise.

A multitude of narrow lanes intersect one another in the Tchoukine-Dvor, and each trade has its own special quarter. Numerous little chapels showing, by the lamp-light within, the silver and gilt of their miniature iconostases, shine at the corners of these lanes. Elsewhere throughout the Tchoukine-Dvor, light is forbidden; a spark might set in blaze this collection of rubbish. Only for the glorifying of their religious pictures, do they brave the danger, and the masses of goldsmith's work in this gloomy and squalid place gleam with strange splendor. Buyers and sellers, as they pass these chapels, make countless signs of the cross, in the Greek fashion. Some of the most devout, or the least busy, prostrate themselves, the forehead touching the snow, murmur a prayer, and, as they rise, throw a kopeck into the box fastened by the door.

One of the most curious streets in the Tchoukine-Dvor is that where religious pictures are sold. If one were not quite sure of the date, he might think himself in the Middle Ages, so archaic is the style of these paintings, for the most part the work of yesterday. All these objects are identically similar to those which their ancestors revered. Immutable as dogma, they are perpetuated from age to age; art has had no bearing upon them, and to correct them, in spite of their rudeness and their simplicity, would have seemed a sacrilege. The blacker, more smoky, more rigid and ungraceful is the Madonna, the more confidence she inspires in the believer at whom she looks with her great sombre eyes.

It is amusing to see the naïve and pious admiration of the mujik, passing through the street, which might be called the Holy Street of the Tchoukine-Dvor. Notwithstanding the cold, he stands still in ecstasy before the saints and madonnas, and dreams of possessing some such picture to hang up, with a lamp in front of it, in a corner of his cabin built of fir-logs. But he goes away, regarding the purchase as beyond his means. Now and then, one richer than the rest, enters, after having fingered the little roll of paper rubles stowed away in his purse, to see if it seems thick enough, and, after long discussion, emerges, bringing his purchase carefully wrapped up. They do their reckoning in the Chinese manner, with an abacus, a kind of frame crossed by iron wires, on which are strung balls that are moved up and down according to the figures to be added.

Not everybody is a purchaser in the Tchoukine-Dvor; its narrow lanes are crowded with a checkered population, for the most part idlers merely; the mujik in his touloupe, the soldier in gray capote, elbow the gentleman in his pelisse, and the antiquary hoping for some treasure,—a hope but seldom satisfied, for simplicity has taken its flight from this bazaar, and, to be on the safe side, the dealers ask extravagant prices for the least trifles. A regret for having parted cheaply with some rare object of whose value they were ignorant, has rendered them more jealous than the Auvergnats of the Rue de Lappe. A little of everything may be found in this bazaar; the old books have their quarter, French, English, German, from all countries in the world, they are stranded here upon the snow among Russian books, odd volumes, ragged, stained, and worm-eaten. Sometimes the patient investigator will find among heaps of trash, an *incunabulum*, a first edition, a lost book, long out of print, which has made its way at last to the Tchoukine-Dvor through a series of adventures strange enough to furnish material for a humorous Odyssey. Some of these booksellers do not know how to read, a circumstance which by no means prevents them from perfectly understanding their merchandise.

Among the loiterers and the purchasers, women are in the minority; it would be the other way in Paris. The Russian women, although nothing compels them to do so, seem to have preserved the oriental habit of seclusion; they rarely go out.

The street of second-hand furniture would furnish material for a series of lectures on domestic economy, and would throw much light upon Russian home life for any man who knew how to decipher from these fragments in various stages of preservation, the history of their former owners: all styles are represented here; fashions gone-by form regular stratifications; each period deposits its layer. The predominating objects are those great green-leather sofas, a truly Russian article of furniture.

Elsewhere are trunks, valises, *karsines*, and other articles of a traveller's outfit, extending into the middle of the street and half buried under snow; then old saucepans, ironware of every kind, broken-nosed jugs, wooden bowls, utensils out of use, no longer having names in any tongue, fragments of cloth that are nothing more than lint, coming only into the rag-pickers' province. If it were not near zero, an expedition through a region like this would have its perils, but all the swarming tribe perishes in such a temperature.

—*Gautier's Winter in Russia.*

Keep your Promise.—A boy borrowed a tool from a carpenter, promised to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went, he was told that his brother should see the article returned.

After he had come home and gone to bed, he inquired, and found the tool had not been sent to its owner. He was much distressed to find his promise had not been kept, but was persuaded to go to sleep, and rise early and carry it home the next morning.

By daylight he was up, and nowhere was the tool to be found. After a long and fruitless search, he set off for his neighbor's in great distress, to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door-stone! And then it appeared from the print of his little bare feet in the mud, that the lad had got up in his sleep and carried the tool home, and gone to bed again, without knowing it.

Of course a boy who was prompt in his sleep was prompt when awake. He lived respected, had the confidence of his neighbors, and was placed in many offices of trust and profit.

If all the grown folks felt as this boy did, there would be a good many tracks of bare feet found some of these bright mornings; and what piles of tools and books would be found lying at their owners' doors!—*Phrenological Journal.*

The Czar and the Psalms.

When Alexander 1st, Emperor of Russia, came to the throne, few Bibles were found in his empire, and great indifference in reference to religion almost universally prevailed. A high place in the Greek church soon became vacant, and the emperor appointed his favorite Prince Alexander Galitzin, to fill it. He at first declined the appointment, on the plea of his entire ignorance of religion, but the emperor overruled the objection as of no weight. Constrained to accept the position, the prince on his first interview with Archbishop Platoff, requested him to point out some book which would give him a concise view of the Christian religion, that he might be better qualified for his official duties. The archbishop recommended the Bible. The prince said he could not think of reading that book. "Well," replied the archbishop, "that is the only book there is, or ever will be, that will give you a correct view of the Christian religion."

"Then I must remain ignorant of it; reading the Bible is out of the question," was his reply.

The advice he had heard remained upon his mind, and he shortly afterwards privately bought and read the Bible. The effects were soon visible.

In the year 1812, when information reached St. Petersburg that Napoleon's armies had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to flee to some place of security, fully expecting that the French would soon march upon the capital. The emperor was also preparing to go out with a body of troops from the city to withstand the invading foe.

During all this time Prince Galitzin remained calm and unconcerned, and had a large number of men employed repairing his palace, which he continued to go on with, notwithstanding the prevailing fear. His companions were astonished at his course, and some envious person told the emperor what he was doing, and ventured to hint that he might be a traitor, who had some secret understanding with the invading foe. Alexander sought an interview with the prince, who was glad of an opportunity to acquaint the emperor of the foundation upon which his confidence was built.

"Galitzin," said the emperor, "what are you doing? What means all this? Everyone prepares to flee, and you are building."

"Oh," said the prince, "I am here in as sure a place of safety as any I could flee to; the Lord is my defence."

"Where have you such confidence?" replied the emperor. "Who assures you of it?"

"I feel it in my heart, and it is also stated in this divinely inspired volume," answered the prince drawing from his pocket and holding forth a small Bible—a book which the emperor had never seen before. He put out his hand to receive it, but by some inadvertence it dropped on the floor, opening as it fell. The prince raised the sacred volume, glanced at the open page, and said, "Well, permit me to read to you in that very place on which the Bible lies open before us."

It was that wonderful passage, the 91st Psalm: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," &c.

"Oh that your majesty would seek this retreat," said the prince, as he read the inspiring words.

The emperor stood for a while as a man astonished. His army was at this time marching out of the city, and as it was customary, he repaired to the great cathedral for public worship—that being the last place that the emperor visits when leaving the capital to be absent any considerable time. Entering there, the religious services proceeded, and the officiating priest read before the wondering emperor the same 91st Psalm. After the service he sent for the priest, and asked if Galitzin had mentioned the circumstances of their interview. The priest replied that he had heard nothing of the matter.

"Who told you to make choice of that particular passage this day?" said the emperor. The priest replied that "nobody had done it, but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, to encourage the emperor, and that he apprehended that that psalm was the word of the Lord to him."

The emperor proceeded on his way some distance, and late in the evening, feeling a great seriousness of mind, he sent for his chaplain to read the Bible to him in his tent. He came and began to read: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

"Hold," said the emperor. "Who told you to read that?"

"God," said the chaplain.

"How?" said the emperor. "Has Galitzin told you?"

He replied that he had not seen the prince, nor had any one told him what to read. "Surprised at your sending for me," continued the chaplain, "I fell upon my knees before God, and besought Him to teach my weak lips what to speak. I felt that part of the holy word clearly pointed out to me. Why your majesty interrupted me I know not."

The emperor felt astonished at this, and paid the greater attention to what was read, believing this must be of the Lord's ordering, he was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible.

The next day he was with the Princess Metchersky at Trer. They agreed to begin the Bible together, regularly to read it every day so that they might both read the same portion on the same day, and be able to communicate to one another the particular impressions or reflections the reading of the day might have produced.

The world knows what was the end of the French invasion of Russia. Moscow was burned by its inhabitants, and of Napoleon's mighty army, 125,000 were slain, 132,000 died of fatigue, hunger, disease and cold, in their disastrous retreat, and 193,000 were made prisoners, and the expedition undertaken in a haughty contempt of the government and providence of God, ended in the downfall of its leader and the overthrow of his empire.

As for the emperor, the impressions made upon his mind by that psalm were not transient. He took Galitzin's Bible and, to use his own language, "I devoured it, finding in it words so suitable to, and descriptive of, the state of my mind. The Lord, by his divine Spirit, was also pleased to give me an understanding of what I read therein. It is to this inward teacher alone that I am indebted; therefore I consider divine inspiration, or the teachings of the Spirit of God, as the sure foundation of saving knowledge."

Such was his testimony to Stephen Grellet and William Allen, two members of the Society of Friends, who visited him while employed in gospel labors in St. Petersburg seven years afterwards, in 1819. They found him a man of tender heart, and at repeated interviews the Czar of all the Russians bowed the knee and united in fervent prayer with these two lowly men of God, in the presence of Him who is higher than kings and mightier than emperors, whose throne is in the heavens, and whose kingdom ruleth over all.

Most of the circumstances in this account are recorded by S. Grellet, in his journal, as received from the lips of Prince Galitzin himself, the day before they left St. Petersburg to pursue their journey to the regions beyond, whither they went to carry tidings of Him who came to bring peace on earth and good will to men.—*Boston Christian.*

Forestry.—George May Powell presented the following in behalf of the Committee of Forestry:

N. C. Ely, President Farmers' Club, American Institute:—Perhaps none of the philosophies of Goethe were finer than this: "Strive to encourage the beautiful; the useful will encourage itself." The beautiful is a power as a moral agency. It strikes chords on that wondrous harp, the human soul, which wakes the better nature slumbering within. Some of the wisest of those who labor for the good of the poor put flowers and plants in their dwellings; and taxpayers, as well as those who for benevolent reasons furnish the money to help them do it, could richly afford to take stock in the operation. On a wider scale we can afford for similar reasons to encourage the beautifying the homes of our fatherland by planting trees. In this material age, however, he who labors to advance either æsthetics or ethics has far more than half his work done when he learned that the quick, efficient way to lead people to act in a desired direction, is to show them that it will pay to do or not to do thus or so. In previous papers, therefore, we have labored to show that it will pay to plant trees, and to economise the timber wealth still left. Instances could be given which have come within our knowledge of farms being sold for advance prices many times exceeding the cost of a little judicious beautifying the premises by planting forest-trees around the house and in artistic groups here and there. One fine farm we could specify sold for at least a thousand dollars more than it would have brought were it not for a beautiful little grove of maples in which the cottage nestled. The original cost of transplanting that grove could not have been ten dollars. If it had been seed-planted it would not have been one dollar. Hundreds of speculators have held lands in the West till accumulated taxes and interest exceed the price the land will bring. Had they skilfully beautified these lands by planting forest trees, they would long since have sold them for a higher price than they will now command. As a cool, calculating piece of money making, the brightest thing they can now do is to ornament these properties by planting trees on them. Many a painting which would bring only a few hundred dollars if not set, would bring as many thousands if put in a frame worth a hundred dollars. Many a piece of

town or country property, both East and West, would sell for an advance of fifty per cent. by five per cent. being spent in tasteful tree planting on it. We hope the shades of the great German poet will not close down in darkness on us for adding to his injunction, "Strive to encourage the beautiful," the words, "because it will pay to do so."

What Pascal has left as the Profession of his Faith.—I love poverty because Jesus Christ loved it. I love wealth, because it gives me the means of assisting the wretched. I keep faith with all men. I do not render evil to those who do it to me; but I desire a state for them like to my own, in which I receive neither evil nor good from the hand of man. I endeavor to be just, truthful, sincere and faithful to all men, and I have a tenderness of heart for those to whom God has united me more closely; and whether I am alone, or in the sight of men, in all my actions I have in sight God, who must judge them, and to whom I have consecrated them all.

These are my sentiments, and I bless all the days of my life, my Redeemer, who has put them into me, and who from a man full of weakness, misery, concupiscence, pride and ambition, has made a man exempt from all these evils, by the strength of His grace, to which all the glory of it is due, since I have in myself nothing but misery and error.

Recent Assyrian Discoveries.—We may see, says Frazer's Magazine, numerous black stones in the British Museum, which record the sale and purchase of particular lands, and the most terrible curses are invoked upon the heads of those who should injure and destroy these evidences of ownership of property. One of them, lately found by Mr. Smith, tells us that the ground mentioned in it was bestowed by the king upon a sort of poet laureat on account of some panegyrics he had written upon the kingdom. Still more plentiful than these are private contract tablets, often in an outer coating of clay, on which an abstract of the contents of the inner tablet is stamped. Many of them are pierced with holes, through which strings were passed attached to leaves of papyri. The latter have long since perished; but papyrus was used by the Accadians as a writing material at a remote date, although the more durable clay tablets were preferred. The mercantile class seems to have consisted chiefly of Semites, rather than of Accadians; and if we want to find the fullest development of business and commerce we must come down to the eighth and seventh centuries B. C., when Nineveh was a bustling centre of trade. Tyre had been discovered by the Assyrian kings, and trade had transferred itself further to the east. Carchemish, which was favorably situated near the Euphrates, was the meeting place of the merchants of all nations, and the "manch of Carchemish" became the standard of weight. Houses and other property, including slaves, were bought and sold; and the carefulness with which the deeds of sale or lease were drawn up, the details into which they went, and the number of attesting witnesses, were quite worthy of a modern lawyer. Money, too, was loaned at interest, usually at the rate of 4 per cent., but sometimes, more especially when goods like iron were borrowed, at 3 per cent. Security for the loan was often taken in houses or other property. The witnesses and contracting parties generally affixed their seals; but where they were too poor to possess any, a nail-mark was considered sufficient. All this appreciation and interchanging of property led, as we might suppose, to testamentary devolution, and no less a document than the private will of Sennacherib is now in the British Museum.

Selected.

HYMN OF THE NATIVITY.

BY THOMAS CAMPBELL.

When Jordan hushed his waters still,
And silence slept on Zion's hill;
When Bethlehem's shepherds through the night
Watched o'er their flocks by starry light:

Hark! from the midnight hills around,
A voice of more than mortal sound,
In distant hallelujahs stole,
Wild murmuring o'er the raptured soul.

Then swift to every startled eye,
New streams of glory light the sky;
Heaven bursts her azure gates to pour
Her spirits to the midnight hour.

On wheels of light, on wings of flame,
The glorious hosts of Zion came;
High heaven with songs of triumph rang,
While thus they struck their harps and sang:

Oh, Zion! lift thy raptured eye,
The long expected hour is nigh;
The joys of Nature rise again,
The Prince of Salem comes to reign.

See, Mercy from her golden urn
Pours a rich stream to them that mourn;
Behold, she binds, with tender care,
The bleeding bosom of Despair!

He comes! to cheer the trembling heart;
Bids Satan and his hosts depart:
Again the Day-star gilds the gloom,
Again the bowers of Eden bloom!

Oh, Zion! lift thy raptured eye,
The long-expected hour draws nigh!
The joys of Nature rise again,
The Prince of Salem comes to reign.

For "The Friend."

Suffering Friends in Kansas.

[The following communication from our friend Richard Cadbury, will interest many of the readers of "The Friend," whose sympathies have been awakened by the sufferings of the settlers in Kansas and its vicinity. Those who desire to contribute to their relief can remit directly to William Hadley, the Treasurer of the relief fund, at Lawrence, Kansas; or can send any contributions to the office of "The Friend," number 116 N. 4th street, Philadelphia.]

Lawrence, Kansas, 12th mo. 11th, 1874.

Dear Friend,—I am glad to be able to state that in response to the appeal lately published, the Executive Committee have received many contributions, both of money and goods. We have also received several letters of inquiry as to the reality and extent of the destitution amongst Friends and others in this State. In order that I might be able to reply to these, I asked our agent, Jonathan Wilson, to furnish us with a brief report, and as there are probably many who feel an interest in this matter, I enclose a copy of his letter.

I wish also to state that since his return our committee through W. Hadley, Treasurer, has taken steps to purchase the necessary quantity of wheat at Concordia, the nearest available point to the settlement at Barr Oak, which is to be stored there subject to our order. The plan of distribution mentioned by J. W. is as follows. He is furnished with a complete list of all articles sent. In his visit to each family he makes a note of their needs, requesting them to state their wants fully. He then plans the distribution as he unpacks the goods, and on the day appointed, takes each family by itself into the room where the goods are, and fits them out, adhering as closely as possible to the list *previously* furnished.

Joseph N. Woodard started from Lawrence to day with a supply of goods for Elk river Monthly Meeting, Montgomery county; and Jonathan Wilson will set off again early next week to visit all the meetings on the line of the Atchison, Topeka, and Santa Fe railroad.

On behalf of the executive committee for Kansas relief,

FRANCIS A. WRIGHT, *Secretary.*

Francis A. Wright, Secretary—Dear Friend,—I have just returned from a visit to Walnut Creek Monthly Meeting, Burr Oak, Jewell county, where I distributed about $470 worth of clothing, provisions, and money. These goods had to be hauled on wagons 95 miles to reach their destination. On arriving at the house of a Friend, I had several Friends called in who gave me a list of the destitute, and on the following morning I proceeded, accompanied by a guide, to their several dwellings. I visited twenty-seven families, about half of whom live in what they call a "Dug-out," which is a cellar in the side of a hill, with a roof of poles, brush, and sod, the door, being on the lower side, and a window in the gable at the back end. These dwellings are warm and comfortable in the winter, more so than an unplastered frame house on a bleak prairie. Most of these families have an 160 acre claim, which is now paid for, if they remain on it. They nearly all have a span of good horses and a wagon, and have each from 20 to 40 acres broken for farming. They wear the appearance of thrift, and will I believe eventually become independent farmers, if they can be supplied with means to take them through until another crop can be raised.

In the second family I visited there were nine children, seven of whom were barefooted and their clothing quite ragged. On inquiring what eatables they had, they showed me a sack of flour with about twenty pounds in it. They had no grain of any kind, no money, and no work was to be had; "And what are you going to do!" I inquired. The woman said the neighbors were going to divide with them as long as they had anything, and then if no help came they were going to Iowa where corn and potatoes were plentiful.

After spending two days in visiting these 27 families, and finding many in a similar condition, I summoned them to attend with me at the house of a Friend, where my goods were stored, to receive each their portion. Accordingly, on the next day more than one hundred young and old, met me, and more happy countenances I never beheld in one company. It was their meeting day, and when the hour arrived we all repaired to the meeting house, where prayer and praise resounded for more than an hour, mentally and vocally. In the evening, after the completion of the distribution, Friends acknowledged that they had never seen anything more successful, not a murmur, nor a dissatisfied expression was heard, every one appeared con-

tented. I also ascertained what amount of wheat would be necessary to carry them through until harvest, which in the aggregate for that monthly meeting amounted to 300 bushels for bread, and 150 bushels for seed. This plan of distribution I am now more than ever convinced, is the right one.

Thy friend,

JONATHAN WILSON, *Agent.*

Lawrence, 12th mo. 11th, 1874.

For "The Friend."

Some Strictures on E. Ash's pamphlet concerning George Fox.

An editorial article in "The Friend" of 10th mo. 24th last, contains some criticisms upon a pamphlet issued in 1873, from the pen of Dr. Edward Ash, of England, on "George Fox, his character, doctrine and work." This pamphlet makes certain animadversions upon the doctrinal views held and promulgated by George Fox and his coadjutors, that we propose to examine and compare with the text of the Holy Scriptures relating to the points at issue.

E. Ash asserts (page 22) after citing several expressions of Geo. Fox respecting the light, spirit, grace, and power of Christ, and His teaching the people himself thereby, as follows, viz: "Now on examining these passages we find that they include four distinct ideas altogether peculiar to G. F.'s teaching, namely; that there is something in all men variously described by him as the light of Christ, the Spirit of God, and the grace of God, by believing in which and not otherwise they will be enlightened and saved; that this doctrine was taught by our Lord and his Apostles, although it had since been lost to the church; that he himself had received it by an immediate divine revelation, although he afterwards found it in the Holy Scriptures; and that he had been Divinely commissioned to teach and promulgate it. As it is no part of my purpose in these pages to enter into either theological or textual discussion, I shall here confine myself to the simple expression of my conviction, arrived at long ago, and confirmed by subsequent examination, that neither in those passages of Scripture to which G. F. evidently refers, nor in any other, is the above doctrine taught;—*that nothing is any where said in Scripture which implies that men are to look to any thing in themselves for illumination and salvation;* that *there is no warrant* in Scripture for any such expression as '*the light of Christ;*'—that the word *light* is *never used with relation to our Lord except in a strictly personal sense, denoting him as 'the Light of the world,'* or 'of men;'—that these expressions refer to his office as the great teacher of God's truth (see Heb. i. 2);—that it was plainly to him personally, and not to any thing in themselves, derived from him, that John the Baptist bore witness, 'that all men through him might believe' (John i. 7);—that it was to him, and not to any thing in their hearts, that both our Lord himself and his apostles taught men to look for illumination and salvation:—that there is no warrant whatever in Scripture for saying that a measure of the Spirit of God is in wicked men; and that the Holy Spirit is never designated in Scripture by the terms *light* and *grace.*

"Entertaining this conviction, I have of course no alternative but to regard G. F. as having been altogether mistaken in supposing that the Spirit of God had immediately revealed the above doctrine to him, that he had afterwards found it in the Scriptures, and that God had commissioned him to teach and promulgate it."

E. Ash here boldly declares that the Scriptures nowhere teach the doctrine that the grace, light, or Spirit of Christ, is manifested or appears in the hearts of all men, in order to enlighten and save them. In His conversation with the Jews, as narrated John vi. 45, Christ says to them, "It is written in the prophets, *and they shall be all taught of God. Every man*, therefore, that hath heard and hath learned of the Father, cometh unto me." This quotation from the prophets, made by our Saviour, is contained in Isaiah liv. 13, and is a promise given to the Gentiles on the bringing in of the Christian dispensation. It is corroborated by a similar prophecy in Jeremiah xxxi. 33, 34, where a new covenant is promised to Israel by writing the law in their hearts, so that *all* shall know the Lord from the least to the greatest. Thus the doctrine of the universal teaching of men by the Holy Spirit of God in their souls, is distinctly recognized and avowed by Christ. He had been speaking of the bread of life, and the indispensable necessity of *all* partaking of that if they would participate in eternal life. At this the unbelieving Jews murmured, and He thereupon plainly informed them that nothing but the Spirit of His Father operating upon their souls could draw them into true fellowship with Him, and followed it by the reference to the prophecy above alluded to. We can conceive of no more full statement than is here contained in the language of Christ himself, of the doctrine always held by Friends, and controverted by E. Ash. "*All* shall be taught of God," and "*no man*" can come to Christ except the Father draw him. "*Every man*, therefore, that hath heard and learned (thus) of the Father, cometh unto me." There are no exceptions. He does not say that *all good men*, or *all christians only* shall be taught of God, nor that every man who has read the Scriptures or heard the outward preaching of the gospel, shall come unto Christ and be saved, but those who hear and *learn*, or *obey* the inward teaching of the Holy Spirit in their hearts. For in the same conversation when in their carnal apprehensions of His words respecting eating His flesh and drinking His blood, His disciples murmured at what they thought a hard saying, He told them that "it is the Spirit that quickeneth, the flesh profiteth nothing." "*Therefore* said I unto you, that no man can come unto me except it were given unto him of my Father;" thus assimilating the processes alluded to in both the spiritual acts of partaking of His flesh, and of conversion or coming unto Him, viz: That they were only to be experienced by the work of the Holy Spirit *in the heart.*

E. Ash asserts "that nothing is anywhere said in Scriptures which implies that men are to look to anything in themselves for illumination and salvation." What then is the meaning of the following passages, "Faith cometh by hearing, and hearing by the word of God." "The word is nigh thee in thy heart, and in thy mouth, that is the word of faith which we preach," Romans, x. 17, 8. Now if we are justified by faith, (Rom. v. 1) and faith cometh by hearing, and hearing by the word of God, which is in the heart, then the Scriptures *do* teach that men *are* to look to "Something in themselves for illumination and salvation." Moreover, Christ expressly told the Jews that the kingdom of God was *within them*, and not to be expected outwardly, Luke, xvii. 20, 21. Again, Paul in writing to the Romans (i. 18, 19) declares that "the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; *because* that which may be known of God is manifest *in them*, for God hath showed it unto them."

What could constitute a plainer assertion than these words of the revelation to man by the Holy Spirit, of God's displeasure at his unrighteous deeds, and this in the very secret recesses of his heart without any outward means? "*For God*, (not man, not the letter of Scripture only) hath showed it unto them." The last text further disposes of another of E. Ash's unsound thesis, "that there is no warrant whatever in Scripture for saying that a measure of the Spirit of God is in wicked men." How is the Spirit of Truth, which was promised by Christ to follow His resurrection in order to reprove the world for sin, among other offices, to operate for that end, except by appearing in and moving upon the hearts of wicked men? Does not every heart which has been redeemed from sin by Christ, know that such a statement as E. Ash ventures upon here is a monstrous fallacy! What was it struck remorse and horror into the soul after giving way to transgression when yet unconverted? Who preached to the corrupt generation of Noah's age? The apostle Peter in his 1st Ep. iii. 18, 19, 20, writes thus, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit: *by which also, he went and preached unto the spirits in prison*, which were sometime disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing." We find also in the account of the cause of the deluge, recorded in Genesis, 6th chapter, 3rd verse, these expressions; "And the Lord said my spirit shall not always strive with man, for that he also is flesh." The 8th chapter of Proverbs is in itself a complete refutation of the assumptions of E. Ash, nearly the whole of it being an exhortation to attend to the immediate teachings of the Holy Spirit under the name of wisdom. That wisdom as spoken of in this Scripture was not merely the wise sayings or counsel of good men, is evident by the *personal* designation applied to the term: "Unto you, oh men, I call: and my voice is to the sons of man. Hear, for I will speak of excellent things. I lead in the way of righteousness, that I may cause those that love me to inherit substance." Again, wisdom as here alluded to appears to be synonymous with Christ from these expressions: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." "Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." * * "Whoso findeth me findeth life, and shall obtain favor of the Lord; but he that sinneth against me wrongeth his own soul; all they that hate me love death." How strikingly these passages agree with the testimony given of Christ in the 1st chapter of John! That He was in the beginning, and that all things were made by

Him; that in Him was life, and the life was the light of men; that all who hate this light are in the condemnation, or love death.

Our Saviour's outward mission among men lasted only about three years, and those parts of the Scriptures which relate to his life and doctrines, were not written until some years after his death. The number of copies in circulation before Tyndale's time in the 16th century was very few, so that they were inaccessible to nearly all the laity, even of professedly Christian lands. To say nothing then of the millions of human beings in pagan countries, such as China and India, who never heard of the name of Christ, and assuming according to E. Ash's theories, that mankind can only be taught the way of salvation by outward means, such as the oral preaching of their fellow men, or the letter of the Scripture, it would appear that the opportunities of salvation for the vast bulk of mankind were slender indeed, and two of the most noble attributes of the Creator, his justice and mercy, must be denied.

On the other hand if we admit that the wisdom which was from the beginning, and strove with the antediluvians to rescue them from sin and destruction, whose voice is to the sons of men, "crying at the gates, at the entry of the city, at the coming in at the doors," to lead them in the way of righteousness, is the true Light that has imparted to every soul the knowledge of saving *Truth*, either immediately or instrumentally, since the creation of Adam, then all difficulties in justifying the ways of God to man vanish.

E. Ash's assertion, "that there is no warrant in Scripture for any such expression as the Light of Christ," may have a show of verbal accuracy thus far, that the juxtaposition of the four words referred to in that exact order, is not met with in the Scripture text. But that the form of expression is warranted by the Scriptures, must be obvious to all candid minds in consideration of the following texts. "I am the light of the world." "I am come a light into the world." "He that followeth me, shall not walk in darkness, but shall have the light of life." "The Day Spring from on high hath visited us, to give light to them that sit in darkness." "A light to lighten the Gentiles." "God is light." "Awake thou that sleepest, and Christ shall give thee light." "In him (Christ) was life, and the life was the light of men." What hypercriticism is it to object to the term in question, after so broad a warrant for its use by Christ himself!

(To be concluded.)

The experience of my own long life, and of that of all those whom I have intimately known, has on the other hand, abundantly shown me that there can be no seeking of God, however ignorant, however dark, that is pursued with integrity, which does not effectually lead upward from grace to grace, from grace to glory; for of a truth, "God is, and is a rewarder of those who diligently seek Him."—*M. A. Schimmelpennick.*

"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of Truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John xiv. 16, 17.

THE FRIEND.

TWELFTH MONTH 26, 1874.

With the annual revolution of the seasons, we are again in the midst of that period usually devoted to the interchange of gifts, and the enjoyment of festivities among relatives and friends, to the winding up of the affairs of the out-going year, and the needed preparation for the advent of the new.

The term Christmas is derived from the name of our Saviour, coupled with that of "mas" or "missa;" the latter being a rite or ceremonial of the Romish Church. Edwards, in his Encyclopedia of Religious Knowledge, thus defines this rite: "The office of prayers used at the celebration of the eucharist; or in other words, the consecrating the bread and wine, so that it is transubstantiated into the body and blood of Christ, and offering them as an expiatory sacrifice for the quick and the dead." This writer further states that the first traces of the observation of the 25th of the 12th month as a religious festival in commemoration of the birth of Christ, are to be found in the second century, about the time of the Emperor Commodus. Kitto tells us that the earliest writer who alludes to it was Clement, of Alexandria, who wrote about the middle of the third century, and "who speaks, (he says), with compassionate scorn of the attempts made by persons in his time to fix not only the precise year, but the exact day of Christ's birth, both of which he considered equally futile and impracticable."

Kitto further writes thus concerning it:—"It is clear that the celebration of the day of Christ's nativity was not thought of in the earliest ages of the christian church; when it was at length considered proper, no clue or tradition existed as to the real time." * * * "We strongly think that there is no satisfactory evidence as to the time of the year; and still less as to the precise day; and it appears to us that the season, and consequently the day, have been determined on erroneous and uncritical data." * * * "Neither have ancient tradition or practice in their favor." Edwards states that "The custom of making presents on Christmas-eve is derived from an old heathen usage, practised among the northern nations at the feast of the birth of Sol on the 25th of December, to which it succeeded, and retained the name of *Yule* or *Inul;* that is, the 'wheel' or revolution of the sun."

Friends have always avoided the *superstitious* observation of *any* "days and times," as possessing in themselves peculiar sanctity above others; believing that such practices rather tend to weaken that sense of obligation which should rest upon all true Christians to regard not only every day, but also each moment of their lives, as consecrated to Him who has bought them with a price of untold value. It is to be observed also, with regret, that those days commonly set apart as Holydays or festivals, become easily prostituted by many to indulgence in sensual appetites and unprofitable pleasures; so that their popular effect seems rather to stimulate a worldly spirit than to promote holiness and Divine love. It is therefore from no sour or cynical spirit, that we have found it safest for us, as a people, to refrain chiefly from the customary observation of such periods. The cessation of worldly thought and care at intervals, and the reverent introversion of the mind in reflection upon those wonderful proofs of Divine love and mercy displayed in the birth, life and passion of our incarnate Lord, are not only allowable, but laudable means for promoting a growth in grace, and girding on the heavenly armor when the favor of the Holy Spirit is realized to bless such opportunities. We believe it was in this sense that our Lord, on that memorable night prior to his crucifixion, after He had broken the bread and poured out the wine at this final occasion of partaking with them of the passover, commanded His immediate disciples to "do this, as oft as ye do it, in remembrance of me." No sincere follower of the Redeemer can be insensible to the sublime importance of that event proclaimed by the angel herald to the shepherds of Galilee, on the night of the nativity of the only begotten Son of God. "Behold I bring you good tidings of great joy, which shall be to *all* people. For unto you is born this day, in the City of David, a Saviour which is Christ the Lord."

Says Wm. Penn, "We acknowledge Christ in his double appearance; as in the flesh of the seed of Abraham, so in the Spirit as He is God over all blessed forever. Wherein is a full confession to Him, both as a blessed person, and as a Divine Spirit of light and life in the soul." * * * "Whose doctrine pierced, whose life preached, whose miracles astonished, whose blood atoned, and whose death, resurrection and ascension, confirmed that blessed manifestation to be no less than the Word God, (the life and light of men) manifested in the flesh, according to the Apostle Paul, for the salvation of the world; and therefore properly and truly He was the Son of man on earth, and is now as truly the Son of man in glory, as the head of our manhood, which shall also be glorified, if we now receive Him into our hearts, as the true Light that leads in the way of life eternal, and continue in well doing unto the end."

George Fox informs us in his journal, that when he was a young man, at the time called Christmas, whilst others were feasting and sporting themselves, he looked out poor widows, from house to house, and gave them money for their relief. Thus this godly man proved his title to pure and undefiled religion, agreeably to the apostolic declaration, and has left us a good example to follow. How many sorrowful households this wintry season must witness among unemployed mechanics and the laboring classes, whom the present depressed condition of trade has deprived of their usual means of support? Last winter there were nearly 5,000 inmates in the Philadelphia Almshouse, whilst 19,000 more were obliged to receive out-door relief in this city. The prospect for the present cold season is even more gloomy than the last; and every consideration of Christian duty of love to our Heavenly Father and our fellow beings, should open the hearts of those who have enough and to spare of the necessaries of life, to remember their poor brothers. "This is a faithful saying, (writes Paul to Titus) and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Again he exhorts Timothy to "charge them that are rich in this world, * * that they do good, that they be rich in good works, ready to distribute, willing to communicate." Blessings are promised to such that are encouraging in

the highest degree. The royal Psalmist declares that "the Lord will deliver him in time of trouble," and he shall be blessed upon earth, that considereth the poor. "The Lord will strengthen him upon the bed of languishing." And the inspired Apostle assures us that such "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." It has been truly said that, "our love to God in love to man we owe," and "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." It is not sufficient that we dwell in our ceiled houses appropriating the comforts which a bountiful Providence has poured into our laps, and only relieving those cases of want which present themselves at our doors, and which we may perhaps contribute to more for the sake of being rid of their importunities, than from any feelings of genuine charity. Indeed this class of mendicants are often the least deserving objects of charity, whilst those who usually earn an honest livelihood, but who may in such crises as the present be destitute of both work and means of support, are too modest to urge their claims in public. The patriarch Job could testify "I was a father to the poor; and the cause which I knew not I searched out. I delivered the poor that cried and the fatherless, and him that had none to help. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." May we then who are not in want ourselves; not only the rich in the usual acceptation of that term, but all who can spare anything of the Lord's gifts to them, remember our obligations to Him who for our sakes became poor, that we through His poverty might be made rich. Let us not too readily please ourselves by making costly and perhaps merely ornamental gifts to our well-to-do relatives and friends, but remember the lesson taught by these words from the lip of Truth: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

SUMMARY OF EVENTS.

FOREIGN.—The trial of Count Von Arnim, at Berlin, resulted in his being found guilty of only a part of the offences with which he was charged. He was sentenced to three months imprisonment, including one month of the time during which he had previously been under arrest. The Count is required to pay the costs of prosecution, but is permitted to retain his official dignities. The prosecution had copies of the papers which Von Arnim abstracted, some of which show that he had disobeyed his instructions, which were to sustain President Thiers, and had aided in the election of MacMahon, and also that he had acted in a similar manner with the German bishops in the Œcumenical Council.

The German Parliament passed the imperial budget and adjourned from the 19th inst. to the 7th prox. Bismarck has received a warning from the police of a fresh plot against his life.

The London Morning Standard has a dispatch from Spain reporting the total defeat and routing of a Republican army in Catalonia by the Carlists under Gen. Tristany.

A Paris dispatch of the 16th states that the Assembly committee of thirty met that day, and considered the question of placing constitutional bills in the order of the day. A motion to place the bills for the organization of the second Chamber first was adopted.

There has been a heavy fall of snow in the north of France. In the city of Angers, the capital of the Department of Maine-et-Loire, the roof of the market hall, unable to sustain the weight of the snow that had accumulated upon it, gave way, causing death and injury to many persons.

The iron-works of the Great Western Railway Company at Reading, Eng., were destroyed by fire the 19th inst. Four hundred persons are thrown out of employment by the fire.

The crew of the brig Brocklesby, at Liverpool, from Galveston, have been sentenced to imprisonment for terms ranging from six to eight years, for mutiny.

Deep snows have fallen in England making travelling difficult.

London, 12th mo. 21st. The rate of discount in the open market, for three months bills, is 5¼ per cent., which is ¾ below the Bank of England rate.

Liverpool.—Breadstuffs quiet. Middling uplands cotton, 7*d.* a 7-16*d.*

The Italian Chamber of Deputies has passed a bill granting an annuity to Garibaldi, by a vote of 207 to 25.

A City of Mexico dispatch says: A Congressional committee has reported in favor of the subvention of $12,000 per mile to the Tehuantepec Railway Company. Tepic has been completely pacified and the authorities reinstated. The suppression of the Order of "Sisters of Charity" has been decreed by Congress by a vote of 113 against 57.

Olive oil is produced in large quantities in Tunis. The olive crops during the past two years have been so abundant that there is still a great deal of oil in the country, notwithstanding the immense quantities—amounting in all to 3452 tons, of the value of £125,893—that have been shipped during the past year to Great Britain, France and Italy.

Tokio, Japan, suffered heavy loss by fire on the 17th ult. Over one thousand houses were destroyed.

The Governor-General of Canada has given his assent to the bill passed by the Quebec Assembly, entitled "An Act for the union of Canada, Nova Scotia and New Brunswick."

All the principal governments having accepted the invitation to the International Code Conference, Russia has issued a circular asking them to present their recommendation as to the time of meeting.

A Constantinople dispatch of the 21st says, during a storm to-day lightning struck the powder magazine at Scutari and caused a terrible explosion. A portion of the wall was overthrown, many houses demolished, and 200 people were killed and wounded.

UNITED STATES.—The report of the Chief of the Bureau of Statistics shows the total number of immigrants into the United States during the four years ending 6th mo. 30th last, to have been 1,499,298, viz: 1871, 331,250; 1872, 404,806; 1873, 459,803; 1874, 313,339. Of these immigrants 321,830 came from England, Scotland and Wales, 257,222 from Ireland, 492,501 from Germany, Austria and Netherlands, 158,089 from the British North American Provinces, and 269,656 from other lands.

The wool production of the United States is larger this year than last. There has been a marked increase of production in the States west of the Mississippi and on the Pacific.

The report of the Erie Railway for the fiscal year ending 9th mo. 30th last, shows gross earnings $18,598,898, and the working expenses $13,563,738, leaving a net revenue of $5,035,160. The net earnings were $1,336,804 less than the previous year. The decrease is attributed to the general depression of business in the country.

The Fayetteville N. C. *Eagle*, mentions that a vineyard near that town contains 100 acres, on which there are 7,000 vines of several varieties. It is supposed the yield of wine this season will be fully 40,000 gallons.

The Pennsylvania Commissioners of the Sinking Fund, during the year ending 11th mo. 30th last, paid off and extinguished $1,230,186 of the public debt of the commonwealth.

The 15th of Twelfth month was very cold in Canada and some of the northern States. At Quebec the thermometer was 20 degrees below zero, in Montreal 14 below, and at various other points from 4 below to 20 below zero. In Maine, New Hampshire, and Massachusetts, the temperature ranged according to location, from 6 below to 30 deg. below—the lowest point being reached at Lancaster, N. H.

At the late exhibition of the Franklin Institute in Philadelphia, 33,277 persons were weighed. It was found the average weight of the men was 149½ pounds, and that of the women 129 pounds.

The Pacific Mail Company's steamship Japan, from San Francisco and Yokohama for Hong Kong, was destroyed last week by fire when sixty miles out from Yokohama. The disaster was attended with a fearful loss of life and great destruction of property. The Japan had 973 tons of freight, and $375,000 in treasure.

The amount of salt inspected in Michigan the present year has been 1,026,977 barrels, being an increase of 23,633 barrels over last year.

Among the bills presented to Congress within the past few days the most important is one from the Senate Finance Committee providing for a resumption of specie payments. By the terms of the bill the circulation of legal tender notes is to be gradually reduced to $300,000,000, and on and after the first day of the year 1879, the Secretary of the Treasury is to redeem in coin the legal tender notes then outstanding. The present issue of fractional currency is to be exchanged as rapidly as possible for silver coins of the denominations of ten, twenty-five and fifty cents, of standard value. There is also a provision for free banking under the provisions of the national banking system. It is said that the President and Secretary of the Treasury approve the proposed measure

The interments in Philadelphia last week numbered 320, including 93 children under two years. There were 58 deaths of consumption and 22 scarlet fever.

A Hong Kong dispatch of the 20th states that the captain of the steamship Japan, together with thirty Europeans and 92 Chinese, had reached that port. Two boats and the rafts had not yet been heard from.

The Markets, &c.—The following were the quotations on the 21st inst. *New York.*—American gold 111½. U. S. sixes, 1881, registered, 117½; do. coupons, 121; do. 1868 registered, 117; coupons, 120¾; do. five per cents 1881, 113½. Superfine flour, $4.15 a $4.50; State extra, $4.90 a $5.15; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.12 a $113.; No. 3 do. $1.08 a $1.09; red western, $1.27 a $1.28; amber, $1.30 a $1.31; white Michigan, $1.36 a $1.38. Canada West barley, $1.62. Oats, 67 a 70 cts. Rye, 95 cts. Western mixed corn, 88 a 90 cts.; old, 93 cts.; yellow, 90 a 91 cts. *Philadelphia*—Middlings cotton, 14⅛ a 14½ cts. for uplands and New Orleans Superfine flour, $4 a $4.25; extras, $4.50 a $5; finer brands, $5.50 a $7.50. Red wheat, $1.20 a $1.24; amber, $1.25 a $1.28; white, $1.37 a $1.42. Rye, $1.00. New corn, 80 a 85 cts.; old yellow and mixed, 92 a 93 cts. Oats, 64 a 67 cts. Lard, 13½ a 13¾ cts. About 2,500 beef cattle were sold at 3½ a 8½ cts. per lb. gross; the better grades were in demand and prices higher, ranging from 7 to 8½ cts. Sheep sold at 5 a 8 cts. per lb. gross. Receipts 8,000 head. Hogs, $9.50 a $10.50 per 100 lbs. net for corn fed. Receipts 5,000 head. *Chicago.*—Spring extra flour, $4.12 a $4.50. No. 1 spring wheat, 91½ cts.; No. 2 do., 89¼ cts. No. 2 old mixed corn, 78 cts.; new, 65¾ cts. Oats, 53½ cts. Rye, 96 a 98 cts. No. 2 spring barley, $1.24 a $1.26. Lard, 13 cts. *St. Louis.*—No. 2 spring wheat, 90 a 91 cts. New corn, 67 a 70 cts. No. 2 oats, 57 cts.

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MARRIED, 12th mo. 17th, 1874, at Upper Chichester Meeting-house, Delaware Co., Pa., EZEKIEL C. SHOEMAKER, of Montgomery Co., to S. REBECCA, daughter of James Larkin, of the former place.

THE FRIEND.

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For "The Friend."

Legal Opinions in the Ohio Case.

(Continued from page 146.)

We now give the dissenting opinion of Chief Justice Welsh and Judge White.]

"Welch, C. J., dissenting. I can not concur in the opinion. I think the plaintiffs have made no case to justify a court of equity in disturbing the defendants in the possession of this property.

The property was donated to a religious *organization*, by the *name* which it had already adopted, 'The Ohio Yearly Meeting of the Society of Friends,' and the donation was *unconditional*, unless there be a condition implied in *name itself*. For many years, and up to 1854, the defendants and their predecessors in office held and controlled the property, for and on behalf of the Society, as and being its admitted officers and agents. They have held it ever since, claiming to be such officers and agents. It is now sought to dispossess them, on the alleged ground that by an election of the Society, held in 1854, or by subsequent action of *other like societies*, they have been superseded in office by the election or installation of the plaintiffs. The burden of proof to sustain one or the other of these grounds of claim rests on the plaintiffs. They must show a legal election of Binns in 1854, or they must show that Hoyle has since been ousted, and Binns installed as his successor, by the *judgment* or *authoritative order* of some *superior tribunal*, to which the Ohio Yearly Meeting is subordinate. That they have failed to show either, is to my mind quite plain.

Briefly stated, the essential facts in relation to the election in 1854 are these: Hoyle was admittedly the regular and lawful clerk of the meeting, and acted and was acknowledged as such by unanimous consent. By the constitution or 'Book of Discipline' of the Society, by the Society's unbroken practice, and by well-known parliamentary usage, Hoyle's enunciations, or entries, made by him as such clerk, *bona fide* and understandingly, are *conclusive evidence* of the vote or 'sense' of the meeting. Hoyle did *bona fide* and understandingly, and while admittedly he was the sole clerk of the meeting, announce to the meeting, and afterward enter in its regular journal, the fact that 'the delegates had failed to unite on a clerk,' and '*that the old clerk was continued in office.*'

This enunciation and entry, I say, are conclusive. They are conclusive, not only because of their official character, as the utterance and act of the only proper *organ* and *officer* of the meeting, but also because of their undeniable *truth*. It was not only true that the delegates had failed to unite, but also that the meeting had failed to unite, and that, therefore, as a matter of necessity, as well as in conformity to unbroken former usage, *the old clerk was continued.* It was not only true that both the meeting and the delegates failed to unite, but it was true that a '*large majority of both*' were in favor of 'continuing the old clerk,' and opposed to the election of Binns; and had Hoyle made an entry to the effect that the meeting *had* 'united' on Binns, or given their 'solid sense' in his favor, the entry would have been a glaring *falsehood*, for which he would have deserved impeachment.

That it is the general law of deliberative bodies that such an enunciation by its organ and entry by its authorized clerk are conclusive proof of the result of an election, needs no authority to prove. That this law is applicable to the proceedings of Yearly Meetings of the Society of Friends, and that it is in fact so made applicable by their book of discipline and usages, is expressly held in *Field* v. *Field*, 9 Wend. 402, and in *Earle* v. *Wood*, 8 Cush. 467. In the former case, the court held the act of the clerk to be conclusive, although he was sustained by only a *minority* of the members. The latter case, *Earle* v. *Wood*, was really the foundation of the present case. It was the controversy between the Gurneyites and Wilburites, in the New England Yearly Meeting, and was decided in favor of the former, who supported the *old clerk* under circumstances substantially similar to those of the present case. Chief Justice Shaw, in delivering the opinion of the court in the case, says, that the election of a clerk for the Yearly Meeting 'is an act which can only be done in pursuance of the "solid sense" of the whole body, taken, declared and minuted by its only acknowledged regular officer.'

This being the law of the case, it matters not whether we find, from the evidence, that, by the rules of the Society, the election of clerk was a matter belonging exclusively to the delegates, or whether we hold that the meeting had the right to take it out of their hands, and decide for themselves. The entry of the clerk is a conclusive negative to the proposition that Binns was elected, either by the delegates or the meeting, by solid sense, by a majority, or otherwise.

That Binns was elected by a majority of the delegates or by a majority of the meeting is not claimed. The claim is, that the entry of the clerk is not conclusive, but that we may go behind the entry, and inquire into its truth; and that the evidence shows that the *meeting*, acting by a *minority* of its members, did "unite" on Binns, or give its solid sense in favor of his election. In other words, it is claimed that a minority represented the solid sense of the meeting, and that the regular clerk refusing to make an announcement and entry to that effect, the clerk thus chosen made the entry himself, which the old clerk should have made. This is the claim as I understand it.

I confess it is difficult for me to reply seriously to such an argument. What is the "solid sense" of the meeting? Does it mean the opinion of its most *solid* members—the opinion which is supported by the greatest weight of *intelligence*, *morality* and *piety?* If so, who but the clerk is to *weigh* the characters of the voters, and determine which side of the scales preponderates. That the preponderance here was in favor of Hoyle is well established, without the aid of the entry which he made as clerk; for there is no syllable of evidence to show, nor is it pretended, that the *majority* who favored his election were not equal in intelligence, morality, and piety to the minority who supported Binns; nor does the entry subsequently made by Binns assert that the "solid sense" of the meeting was for Binns, or that the *meeting* united on him, but merely shows that "part" of the meeting united on him.

It makes no difference, therefore, whether we are to understand this peculiar expression, "solid sense," as indicating *unanimity*, *majority*, or *weight of character*. In neither sense was the "solid sense" of the meeting in favor of Binns. But I deny that the last named is the true Quaker meaning of the phrase. If that is the meaning, it is an anomaly in Quakerism and a strange departure from one of the foundation principles of the sect, namely, the perfect equality of all men in point of *privilege* and *power*. If such be its real meaning, why is the minute book so full of entries that the *meeting* "failed to unite?" Was there a *tie vote* or a perfect *equilibrium* of character in all such cases? By no means. The phrase originally meant unanimity, or at least an approximation to it—substantial unanimity. The word "unite," when applied to the meeting, I also understand in the same sense. The true Quaker idea, underlying these expressions, is the belief that an unerring *divine spirit*, as in the day of Pentecost, moves the people to act with "one accord." To "unite" is to become a *unit*. "Solid sense," when applied to an *aggregate* of individuals, means the sense or opinion of *the whole*, just as *in solido* means *by the whole*, or as consolidate means to unite many in *one*. Had a serious division of opinion been contemplated, and a weighing of the character or worth of the voters intended, it is highly improbable that any such form of expression as "solid sense" or "unite" would have found a place in their book of discipline, or have been thought of. Instead of "*solid* sense," the words would have been "*prevailing* sense," "*preponderating* sense," "*better* sense," or "sense of the *majority*;"

and the word "unite" could have had no application whatever. Certainly no true *Quaker* could ever intend that any question should be carried by *less* than a majority of the deliberative body.

But, as I have said, it matters not what meaning we assign to these words, or whether we rest the defendants' case upon the official character of the clerk's entry, or upon its *truth*. If the evidence shows anything, it shows that both delegates and meeting *did* "fail to unite" on any one as clerk. Much more does it show, that both bodies failed to unite on Binns. It shows that twenty-eight of the forty-two delegates, and a "large majority" of the meeting, including at least two of the remaining fourteen delegates, were opposed to the election of Binns, and in favor of continuing Hoyle in the office. Hoyle's election stands, therefore, trebly proven—by the clerk's entry, by the failure to unite on any successor, and by the admitted fact that a majority was in his favor. For it is to be observed, that, in order to validate the continuance of Hoyle in office, it is not necessary to show that he was re-elected, or that there was an entry in the minute book, as there in fact was, to the effect that he was continued in office. It is enough for that purpose to show that no successor was elected. This was expressly held in *Hendrickson* v. *Shotwell and wife*, 1 Saxton Ch. 577, and is abundantly shown by the testimony as to the usages of the Society.

The argument that Binns was elected seems to be based wholly upon the fact that "more than the *usual* number" seconded his nomination, and that at the *particular time* when his name was proposed to the meeting but few made known their objections. I must express my surprise at this argument. To give to it any weight would be to stick in *words* and disregard *facts*, and to hold that the election was a battle of *noises* and not of *opinions*. The "usual" number is no criterion in a case like this, where there was an actual and serious division of sentiment. *Usually* there is *no* division, and one or two voices—nay, silent acquiescence—is sufficient to show assent. Here there was known and serious opposition; and there were two good reasons why the quiet and good order of the meeting was not disturbed by *reasserting* that opposition at the particular time. One of these reasons was that it was unnecessary to do so, the fact of such opposition having already been sufficiently made known. It had been made known by the report of Hall and by the total absence of objection to that report, and then by the announcement of the clerk that he should entertain the report, and in pursuance of it would record the continuance of the old clerk. Another reason for not making a clamorous cry of opposition at the particular time mentioned, and which was publicly proclaimed as such reason, was that the majority, having already acted in the matter, did not wish to participate in the separate action of the minority, lest their participation might be construed into an acknowledgment that the separatist were the true yearly meeting. The fact of a serious opposition to Binns' election was well known before the meeting and at all stages of its proceedings, and was abundantly manifested on every decent and proper occasion, when it could be done consistently with the quiet and good order of a Quaker meeting. The plaintiffs' own witnesses substantially admit this. Jabez Coulson himself says, "I know that more than half the meeting was opposed to the appointment of Binns." He also says that he "believed" at the time that this majority were opposed to the election of Binns; and he admits that the silence of the majority "might have been in deference to decency and order," and that he "did not understand that their silence was an agreement to the appointment of Binns." Other witnesses testify to the same effect. Nathan Hall estimates the Hoyle men as "very much more than half," and as he supposes "over two-thirds." And if we take the testimony of the disinterested stenographer, who sat in the gallery and reported the proceedings, there was a preponderance of *expression* in favor of Hoyle, corresponding with the majority of members in his favor.

(To be continued.)

For "The Friend."

Some Strictures on E. Ash's pamphlet concerning George Fox.

(Continued from page 151.)

Dr. Ash further alleges that, "the Holy Spirit is never designated in Scripture by the terms light and grace." In refutation of this statement it will be sufficient to cite the following passages. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the *Spirit of grace* and of supplication." Zech. xii. 10. "And hath done despite unto the *Spirit of Grace*." Heb. x. 29. "In *thy light* we shall see light." Ps. xxxvi. 9. "O, send out *thy light* and thy truth." Ps. xliii. 3. "*Grace* is poured into thy lips." Ps. xlv. 2. "Of his (Christ's) fulness have all we received, and grace for grace." "Grace and truth came by Jesus Christ." Jno. i. 16, 17. "The Word was made flesh, and dwelt among us * * full of grace and truth." Jno. i. 14. "Thou hast set our iniquities before thee, our secret sins in the *light* of thy countenance." Ps. xc. 8. "The grace of God which bringeth salvation, hath appeared to all men." Tit. ii. 11.

Again, we find this statement in the pamphlet: "That it was to him, and not to any thing in their own hearts, that both our Lord himself and his apostles taught men to look for illumination and salvation." Undoubtedly it is true that Christ and his apostles directed people to Him for illumination and salvation; but that they never directed men to Christ or the Holy Spirit as dwelling in their hearts, is contrary to numerous Scripture testimonies. "Christ in you the hope of glory, whom we preach," &c. Col. i. 27. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17. "What! know ye not that your body is the temple of the Holy Ghost which is in you," &c. 1 Cor. vi. 19. See also 2 Cor. i. 16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth * * he dwelleth with you and shall be in you." * * * "At that day ye shall know that I am in my Father, and you in me, and I in you." * * "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Jno. xiv. 16, 17, 20, 23. "I in them, and thou in me." Jno. xvii. 23. "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come *in* unto him, and sup with him, and he with me." Rev. iii. 20. "It is God that worketh *in you* both to will and to do of his good pleasure."

Our early Friends took much pains in setting forth the doctrine of the Divine illumination of the soul of man, to inculcate the idea that this Light or Grace, although operating therein, was nothing that appertains to his own nature as a created being; and in order to check any assumption by conceited or fanatic people of being guided by the Holy Spirit when they were walking after their own lusts or impure imaginations, they asserted it to be an accepted principle among them, "that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." (Barclay's Apology. Prop. III. § VI.)

A careful investigation of Dr. Ash's Tract convinces us that the main intent of the author is to uphold a view of salvation by Christ which has become widely popular of latter time among a certain class, in which a lively imagination of the incidents and objects which attended the crucifixion of our Redeemer is proposed to sinners as the true method of "looking to Jesus," and thus experiencing the cure of their spiritual maladies by faith, in a manner comparable to the act of the snake-bitten Israelites in gazing upon the brazen serpent set upon a pole in the wilderness by Moses. Such teachers seem to have grown tired of the route to Canaan, proposed by the Founder of Christianity through the throes of the new birth, and the straits of the narrow way which leads to life, so that one seldom notices any allusions to these avenues in their teachings. "Look and live;"—"Come just as you are;"—"the work is all done for you by Jesus;—all you have to do is to reach out your hand and lay hold on it;" are the accepted mottoes and invitations of this school of theologists. It is certainly very convenient for us to suppose that by a cheap reference of all our sins, past, present, and future, to an Omnipotent Arm who will bear them without any further concern of ours, we can, without repentance or any perceptible change of life, be absolved from their entire responsibility, and may lead a free and easy life of enjoyment in this world, and obtain a vastly superior one in the next; and yet this is scarcely an overdrawn statement of the plan of salvation taught by a large class of well meaning but mistaken people in this day, and we fear by not a few in our own Society. The attack of E. Ash upon George Fox is but one of the more prominent offshoots from this unsound root; and alarming as it is in its bold denial of some of the cardinal doctrines of the Gospel which have always been held by the Society of Friends, and its slurs upon the convictions of one whom all classes in the Society have hitherto delighted to honor, we trust these features may have a tendency to turn back the wandering feet of some earnest and well-meaning workers in the gospel field, into the time honored paths of Scripture truth, and open their eyes to the "dark mountains" of error to which any departure from the crucifying power of Christ in the heart will inevitably lead, if pursued to its legitimate end.

Most precious as it must be to every quickened soul, to contemplate that amazing act of Divine love and mercy displayed in the

sacrifice on Calvary, and true as it is that "the Lord hath laid upon Him the iniquity of us all," and that "He hath made Christ to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," let us never lose sight of the fact that merely dwelling in thought upon these truths will not entitle us to their benefits. That what sinners require for their regeneration and acceptance in the Beloved, is the reception of Christ Jesus in their hearts, that He may disarm the strong man who has long dwelt there, and spoil his goods, and set up His own blessed kingdom as rightful Lord. "To as many as received Him, to them gave He power to become the sons of God." Jno. i. 12. "If ye continue in my word," said Christ, "then are ye my disciples indeed, and ye shall know the Truth, and the Truth shall make you free." Whosoever committeth sin is the servant of sin. "If the Son therefore shall make you free, then shall ye be free indeed." Jno. viii. 31, &c.

On page 24 of the pamphlet, E. Ash states his belief, "that nothing is anywhere said in the New Testament which implies the future continuance of direct or immediate revelation to Christ's followers, and that the whole subsequent experience of the Church (including that afforded by G. F. and his brethren) goes to show that nothing of the kind has been known since the days of the apostles." If this be true then it is in vain that we pray for the influence and pouring out of the Holy Spirit upon the hearts of ourselves or others, and it invalidates Christ's promise of the gift of the Spirit to those who ask for it. Luke xi. 13. He has expressly told us that no man can come to Him except the Father draw him, and that *all* shall be so taught or drawn. Jno. vi. 45. What is this but a promise of His immediate influence or revelation, not to the apostles only, but to *all* of every age who would hear His voice. The prophecy of Joel (ii. 28) is universal in its terms, "I will pour out of my spirit on *all flesh*." This could not be restricted then to those who were assembled on the day of Pentecost.

Paul, in writing to the Ephesians, declares that his prayer for them was, that they might receive from the Father "the spirit of wisdom, and revelation in the knowledge of Him," (Eph. i. 17); and again, "unto *every one of us* is given grace according to the measure of the gift of Christ." "Wherefore He saith when He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. iv. 7-8. There is nothing in these passages to warrant restricting them in their application to the apostles' days.

How does E. Ash suppose a gift in the ministry is now conferred upon any if not by the *immediate* or *direct revelation* of the Holy Spirit. The letter of Scripture cannot enable any body of Christians to decide which of them has a call to the work of the ministry. Indeed our author broadly contradicts himself on page 29, where, in speaking of the early Friends and their influence, he thus writes: "The large exercise among them of a ministry which, * * * bore evidence to spiritually minded men of a real '*unction from the Holy One*,' and was manifestly fitted both to bring men to Christ, and to build them up in Him." On page 30 he further speaks approvingly of the doctrine "of the Holy Spirit's begetting in men repentance towards God, and faith in our Lord Jesus Christ; of His renewing and sanctifying their fallen nature; of His opening their hearts to receive and their minds to understand the truth of God as it is revealed in the Holy Scriptures; of His enabling them to worship Him in spirit and in truth; of His bestowing upon them *special gifts* for Christ's service; and of His affording them whatever guidance they need in their earthly course beyond that which they have in the exercise of their own natural faculties, in the indications of God's Providence and in the teaching of the Holy Scriptures." How to reconcile these views with the before mentioned denial of any direct revelation to men since the apostle's days, we are at a loss to imagine.

To our view there is no more comforting or well-founded doctrine than that of the immediate personal agency of the Holy Spirit in the hearts of believers; and the loving legacy left by our blessed Surety, prior to His ascension, that the Comforter should come and "take of mine and show it unto you," that He would thus dwell with his followers *even to the end of the world*, was certainly not meant to be confined to the small number of men who were eye witnesses to His resurrection, but as He is "the same yesterday, and to-day, and for ever," so He is to be for salvation even to the ends of the earth. Is. xlix. 6.

An effort is made in this pamphlet to distinguish between the genuineness of certain instances of supernatural communications to the primitive members of the Society, and those more normal manifestations of the Divine will to the mind of man which are derived through the channel of the Scriptures, by throwing doubts and even contemptuous reflections upon the former, whilst still admitting the probability of Divine guidance to the same individuals in the latter cases. Whilst we do not deny that some enthusiastic adherents of George Fox may have been led into modes of action and expression that the wisdom of the Head of the Church did not inspire, yet we can see no more reason to doubt the claims of Fox to Divine authority in the remarkable cases given in his journal, than in those narrated in the records of the early church. The power of the Omnipotent has not diminished by the lapse of time, and there are numerous well authenticated instances in our own day of both prescience and discerning of spirits, quite beyond the ordinary capacity of the natural faculties, which have been vouchsafed by the Almighty to His favored servants, as well to those of other denominations as to members of our own Society. The little work published by Friends' Tract Association of Philadelphia, styled Biographical Sketches of Members of the Society of Friends, is replete with extraordinary proofs of this.

The writer is acquainted with an instance of the kind that has never been made public, that may go to sustain such assumptions. H. R., a female minister and member of Philadelphia Yearly Meeting, whilst travelling in Great Britain on a religious visit, in the year 1850, was engaged in visiting the families of a particular meeting of Friends. Her companion related to the writer that on entering the house of one of these families, and sitting down with them, an unusual and awful impression was made upon her mind, and that H. R. afterward addressed herself to the male head of this household by stating that she believed he had been tempted to the commission of a breach of trust and unfaithfulness, both towards God and man, in the course of his life, and setting before him the awful consequences of such a sin, unless repentance and amendment of life were experienced by him. She further told him that she believed a door of mercy was still open to him for this end if he would humbly embrace it, but that unless this was experienced, a blast would come upon his temporal prosperity, his family would be scattered, and he come to poverty. Upon retiring from the house, H. R.'s companion asked her if she had ever heard any thing of this individual's circumstances; to which she gave an emphatic negative; she having no previous acquaintance with him nor any intimation of his character. The man Friend who accompanied the females on this visit, afterwards informed them that the person in question had been guilty of embezzling the property of some orphans for whom he was guardian, and had been the subject of disciplinary care to his friends of that meeting. He was attired in the peculiar garb of Friends, and had made some profession of religion. Some years after this the English Friend who had accompanied H. R. on the visit in question, wrote to her companion, then in Philadelphia, informing her of the subsequent history of the person alluded to. He lost both reputation and estate, his family were scattered in disgrace, and H. R.'s prediction seemed to have been literally fulfilled.

The doctrine of the agency of the Holy Spirit in the work of man's redemption, and in his subsequent guidance as a follower of Christ, has not only the highest sanction of scriptural authority, but is guarded with words of awful warning by the Son of God himself, as narrated in the 12th of Matthew 31st and 32d verses, and Mark, iii. 29. "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." Let us beware, under these considerations, lest we essay to limit the work of the Spirit by our denial of His presence and agency in the true field of His operations. He whose "delights were with the sons of men," has indeed stooped in adorable condescension to dwell with the contrite and humble spirit. How unspeakably consoling is the thought that He deigns to be made in all things like unto His human brethren, "that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" and thus having filled His sacrificial mission, now sends the Comforter that He may "abide with us forever;" who shall take of Christ's and show it unto us; shall show us things to come, and make us kings and priests unto God and His Father!

Desiring with the broadest charity to impute no design on the part of E. Ash to derogate from the ubiquity or offices of the Holy Spirit, we cannot but feel that he has (perhaps unconsciously) committed a grave offence against the truth of Scripture, and has impeached the faith of the Society with which he was in professed fellowship, in a most vital point. To our view the relinquishment of this tenet of the immediate guidance of the Spirit of Truth in the hearts of believers, must result in the total dissolution of the Society of Friends ere long. It would be the severance of the trunk of the tree from its root, and cut off the very source of vitality.

We are confident that many hearts in this land, not only within Philadelphia Yearly

Meeting but elsewhere, who have regarded London Yearly Meeting with the respect that naturally attaches to the first gathered body in our church, have been deeply pained that she should have permitted the memorial of E. Ash to be recorded, without a protest against his uncalled for attack upon one whom men of just repute without our pale have often stepped aside to honor with a tribute to his exalted worth and christian character.

Silence, under such circumstances, must be deemed as a *quasi* endorsement at least, of the doctrinal errors of the subject of the memorial. Men will pass away and be forgotten as a dream, or a tale that is told, but principles are enduring as the "lasting hills." It may be an act of charity to let the mantle of oblivion fall over the memory of those who have gone out from us because they were not of us, but it can scarcely be a duty, and may involve unfaithfulness to the High Priest of our profession, to join in public commendation of even the benevolent traits of a character, whose voice and pen have been employed in sapping the very foundations of our articles of faith.

C. R.

Paraffine.—This substance which twenty years ago was merely a chemical curiosity, has now become an article of extensive use in the arts, and is manufactured annually by the thousands of tons. When pure, it is perfectly colorless and transparent, resembling spermaceti in appearance. It is tasteless, and is but little affected by most chemical substances; from this indifference to chemical action it obtains its name of paraffine, derived from two Latin words signifying of equal affinity. It has been made on a large scale by distilling Irish peat, certain varieties of bituminous coal and petroleum. It is used in the manufacture of candles, and as a substitute for wax in certain processes; and has also been applied to different fabrics to render them water-repellent, and as a coating to the inside of casks and barrels. It has been employed to some extent to retard the explosive force of gunpowder in certain cases. By immersing the grains in melted paraffine for a short time, the gunpowder becomes coated with this insoluble substance, and may thus also be preserved under water for some time without much injury. On account of its non-conducting character, it has been used extensively as an insulator in telegraphic operations. It has also been employed, when dissolved in naptha, as a preservative of stone and brick work. When melted with India rubber it makes a good waterproof compound which can be applied to wearing apparel. The horticulturist has found that paraffine when mixed with bees wax, can be usefully applied in the budding of roses, and the grafting of fruit trees; and the laundress has discovered that by the aid of a warm flat iron, a beautiful gloss is imparted to linen by paraffine, upon which it leaves no greasy stain.

I see the great danger to which individuals of small religious experience, though otherwise well disposed, are liable, when, in their zeal to become active, they engage in matters too high for them, and beyond their growth in the Truth; they may thereby come to the loss of the little they had attained, wound their own souls, and hurt the cause they were prompted, by their imprudent zeal to attempt to promote. My concern for some of these has at times been great; and I fear that, from this cause, other trials may arise in our Society.—*Stephen Grellet.*

Selected

THE WIDOW'S THANKSGIVING.

Of the precious years of my life, to day
I count another one;
And I thank thee, Lord, for the light is good,
And 'tis sweet to see the sun.

To watch the seasons as they pass,
Their wondrous wealth unfold,
Till the silvery treasures of the snow
Are changed to the harvest's gold.

For kindly still does the teeming earth
Her stores of plenty yield,
Whether we come to bind the sheaves,
Or only to glean in the field.

And dwelling in such a pleasant land,
Though poor in goods and friends,
We may still be rich, if we live content
With what our Father sends.

If we feel that life is a blessed thing—
A boon to be desired;
And where not much to us is given,
Not much will be required;

And keep our natures sweet with the sense
Of fervent gratitude
That we have been left to live in the world,
And to know that God is good!

And since there is naught of all we have;
That we have not received:
Shall we dare, though our treasures be reclaimed,
To call ourselves bereaved?

For 'tis easy to walk by sight in the day;
'Tis the night that tries our faith;
And what is that worth if we render thanks
For life and not for death?

Lord, help me still, at the midnight hour,
My lamp of faith to trim;
And to sing from my heart at the break of day,
A glad thanksgiving hymn:

Nor doubt thy love, though my earthly joys
Were narrowed down to this one,
So long as the sweet day shines for me,
And mine eyes behold the sun.

Last Poems of A. and P. Carey.

For "The Friend."

The Light of Christ.

"Obedience to the light of Christ is *the first step to peace.*" "I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should *receive him in his light*, I saw he would give power to become the sons of God."—*George Fox.*

"That which maketh sin manifest is Christ's light." "This light which shineth in man in his dark state, is light which *hath life in it;* it is the life of our Lord Jesus Christ, of the Word eternal, which is the light of men."—*Isaac Penington.*

In *the light of the Lamb* must the nations of them that are saved walk, as the Scriptures testify. "[This] is that blessed principle of light and life of Christ, which we profess, and direct all people to, as *the great instrument and agent* of man's conversion to God."—*William Penn.*

"It is because this light, seed, and grace that appears in the heart of man is so little regarded, and so much overlooked, that *so few know Christ brought forth in them.*"—*Robert Barclay.*

"As we are all driven from Paradise; and the flaming sword and the cherubim are set to keep the way of the tree of life, so we must return into the favor of God again *by the light of Christ.*" "*There is no other way,* dear people; you *must bring your deeds to the light of Christ,* and abide the sentence of condemnation," &c.—*William Dewsbury.*

It may well be questioned, whether a more comprehensive, and at the same time condensed and faithful exposition of original Quakerism can be found, than in the foregoing apothegms taken from the works of five of its prominent exponents. Men who were noble sufferers for the truths which they not only advocated, but exemplified in their lives and conversation, with unfaltering faith and trust in the everlasting Arm, before the world.

By submission and obedience to this light or transforming grace of the Lord Jesus, which the apostle Paul was assured by Him was "*sufficient,*" these noble pioneers like to "princes of the provinces" in their day, became through the powerful operation and transforming power of the Holy Spirit, changed men themselves before they went about to change others. Thus, says one of them, "I never heard the voice of Christ (as His follower) till I was slain, and baptized, and lay as a little child under His heavenly chastisements." "I was made a Christian," he continues, "through a day of vengeance and of burning as an oven; and the haughtiness and pride of man in me was brought low."

Is not this what is so much wanting in the present day of much ease to the flesh, even a being "baptized into Christ," that we may put on Christ? A submission to the humbling power, and chastening discipline of the cross, and obedience to that light of Christ Jesus which shineth in darkness, and can alone guide our feet out of the labyrinths of error into the way of true peace?

The Power from on High is the same as ever it was; the grace and mercy as a living stream from the Source eternal are the same also. The deficiency then must be wholly on our part. If we do not yield in an uncompromising, whole-hearted surrender of our all to the leavening, thoroughly transforming operation of the Holy Ghost and fire, which can alone cleanse our wicked and deceitful hearts, how can we expect to become children of the Saviour, or be made of the pure in heart who shall see God? Without this, we shall be too much like the seed, in the parable of our Redeemer, that fell either by the wayside, in the stony places, or among the briars and thorns of this world, that bringeth no fruit to perfection. Is it not evident that we are not thoroughly enough broken to pieces; neither brought into the similitude of passive clay in the potter's hand, thence to be moulded into whatever vessels the Master would have us, for workmen and workwomen in His house? Oh! that the cry of our hearts individually might more be, Lord I am thine, and thine only: do with me what thou wilt, so that thy name may be glorified by life or by death; and my soul be permitted to rejoice in thy salvation. Then would the windows of heaven be opened for the pouring out of blessings. Then would be given unto them that mourn in Zion, beauty for ashes, the oil of joy for sorrow, and the garment of praise for the spirit of heaviness. Then would be experienced a putting on strength in the name of the Lord; and a receiving of gifts more abundantly, one after this manner and another after that, "for the perfecting of the saints, for the work of the ministry, for the edifying

of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Whale Catching in Baffin's Bay.

The entire change in whaling resulting from the introduction of steamers into the service, may make a few extracts from Markham's "Whaling Cruise to Baffin's Bay," acceptable to our readers.

Captain Albert Hastings Markham, an officer in the British navy, appears to have joined the crew of the whaler "Polaris," of Dundee, in 1873, for the purpose of scientific observation in the Arctic regions, and has written a very pleasant detail of the daily experience of a whaling voyage.

Speaking of catching their first whale he says:—"At four o'clock this morning a whale was seen, and a couple of boats lowered and sent in pursuit, but the chase was apparently abandoned shortly after five, the captain looking into my cabin, and in forcible terms expressed his opinion, that notwithstanding his having "turned his horseshoe" yesterday, we were going to have no luck this cruise. He went to bed, at half past seven our ears were assailed by that cry, which is such sweet music to all on board a whaler, 'A fall! a fall!' accompanied by the usual commotion on deck. Hurriedly putting my coat on, being in the act of dressing at the time, I hastened up and found that the speksioneer* was the lucky man, having struck a fine fish, which was rapidly towing him towards the edge of the pack ice. Our boats were soon in the water, and in less than twenty minutes the unfortunate fish had six harpoons buried in its body. In the meantime, I had retired below to complete my toilet, the scanty manner in which I was attired being ill adapted for remaining on deck with the temperature four degrees below the freezing point. On my return to the upper deck, the loose boats were observed alongside their prey in the act of administering with lances the *coup de grace*, on receiving which the huge monster turned over on its back and expired. The flags in the fast boats were then struck amidst the cheers of the men both in the boats and on board the ship. The loose boats were at once recalled to the ship, their crews, after the boats had been hoisted up, being busily employed in making the necessary preparations for flinching and taking in the blubber.

The crews of the fast boats were engaged in hauling in and coiling away their lines, which on the death of the whale are always cut at the splice of the foregore. It is usually the duty of the crew of the *first* fast boat to prepare the whale for coming alongside. The preparations consist in cutting a hole through each fin, for the purpose of receiving the fin-tow, and lashing them together across the belly of the fish. This is done in order that they may offer no obstruction in the water whilst the fish is being towed alongside. The tail is then roused up to the bows of the boat, and in this way the fish is brought to the port side† of the ship, and there secured in the following manner. The fish is always brought alongside with its tail forward abreast of the fore-chains; it is then secured by means of a tackle from the fore rigging, which is hooked to a strop round the small end of the tail (where it is united to the back of the fish,) and by a stout rope, which is called the 'rump rope.' A similar purchase is hooked from the main rigging to a strop rove through a hole cut in the extremity of the under jaw, which is called the 'nose tackle.' The right fin of the fish (which is next the ship's side, the whale being on its back) is dragged taut up and secured by a chain or rope to the upper deck, the bulwarks of the vessel on the port side being unshipped. Between the fore-mast and main-mast is a stout wire rope, called the 'blubber guy,' having four large single blocks strapped to it, through which are rove the fore and main spek tackles (five inch rope.) The former is usually worked by the steam winch, and the latter by a hand winch, near the main-mast. These tackles are used for hoisting on board the large layers of blubber, some between one and two tons in weight, as they are cut off.

From the main-mast head is a heavy purchase called the 'kent' or 'cant' tackle, which is used to turn the fish over as it is being flinched. It consists of a treble and a double block, having a seven inch fall. Everything being in readiness, the crew are turned up, and commence the operation of flinching. The captain, from the port main rigging, superintends the whole process; the mate in the gangway acting under his orders. The remaining seven harpooners, under the guidance of the specksioneer, are on the whale, and with their blubber spades and knives separate the blubber from the carcase in long strips, which are hoisted in, as before mentioned, by the fore and main spek tackles. Previous to this, however, a strip of blubber, from two to three feet in width, is cut from the neck just abaft the inside fin. This is called the 'cant.' A large hole is then cut in this band of blubber, through which is passed the strap of the cant purchase, and secured there by a wooden toggle or fid being passed through. By means of this purchase, brought to the windlass, the fish is turned over as required. Each harpooner has iron spikes, called 'spurs,' strapped on to his boots, to avoid the possibility of slipping off of the fish.

The belly is the first part of a whale that is operated upon. After the blubber from this part has been completely taken off and the right fin removed, the fish is canted on its side by means of the large tackle, and the blubber from the opposite side is similarly stripped. The whalebone is then detached, special bone gear being used for this purpose, and the lips hoisted in, and so on until all that is valuable has been cut off and taken on board. The tail is then separated from the carcase, or 'kreng,' as it is called, which latter being released, disappears with a plunge, the noise of which is drowned only by the cheers of the men, discoloring the water with a sanguine hue for some distance. * * *

The whalebone, on being received on deck, is split up into portions, each containing from nine to sixteen blades, by means of large iron wedges, and these are again divided into pieces of three or four blades, when what is called the gum, which connects them together, is removed. There are between three and four hundred of these blades in each side of the head.

Our men were remarkably quick in flinching this, our first whale, the 'kreng' sinking, amidst the frantic cheers of all hands, exactly two hours after the operation had commenced. * * Our prize to day was not what is considered a large one, although regarded as a fair average sized fish. It will probably yield about thirteen tons of oil; its bone was nine feet six inches long; altogether about the the value of £800; its length was between forty and fifty feet."

* Speksioneer is the officer under whose directions the whale is cut.

† Port side—in nautical language means the left side.

For "The Friend."

John Griffith.

(Continued from page 147.)

The Saviour's one, saving, all-powerful baptism of the Holy Ghost, which, when submitted to, thoroughly cleanses the floor of the heart, must of necessity bring under condemnation all in us that is contrary to His holy will and law; and as with the "spirit of judgment and of burning" to consume and remove all which will not stand when He appeareth, whose coming is represented to be as "a refiner's fire, and like fuller's soap." The old man with his deeds, being corrupt, cannot keep the heart when the new man, which after God is created in righteousness and true holiness, is, through the power of an endless life, put on; any more than two dwellings can occupy the same place at the same time. Thus, in the testimony of Christ, "A strong man armed keepeth his palace," until "a stronger than he shall come upon him and overcome him;" and, as is also written of the house of David, "it waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

The weight of pain and of suffering now at times experienced by J. Griffith, represent the pangs of the new birth, or the putting off, through grace, the old man with his deeds of darkness, and the putting on of the new man, being born again of the incorruptible seed and word of God, without which, as declared the Saviour to Nicodemus, "No man can see the kingdom of God." While those struggles are sometimes sharp and hard, as shown in the characters of Christian and Faithful in Bunyan's Pilgrim's Progress; and also in the case of the Children of Israel in their journeyings toward Canaan; yet it is well to remember that none are tried beyond the ability given them to bear or withstand; for, as declared in Holy Scripture, "Thou, Lord, hast not forsaken them that fear thee." But should it be the lot of any of His to experience desertions—the drought to consume by day, and the frost by night, so that sleep shall depart from their eyes, as was the case with Jacob, who nevertheless was watched over by the covenant-keeping, tender Shepherd of Israel; or should any seem to be cast into "the burning fiery furnace," as was the case with three servants formerly, be it not forgotten that the Son of God joined himself, as "the fourth" to them, and yielded that protection and holy confidence which all the powers of earth and hell confederate could not deprive them of. Again it is written, for our encouragement and our hope, of the two disciples going to Emmaus,—cast down and sorrowful because of the betrayal and crucifixion of their Lord,—that "Jesus himself drew near, and went with them;" causing their hearts to burn within them, while He talked with them by the way, and while He—the only true opener of the understanding—opened to them the

Scriptures. So that whatever the trial or affliction meted or permitted, if the Physician of souls, and Healer of spiritual wounds and bruises only condescends to be with us, distilling of the dew of His grace, and infusing of His Spirit, who or what can make trouble, or much unsettle the calmness and rest of the soul? or, in other words, "If the Lord be for us, who can be against us?"

The dispensation of condemnation, and the imposed chastenings and restraints of self-denial and the cross, which was now to be the experience of J. Griffith, was not, in his measure, unlike that of the apostle Paul when he said: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." If the Truth, ever unchangeable, be our teacher, its discipline and instruction, with the corresponding fruits, must have strong points of resemblance in all who are taught thereby. Blessed are they who, in and through and over all, "love much;" a love induced by great humbleness of mind and heart, from the lively sense that as much has been forgiven, therefore much will be required. The Apostle could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and again, "I count not my life dear unto myself, that I may finish my course with joy," &c. Truly happy are those, who will not withhold things as near as the right hand or the right eye, when called for by Him, who gave His precious life for us; remembering that the dearer or most costly the sacrifice offered to the Lord, the sweeter the incense upon His altar; as was the case when Mary anointed the feet of Jesus—"the house was filled with the odor of the ointment;" and in that of Abraham called to sacrifice his beloved and only son;—this last proving, too, how little satisfies when *all* is resigned.

The journal resumed: "Under this dispensation I was for a time exceedingly distressed, in a sense of the great alteration I found in the state of my mind; attributing it to some cause given by me, that I was thus, as I thought, forsaken. All the former tenderness was gone, and I was as the parched ground. My agonies were so great, that when it was day I wished for night; and when it was night I wished for day. In meetings for worship, where I had enjoyed most satisfaction, I was now under the greatest weight of pain and distress, even to that degree, at times, that I could scarcely forbear crying aloud for mere agony. When meeting was over, I would sometimes walk a considerable way into the woods, that unheard by any mortal, I might in mournful accents, give vent to my greatly distressed soul.* In this doleful state of mind, the grand adversary was permitted to pour forth floods of temptations. I was almost constantly beset with evil thoughts, which exceedingly grieved me; for though I was in such a dark distressed condition, my mind was, by this time, too much enlightened to allow of, or join with, wicked and corrupt thoughts: yet I often judged myself, and I believe at times not without cause, being apprehensive, I was not earnest enough in resisting those evil thoughts and temptations. But oh! I was exceeding weak in those days; and I am persuaded the Lord, in gracious condescension, looked mercifully at the sincerity of my intention, not marking all my failings, or I could not have stood before him with any degree of acceptance. Very great were my temptations, and deep my distress of mind *for about a year;* in which time I was but as a little child in understanding the way and work of God upon me, *for my redemption.* Yet, he who will not break the bruised reed, nor quench the smoking flax, until he sends forth judgment unto victory, by his invisible power, bore up my head above the raging waves of temptation, so that the enemy found he could not overwhelm me therewith: the Lord teaching my hands to war, and my fingers to fight under his banner, through whose blessing and assistance, I found some degree of victory over the beast, viz., that part which hath its life in fleshly gratifications. Then began the false prophet to work with signs and lying wonders, in order to deceive my weak and unskilful understanding; as it is written, 'Satan is transformed into an angel of light;' so I found him at least in appearance. Afterward I clearly saw, that Satan in his religious approaches, was carefully to be guarded against; as nothing in religion can be acceptable to God, but the genuine product of his unerring Spirit, distinctly heard and understood by the ear of the soul, and the renewed understanding. 'My sheep,' said Christ, 'hear my voice;' which I now began to experience fulfilled; blessed be the Lord forever! I had many precious openings into the Divine mysteries about this time; and when I read the Holy Scriptures, they were opened to my understanding, far beyond whatever they had been before, so that I had *very great comfort;* my hope being revived, and my faith strengthened, by those things that were written aforetime. I am well assured, by certain experience, that the mysteries couched in those holy writings, cannot be profitably understood, but by the same Spirit which inspired the penmen of them: therefore it is vain presumption for fallen and unregenerate man, by his carthl wisdom and human learning, to attempt th unfolding of heavenly mysteries. The lip Truth hath signified, they are hid from th wise and prudent of this world, and reveale unto the humble, dependent babes and such lings; those who sensibly experience thei suffieieney for every good word and work, t proceed immediately from God alone; an that Christ 'is made unto them, wisdom an righteousness, sanetification and redemption. The want of this inward living sense, hath been the cause of, and hath opened the way for, that great apostasy, darkness, and error which have overspread Christendom, so called There is no way for its recovery, but by humbly submitting to Christ inwardly revealed, and learning the nature of true religion of him, the great Author thereof: for I am well assured, that forward, active and inventing self must be denied, abased, and laid in the dust forever, and the Lord alone exalted in our hearts, before we can come up in the several duties of religion, with Divine approbation. This I saw, in the Divine light which began to shine out of my darkness, and separated me therefrom, was the greater light which was to rule the day of God's salvation, and that all the saved of the Lord must carefully walk in this light, wherein there is no occasion of stumbling. I also saw, that when it pleased the Lord in wisdom, for a trial of my faith and patience, to withdraw this holy light, and there was a sitting in darkness, and as in the region of the shadow of death for a time, so that I had no distinct knowledge therefrom what to do; that it was my indispensable duty to stand still, and wait for my sure and unerring Guide; if at those times, self would arise and be uneasy, it must be brought to the cross, there to be slain. By such experience, I found I was nothing, and that God was all things necessary for soul and body; that if I was brought into a state of perfect reconciliation with him, I must know all things made new."

(To be continued.)

A Rival to the Mammoth Cave.—It is said that the cave of Cacahuamilpa is the largest cave in the world. Several persons, who have visited the Mammoth Cave of Kentucky and that of Cacahuamilpa in Mexico, pronounce the latter the larger. A volcanic mountain with an extinct crater covers this cave. It is not described in guide books or books of travel. It has, in fact, never been adequately described. Porter C. Bliss has twice examined and explored it, the last time in February of the present year. Six hundred persons constituted the last exploring party. They were provided with bengal lights and scientific appliances. After reaching the level, at perhaps fifty feet depth, they proceeded three and three-quarter miles into the interior. The roof was so high—a succession of halls—that rockets often exploded before striking it. Labyrinthine passages leave the main hall in every direction. Stalagmites and stalacites are abundant. Below this cave, at a great depth, are two other immense caves, from each of which issues a branch of a great river, uniting here. These two rivers enter five miles distant at the other side of the mountain, flow parallel, and issue at last together. Vast quantities of bats are the most numerous inhabitants of these caverns.—*Late Paper.*

* Should any of the readers of this journal feel apprehensions with regard to what they may term the too discouraging, if not gloomy features of J. G.'s memoranda; let such remember, that perhaps the greater danger would lie in withholding portions that disclose the more severe discipline of the cross of Christ—the refining baptisms and self-humbling draughts of the Saviour's cup—lest we hold out false colors and deceive enquiring pilgrims, by causing them to suppose the way more easy than in truth it is; which may lead either to avoid its roughness—the self-denial and the cross—or to induce an ignominious looking back, like Lot's wife at Sodom; or a lusting after the flesh-pots of Egypt, as did the Children of Israel, saying, our "souls loathe this light bread," though the manna especially provided for them by miraculous Power. The way cannot be other than hard to the unmortified will of the unrenewed heart, which can see but little else at all than foolishness in the requisitions of the gospel of Jesus. But He, who is *the way*, has promised to make his yoke easy, and his burden light to those who look to Him as their sufficiency, their all in all. By withholding such parts, are we not in danger of promoting a superficial race of professors, who would give little heed to the injunction of the Apostle to Timothy: "Learn to *endure hardness* as a good soldier of Christ Jesus?" It is recorded that while Jesus loved the young man who came to him enquiring, "Good Master, what good thing shall I do that I may inherit eternal life," He made no abatement in His requisitions, but said, "Sell *all that thou hast*," "and come, take up the cross and follow me."

The sequel will show what rich results in spiritual growth and knowledge was J. G.'s experience — no otherwise to be obtained than by some such mortifying baptisms and holy warfare as here represented.

For "The Friend."

Is there no Religion in Dress?

Dress is not clothing merely, but it is clothing which a man wears with certain, definite motives. And if one of the motives with man or woman be, to show forth out of a pure heart a Christian modesty and moderation in dress, then there is so to speak, religion in the action. There is a testimony borne, the root of which is in the very truth itself.

In the discussion of this subject, I have often thought the assertion "There is no religion in dress," was a thing so weak and irrelevant, as scarcely to be worthy of notice. Indeed I would almost say of it, "Answer not a fool according to his folly, lest thou also be like unto him."

If we are not considering the conduct, the *actions* of men and women with respect to attire, the nature of which conduct is manifest by their dress, then we have no question to consider at all. But if we are speaking of human conduct, whether in dress or any other thing, why is there no religion in it? Is it not written, 'Whether ye eat or drink, or *whatsoever* ye do, do all to the glory of God."

If the countenance of a man bewrayeth him, that he has been with One who of olden time joined two of the disciples as they walked to Emmaus, causing their hearts to burn within them, why then should not the dress, the costume of the true disciple, bear witness that he is a Nazarite indeed. Could we *reasonably* look to the follower of a meek and lowly Saviour, for less than this testimony to the denial of self and of the world, manifested out of the abundance of the heart?

Samuel Scott was a minister of the Gospel, in the last century, of whom it is said, that he was a man fearing God and hating covetousness, deep in divine things, of a humble mind and benevolent disposition, extensive in Christian charity, and unfeigned love to the brethren. He has left on the subject of dress and address, the following remarkable, prophetic testimony, penned in the waning of his days, when his anointed vision held, as it were, two worlds in view.

"1788, 10th mo. 11th.—It is in my heart to leave behind me a testimony to the truth. In my youth, when dead in trespasses and sins, and walking according to the course of this world, although in my infancy, educated in an esteem of those precious testimonies borne by George Fox and his fellow laborers to plainness of dress and address, I contemned them in my heart, and departed from them in practice. When I was awakened to a sense of my lost and miserable estate without a Saviour, I embraced them with all acceptation in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour; they are of God; and *will be established in the earth*, when "the crown of pride" shall be cast down, and the glory of all flesh abased.

"Nevertheless, let none, who by the influence of education or any other means, invariably adhere to them, glory in, or value themselves upon a bare exterior conformity to these truths; while the inner man of their heart is full of pride, self-preference, and ravening after the unrighteous mammon."

I conclude with some extracts from the excellent advices in the Book of our Discipline. In transcribing these, I would invite the reader to observe that the obligation to support this testimony to plainness of dress is not confined *merely* to the particular, individual conviction of religious duty, as some of modern times would teach us, but that the discipline lays it upon "all Friends" as an obligation, going hand in hand, and simply consistent with, fellowship in a religious body, professing to be a self-denying and cross-bearing people.

"Advised that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions in apparel, buildings and furniture of houses; some of which are immodest, indecent and unbecoming.

"We tenderly exhort all seriously to consider the plainness and simplicity which the Gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation, into which our forefathers were led by the Spirit of Christ, and in conformity with whose precepts and example, they patiently suffered long imprisonments, and great persecutions; being convinced that it was their duty thus to bear a testimony against the vain, corrupt spirit of the world."

B.

For "The Friend."

The following letter of John Barclay was written about a month before the close of his valuable life. While the query is often prompted, "The fathers, where are they?" would that their wisdom, their counsel, and experience—the accumulated gatherings of years of obedience to the Lord, of travail and deep Christian solicitude for the church's welfare—might have their due and proper effect upon us, and prove like to "the words of the wise," "as goads, and as nails fastened by the Master of assemblies," leavening the heart and the act into conformity with their Christian teaching.

"*To Peter Bedford,*

Stoke Newington, 4th mo. 10th, 1838.

My dear Friend,—I am on the eve of leaving home for Brighton, if able; for I am very poorly, 'feeble and sore broken' outwardly; though I trust alive in my spirit as ever, and resigned to all that may be in store for me. The enclosed packet came to my hand; so I take this opportuity of conveying my near love to thee, in that which changeth not—the everlasting Truth.

"Though unable to mingle with my Friends in person, when they come together for the sake of this blessed cause, to endeavor to strengthen one another's hands in God, and to build up one another in that holy faith once and still delivered to the saints,—my poor mind is as deeply, as strongly concerned as ever, that *every part and parcel thereof*, with all its genuine accompaniments and fruits in practice, may be maintained inviolate; and that nothing may be forborne, or let fall, or slighted through our degeneracy, and dimsightedness of that which our worthy ancients upheld through suffering. What has our refinement, religious or civil, done for us? and what has an approach or a condescending affinity thereto done for us?—weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste. Some are not sufficiently warned and humbled by these things; and if they are, they should openly acknowledge their error, and forsake the *very appearance of this track.*

"I am cheerfully confident, that if those to whom we somewhat look, as watchers, as seers, as standard bearers, as counsellors, are removed (and they are removing,) to their rest,—or, if any of these that remain, should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony,—that He who raised up such a people as we were at the first, will never cease to raise up others, and put some forth into the foreground—into the very seats of the unfaithful. I have seen it wonderfully in my short day,—I have read it of those that have gone before: and therefore, let none ever throw away their shield, and weakly compromise the trust devolving on them.

"Farewell, my beloved friend; may the Lord preserve us purely to his praise.

With love from thy affectionate friend,

J. B."

Seth Green, while exhibiting a tank of fish in public recently, made a few remarks on the nature and habits of these animals, and referring to the mooted question, "Do Fish Hear?" answered emphatically in the negative. To demonstrate his opinion he asked the band to arrange themselves in close proximity to the tanks and blow their loudest blast. This they did; but not one of the multitude of fishes stirred a fin. S. Green then said that although fish were thus unsusceptible to sound, they were keen of vision and sensitive to the slightest jar. To illustrate the latter point, he tapped on the bottom of one of the trout tanks with just enough force to cause a slight vibration in the water, when every inmate of the tank darted off like a flash.—*Late Paper.*

THE FRIEND.

FIRST MONTH 2, 1875.

The close of the year seems a peculiarly appropriate time for that thorough examination of the condition of their affairs, which prudent business men feel to be important to their success in financial matters. Such an examination is recommended in the advices which our excellent Discipline enjoins to be annually read in our meetings. "That Friends *carefully* inspect the state of their affairs once in the year; and make their wills and settle their outward estates whilst in health."

In making such an inspection, there is one point, on which those who have not received a good mercantile training are liable to err. In reviewing their debts, they may disregard those liabilities they have assumed for the benefit of others, and which they expect others to pay; but for which they are responsible if there should be any default. If a man possesses property, which, if sold, would yield him $10,000, and at the same time has endorsed notes, or in other ways become security for others to the same amount, he may really have no estate of his own left, while he still thinks he is in comfortable circumstances. For want of taking a proper view of this subject, and exercising a true Christian prudence, there have been sad instances of persons becoming involved in great trouble and finally being ruined financially, even when they were past middle age, and had saved enough to support them in the decline of life, by honest industry and economy in their earlier years. It is a sorrowful sight to see such Friends,

with failing energies and strength, again thrown into the battle of life, to struggle for the means of subsistence, when their thoughts should be more exclusively directed to a preparation for the final change which is approaching them, and to the filling up of their measure of religious service in the Church and the world.

There is perhaps no class of people more liable to be entangled in this snare than that portion of our farming community, whose business operations have been mainly confined to raising and selling the products of their land. It has often happened with such, that sons, or other relatives of a younger generation, have arisen, who have been ambitious to enter on a wider sphere of action, and have embarked in more extensive business. In the fluctuations which attend the mercantile and manufacturing interests of our country, such adventurers are often greatly in need of money, and resort to the credit of their parents to obtain funds which would not be given to themselves. The parent is naturally interested in the welfare of his child, and places great confidence in his ability; and being, through want of knowledge and training, himself unable to form an independent judgment as to the probable success of the business enterprises, he is easily induced to endorse the notes of his son, or in some other way to guarantee the payment of his debts. In many cases the issue of such transactions has been ruinous to all concerned.

There are often cases in which individuals need and ought to receive help one from another—but we believe the obligation is equally imperative, to observe that prudent caution, which the Proverb associates with "Wisdom." Perhaps there is no better general rule to adopt, than to consider, before entering into such obligations as have been referred to, whether, if we are called upon to pay the whole amount ourselves, we can do so without injury to others, and without greater injury to ourselves than we are willing to submit to. This care is especially needful for those who are in the station of ministers, elders, or overseers, or who in any way occupy prominent positions in the Church; because on all such a double responsibility rests to see that the Truth be not evil spoken of through their means.

The depressed condition of general business through which we have been passing, has no doubt brought with it much anxious thoughtfulness to many of our readers. Those who were in no want themselves have had their sympathies enlisted for others. May it have the effect of turning our thoughts more earnestly towards the Heavenly City where the "weary are at rest," and of inducing us more submissively and steadily to observe the guidance of the Spirit of Christ in our hearts, which is profitable to direct in outward as well as in inward concerns. And may all be willing to so regulate their own habits and households, as to live within the bounds of their income, and yet reserve a sufficient portion for the help of the needy.

SUMMARY OF EVENTS.

Foreign.—According to the London Times, the total revenue of the Australian colonies, for the year ending 6th mo. 30th last, was £9,754,671, of which £4,402,722 was raised by taxation. The balance was obtained from railways and telegraphs belonging to the colonies, land sales, &c. At the close of 1873 these colonies, including New Zealand, had a population of 2,136,129, having increased from 1,266,432 in 1861.

It is a singular fact that in England the number of persons belonging to each of the three learned professions, is nearly the same. Thus the census returns show 35,995 physicians, 35,483 clergymen, and 34,970 lawyers.

The emigrant ship Cospatrick, from London for Auckland, New Zealand, was burned at sea 11th mo. 17th, in lat. 37° South, long. 12° West. It is estimated that 465 lives were lost by the disaster; of all on board only three are known to survive.

An express train on a branch of the Great Western Railway, was thrown from the track, near Woodstock, on the 24th ult., and precipitated down an embankment. Thirty of the passengers were killed and fifty wounded, some of them fatally.

An explosion occurred the 24th ult. in a coal mine in North Staffordshire, by which twenty miners were killed.

The weather in England has been unusually cold.

London, 12th mo. 28th.—U. S. five per cents, 10-40, 104⅜. Consols, 91¾.

Liverpool.—Uplands cotton, 7¼ a 7⅜*d.*; Orleans, 7⅝*d.* Breadstuffs quiet.

Granite and Macadam pavements are to be abolished in the streets of London, the Macadam pavement is too dusty, and the granite too slippery.

The French Academy of Sciences, it is announced, is about to consider the propriety of adopting the meridian of Greenwich, which is already recognized by the other nations of the Continent, in lieu of that of Paris. The meridian would touch the French soil at Trouville, and in the event of the government sanctioning the change, a column would be erected on the spot.

The French National Assembly adjourned from the 24th ult. to the 5th of First month.

Prince Bismarck has moved in the German Federal Council that an extradition treaty be concluded with the United States, which should replace all similar treaties now existing between that country and the various German governments.

A commission of ten persons of distinction have been appointed by the German Imperial Government to attend the Centennial Exhibition, at Philadelphia, in 1876.

The civil war in Spain continues with no decisive results. Alfonso, Prince of the Asturias, replying to the address of certain Spanish grandees, says that a monarchy alone can terminate the disorders and uncertainty which prevail in Spain. A majority of the people of Spain are agreed, and have declared their opinion that he only is the rightful representative of the Spanish monarchy.

A Madrid dispatch of the 24th, says: The Spanish Commissioners to the Philadelphia Centennial Exhibition met to-day. Senor Castelar made an eloquent address. He sketched the rise and progress of the United States, and the ideas of liberty and labor which prevailed there.

A special from St. Petersburg to the Times says, the difficulties with the Turcoman tribes have been settled. The Attrok expedition has returned without fighting. The Turcomans voluntarily released thirty prisoners.

Advices from Venezuela to the 8th ult., report that a desperate battle has been fought in the province of Barquisimento between a force of government troops under General Marquez and a body of insurgents under General Colina. Between seven and eight hundred men were killed and wounded on both sides. Both parties claim a victory.

The sugar crop of Cuba the present year is estimated at 800,000 tons.

A Havana dispatch says: Captain-General Concha has issued orders to the officers commanding Spanish troops to act leniently toward captured or surrendered insurgents, but to execute all incendiaries and filibusters who may be taken prisoners.

The whole number of insurgents under arms is said not to exceed 6,000 men. These are confined chiefly to the mountain ranges in the eastern end of the island, from which they make occasional raids upon the adjacent country.

United States.—There were 565 interments in New York last week, and 278 in Philadelphia.

The bill providing for a final resumption of specie payments in four years from the present time, passed the U. S. Senate by more than a two-thirds vote. The House of Representatives has ordered that the bill be made the special order for the 8th of First month. Both Houses adjourned from 12th mo. 23d to 1st mo. 5th, 1875.

During the nine months ending 10th mo. last, the total excess of exports over imports was $17,715,870, being the reverse of the corresponding period of t preceding year, when the exports were $37,271,881 l in value than the imports.

A Hong Kong dispatch of the 24th ult. says: Tw American war vessels have arrived here with addition survivors of the burned steamship Japan.

This years crop of hay, in Maine, is reported to l 1,806,300 tons, worth $24,000,000; and of potatoes 3 027,071 bushels, both of these products are largely e ported.

Real estate in New York city is reported to hav fallen in price from twenty to thirty per cent. from th rates current two years ago. This has resulted chiefl from the financial and commercial revulsion which ha affected the business of the city.

The Markets, &c.—The following were the quotation on the 28th ult. *New York.*—American gold 111¾ U. S. sixes, 1881, registered, 118¼; do. coupons, 122 do. 1868, 118⅛; coupons, 121⅞; do. five per cents 113½. Superfine flour, $4.20 a $4.55; State extra, $4.9 a $5.20; finer brands, $5.50 a $10.50. No. 2 Chicag spring wheat, $1.11; No. 3 do. $1.09 a $1.10; re western, $1.26 a $1.27; white Indiana, $1.33; whit Michigan, $1.37. State barley, $1.30; Canada, $1.40 Oats, 66 a 71 cts. Rye, 92 a 93 cts. Western mixe corn, 83 a 85 cts.; yellow, 85 a 87; old mixed, 95 cts *Philadelphia*—Uplands and New Orleans cotton, 14½ 15 cts. Superfine flour, $4 a $4.25; extras, $4.50 a $5 finer brands, $5.50 a $7.50. Red wheat, $1.20 a $1.22 amber, $1.23 a $1.25; white $1.37 a $1.40. Rye, $1.00 New corn, 80 a 83 cts. Oats, 63 a 65 cts. Lard, 13 a 13¾ cts. Sales of about 2,300 beef cattle at 4 a 8¼ cts per lb. gross, the latter for choice. Most of the sale were between 6 a 7½ cts. Sheep, 5 a 8 cts. per lb. gross Hogs, $9.75 a $10.25 per 100 lbs. net for corn fed Receipts 5,000 head. *Baltimore.*—Flour, $4 a $8.25 Yellow corn, 80 a 83 cts. Oats, 64 a 65 cts. *Chicago* —No. 1 spring wheat, 93 cts.; No. 2 do., 90 cts.; No. 3 do., 84 cts. New corn, 65½ cts. Oats, 53 a 54 cts. Lard, $13.35 per 100 lbs. *Cincinnati.*—Red wheat, $1.08 a $1.10. Corn, 68 a 78 cts. Oats, 59 a 62 cts. *St. Louis.*—No. 2 winter red wheat, $1.05; No. 2 spring, 87 cts. New corn, 64 a 66 cts. Oats, 55½ a 57½ cts. Rye, $1.00.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, on Sixth-day, First month 8th, 1875, at 1 P. M.

The Committees on Instruction and Admissions meet the same day at 10 A. M.

Samuel Morris,
Philada., 12th mo. 26th, 1874. *Clerk.*

ERRATUM.

In the communication respecting "Suffering Friends in Kansas," published in last week's issue of "The Friend," the name of the Treasurer of the Relief Fund should be *Washington* Hadley, and *not* William Hadley, as printed.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to
Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

NOTICE.

Wanted immediately, a competent Seamstress for the "Shelter for Colored Orphans." Apply to
Hannah B. Newbold, No. 643 Franklin St.
Sarah G. Yarnall, No. 922 Mt. Vernon St.

MUSINGS AND MEMORIES

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For "The Friend."

Wayside Notes.

(Continued from page 142.)

Continuing the narrative respecting the progress of Christian liberty in New England: in the latter part of 1659, Cassandra Southick, her husband Lawrance, and their son Josiah, are again spoken of as belonging to that increasing number of dissatisfied members of the ruling church, who, on account of the obvious injustice done to Friends, were not prepared to yield a willing compliance, and continued to absent themselves from the attendence and support of the established public worship, for which they had endured much hardness, and many reproaches. Cassandra appears to have been a faithful head in her household, (as well as her husband) and a devout mother in promoting the welfare of the Church of Christ. Whittier has memorialized her sufferings in a number of touching verses, by which her character for courage and exalted faith, will be long remembered by all the lovers of genuine poetry. They had two other children, Daniel and Provided, who so far from being deterred by the wrongs to which the parents and brother were exposed, were encouraged to follow their upright example, for which they were heavily fined, though it was well understood they possessed no means, the parents' property, and all the family estate having been seized and wasted by those who had been pursuing them with imprisonment and fines. To obtain the money they were taken into custody, and treated under the operation of a law then existing, as the absolute property of the Province, and ordered to be sold. The order takes the form of an official paper, and is signed by Edward Rawson, Sec.

The subject of this cruel action was fully answered in a printed exposure by G. Bishop, who proved from Scripture its inconsistency and wickedness, Amos 2d chapter 6th verse, where the judgments of God are denounced against those who sold the righteous for silver and the poor for merchandise; and from Levit. 25th chapter 42d verse, where the practice of making bondmen of the children of Israel is expressly forbidden, except in a single case not herein applicable. The law referred to, required that such should be sold to any of the English people residing at Barbadoes or Virginia, and one of the persons authorized to execute the order for their sale, sought out a vessel for their passage to the islands named, but no ship master could be found disposed to carry them, and one to whom application was made, to put from him the request, pretended they would "spoil all the ship's company." To which the officer replied, "No, you need not fear that, as they are poor harmless creatures, and will not harm any one." "Will they not?" returned the captain, "and will you offer to make slaves of such?"

Josiah Southick, a few years later, in 1662, underwent from the authorities of Boston, Roxbury and Dedham, the most outrageous wrong; was tied, driven and whipped, at the cart's tail, when with outstretched arms, he said to those who sentenced him, "Here is my body; if you want a further testimony of the Truth I profess, take it, and do what you will: I freely give my life into your hands." The whip used for these barbarous executions was not of "whip-cord," as used in England, but of dried entrails, and every string with three knots near the end. This must indeed have caused violent torture, when wielded by an excited, ignorant, and able-bodied executioner, who, it is stated, often used both hands in the bloody work. But all this was not enough to turn Josiah from the path of duty. As he was drawn through the streets of Boston, he sang aloud, under a sense of the presence of the Lord; uttering these words: "They that know God to be their strength, cannot fear what man can do."

So misguided in their religious zeal, were many of these New England professors, that the opinion had gained wide currency, that whatever was done, "nothing could be done amiss to the Quakers," or their abettors. It is said, upon the authority of Sewel, that thieves in prison were sometimes discharged, lest by contact with Friends in their cells, who were endeavoring to reform their wicked lives, they should become "Quakers" too.

The cause of Truth is always very precious, and it is often promoted by the faithfulness of the young. Patience Scott, a girl about 11 years of age, whose religious mother had been cruelly whipped, bore a fearless, outspoken testimony against it, which so enraged the authorities she was sent to prison; and the child being examined, spoke so well to the purpose, as to confound her enemies. For this simple, natural, humane expression of feeling for an outraged parent, the little girl would have been banished, but her tender years sheltered her from the application of the law.

The Dutch, in some of their American settlements, were now prompted to enter upon the work of persecution also, and without careful investigation, concluded Friends undoubtedly held pernicious opinions, because they were so sharply persecuted by their own countrymen. Robert Hodshone, a Friend, residing at Hamstead in the vicinity of New Amsterdam, now New York, was one upon whom was laid the burthen of intense suffering. Having had a meeting, at which a number of his friends from England were present, he was arrested; his papers and bible taken from him, and he chained until the next day. A cart was then procured, and Robert fastened to the hinder part, pinioned, and in this helpless situation drawn through the woods in the darkness of night, by which he was much torn and abused. Arriving in New York he was consigned to a filthy dungeon. Some days after a sentence was read to him, which being in another tongue he did not understand. He was informed, however, it required him to work two years at the wheelbarrow, or pay six hundred guilders. To this he attempted to make a defence, but was not permitted to speak, and sent back to his dark, unwholesome cell. Some days after he was brought out, and chained to a wheelbarrow, and commanded to work; to which he replied, he had not been accustomed to such severe labor, whereupon he was beaten with a heavy rope until from weakness he fell to the ground, having received, as the account states, about one hundred blows. In this condition, and suffering greatly from the bruises received, he was kept all day in the heat of the sun, without food; and at night returned to the dungeon. Thus he passed several days; chained to the wheelbarrow in the morning, to pass the day-light hours, while the time for rest was spent in the gloom and darkness of a filthy cell.

In his weak state of body, resulting from many bruises and scanty fare, he was brought before the governor, who showed no mercy, but insisted he must work, or the same chastisement would be continued. Robert now enquired what law he had broken? and called for his accusers, that he might know wherein his transgression consisted. To this he received no answer, but was chained as before. Some days elapsed, when he was taken into a private room, and stripped to the waist: then suspended by his hands, and a log of wood tied to his feet, so that he could not turn his body, or in any way shield his already lacerated and agonized person. In this situation he was cruelly whipped with rods by a strong negro. Then removed to his cell and no one permitted to communicate with him. Two days after the same barbarous work was repeated, until his life seemed in imminent danger. Finally, through the kind interference of the governor's sister, who was moved to compassion by his sufferings, he obtained an unconditional discharge.

Near the close of 1660, Wm. Leddra, who had been banished from the Province, returned under a call to religious duty. The fear of man and the fear of suffering, were alike taken away. The personal danger that awaited him was not to be considered in a matter involving his conscientious convictions. He was soon taken prisoner, "and

being fastened to a log of wood, was kept night and day locked in chains, in an open prison, during a very cold winter."

The situation of Friends in England at this date appeared more hopeful. On the 8th of 5th month previous, Charles the 2nd was restored to the throne, under circumstances that opened up a brighter view for the friends of religious toleration. The government, after years of internal disturbance, had acquired something of its former stability. A state of things little better than a military despotism had existed, in which all parties were sufferers, if not the cause of religious freedom itself. The king therefore in his proclamation, was persuaded to offer his subjects a broader policy, and many were induced to think the re-establishment of peace and quiet was truly the harbinger of better days for such as were not in accord with the established church. This was indeed the promise of the king, and all classes had a right to expect that religious toleration would be freely granted. His intentions seem to have been mainly right, but lacking in firmness and stability, his pledges were often trampled upon by subordinates, or by the judiciary, whose rule of action was not so much governed by the good humor of their soverign, and his apparent willingness to exercise impartiality, as by their own bias and preferences for the established religious worship. For a time, however, persecution received a decided check in England. The action of the law-making power in the colonies had often been simply a usurpation of authority. Resolutely bent upon satisfying personal animosities, no barriers were permitted to stand in the way. In dealing with Friends, who in New England were regarded by many as unworthy the protection of government, it was no wonder laws were hastily made, unmade, or violated at pleasure; or that the authorities should transcend their privileges as conferred by charter. Had these wrongs been perpetrated in the face of a strong and wise administration of the home government, the colonies would probably have lost their standing as thus established; while on the other hand it may be said its inaction and lack of moral integrity, opened a door, and really gave encouragement, to many of these abuses. But now the Boston rulers were put under some restraint, and fearing lest their rashness might involve them in serious danger, they had issued an apology in explanation of their proceedings against Wm. Robinson, M. Stevenson and Mary Dyer, a short time previous to the execution of the latter, to satisfy the king and parliament of the justice of their action, not without some misgivings, however, as to the effect it would produce. It was put forth in the name of the Province, and signed by its Secretary, E. Rawson.

After Mary's execution another address appeared, issued by the general court of Boston, directed to king Charles, and signed by John Endicot, governor. Herein they set forth, "They had chosen the trials of seclusion in a remote wilderness, among the heathen, that they might enjoy a pure scripture worship, rather than the pleasures of England, and subjection to the imposition of a hierachy." Concerning Friends they stated, "They were open capital blasphemers, and seducers from the glorious Trinity, the blessed gospel; enemies to the government, and malignant promoters of doctrines directly tending to subvert both church and State." This proved a very lame defence. They stated far too much, falsifying the truth at every step in the argument. The king could not conceive them to be objects of sympathy on account of their separation and seclusion in America, these being voluntary. Nor was their claim to religious freedom sincere, when they denied the same right to others coming among them. And as to their statement respecting our doctrines and personal interest in the welfare of the State, this had little weight, as it contradicted all experience. Among intelligent minds, Friends were known in England to be law-abiding, and eminently peaceable; and their religious belief when faithfully supported, was known also to be in sympathy with just and wise legislation.

Their appeals for support, though not sustained, did not receive a decided check, which rather gave encouragement to the leaders of persecution in New England to renew their aggressive proceedings against Friends. Wm. Leddra, who continued a prisoner in Boston jail under sentence of death, was likely soon to close a useful life upon the gallows. Meanwhile Edw'd Burrough's pen was employed in preparing a full and clear vindication of the situation Friends bore to the Colonial authorities, that had great weight, and led the king's mind a few months later to take a determined stand in their defence, though not in time to rescue this faithful man from the grasp of his accusers. P. B.

Philada., 12th mo. 25th, 1874.

(To be concluded.)

For "The Friend."

The similarity of the religious views of those who are really taught in Christ's school, is often witnessed in a remarkable degree to exist even where the home training and outward influences are exceedingly dissimilar.

Juan de Valdéz, a Spanish nobleman of great piety, who lived in the 16th century, appears to have been divinely lead to the embracing of many truths so nearly identical with those which were afterwards more fully opened to the spiritual understanding of George Fox and his co-adjutors, that I have thought it was of sufficient interest to transcribe some of them for the readers of "The Friend." In Consideration LXIII, respecting the Scriptures, he says:—

"St. Peter in his second Epistle, chapter i. 19, judges that the man having no other light than that of the Holy Scriptures, is like a man who stands in a dark place, having no other light in it than that of a candle; and that the man who having obtained the spirit of God to guide him, is like a man who stands in a place where the rays of the sun enter, which make it bright and resplendent. Whereupon I consider seven things.

"First, that as the man who stands in the dark place is better off with a candle than without it, so the man who seeks to be pious, which is with regard to him a dark place, forasmuch as his reason and human wisdom rather prejudice him with reference to it than prove useful to him, is better off with Holy Scripture than without it.

"Second, that as the man in a dark place does not see the things that are in it as clearly and plainly with the candle as he would see them with the sun, just so the man who is intent on piety, neither understands nor does he know the things of God, nor God himself, so clearly and plainly by Holy Scripture a he would be able to see and know them b the Spirit of God.

"Third, that as the man who stands in dark place, with the light of the candle only is in danger of being left in the dark, shoul anything happen to extinguish the candle, s the man who, intent on piety, has no othe light than that of Holy Scripture, is in dange of being left without light, should any thin happen that would deprive him of Holy Scrip ture, or of the right apprehension of it.

"Fourth, that as to the man who stands in dark place, where there is the light of a can dle, it happens at times, that desiring it shoul give more light, he either snuffs it himself, o gets some one else to snuff it for him, and i comes to pass that it is put out in the snuffing and the man is left without light; just so it i with the man who is intent on piety, being only aided therein by that which he knows and understands of Holy Scripture; it comes to pass at times, that desiring to understand more and better, he either interprets it himself, or gets some one else to interpret it for him, and it comes to pass that in interpreting it, by converting Holy Scripture into human composition, the man remains in the dark, although he may persuade himself that he is not so.

"Fifth, that as it happens when the rays of the sun, by penetrating a dark place where the man was using only the light of a candle, enable the man to see there more clearly than before, all the things that are in that place: just so, when the Holy Spirit enters into the mind of a man intent on piety, and availing himself to that end of Holy Scripture, it comes to pass that the man understands and knows the things of God and God himself more clearly than he did previously.

"Sixth, that as the man who enjoys the light of the sun, and knows assuredly that it will never fail him, although he would not throw the candle away on account of the benefit received, but would, on the contrary, leave it, in order that it might assist others in the way in which it has assisted him;—just so the man who enjoys the light of the Holy Spirit, being assured that it can never fail him, though he does not throw the Holy Scriptures aside, still he does not employ them as he previously did.

Seventh, that as it is not essential in the sun, when it enters a place where there is a candle, that it should discover all that enters into the candle's composition, just so likewise neither is it of the essence of the Holy Spirit, when He enters the mind of a man who, intent on piety, avails himself of Holy Scripture, to show and discover all the secrets that are involved in it, although He shows and discovers that part of them which God desires be discovered to the man to whom the Holy Spirit is given."

Be Reverent.—Submit your minds to early impressions of reverence for sacred things. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies; besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth than the affectation of treating religion with levity; instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of

knowledge, presumes to make light of what the best of mankind revere.

For "The Friend."

Legal Opinions in the Ohio Case.

(Continued from page 154.)

I need hardly say that I suppose the women's meeting has nothing to do with the question. The women elect their own officers, and can give no vote and can take no part in the election of officers of the men's meeting.

In view of these facts, I am quite unable to hold that Binns was legally elected clerk of the meeting, and that those who organized under him are not separatists—provided the Ohio Yearly Meeting is to be regarded as an *independent organization*, and its decisions subject to no appeal to a superior jurisdiction. Indeed, the fact that such an appeal has been taken, and is prosecuted upon the ground that Hoyle has *forfeited* his right to the office by bad conduct, would seem to be an admission that but for that bad conduct his election would have been legal—that he was the *choice* of the Society, but was *unfit* for the position. The ground on which the appeal to other yearly meetings was taken, if sustained, would show Hoyle to have been a usurper of the office for nine years preceding the election, as well as since its date, and all the acts and proceedings of the Society during that time to be void. This is the ground on which it is claimed the other yearly meetings place the case. I have a copy of the proceedings of those yearly meetings, in which it will be seen that none of them place their judgment upon the ground that Binns was elected by the Society. What they assume to do, is to ostracize or excommunicate the Ohio Yearly Meeting itself, and to set up the Binns faction in its place. Take the proceedings of the Indiana Yearly Meeting as a specimen. Two reasons are given by that yearly meeting for its judgment in the premises: 1. "That the *Ohio Yearly Meeting*," not the Hoyle party, but the meeting itself, "has for several years past," by the *influence* of the Hoyle party, "refused and prevented the reading of regular epistles" from the New England Society. 2. "*They*" —that is, the *Ohio Yearly Meeting*—"have permitted to have a seat in the *yearly meeting* * * * persons who had been disowned in New England." They then say that the "Friends who appointed Jonathan Binns as clerk"—not the Society itself, but the *individual friends* who adhere to Binns—"after enduring these disorders for years," finally felt *themselves* impelled * * * "to appoint a clerk, and proceed with the regular business of the yearly meeting, *without the unity* of that party who caused the disorders complained of." That is to say, Binns was elected, not by the Society, but by *his individual "friends,"* without the unity of a "large majority" of the members of the Society. This is a plain admission that Binns was not elected by the *Society*, and that the election of Hoyle stood on the same basis and had the same validity as any one of his elections for the nine years next preceding. The legality of all of which seem to be now admitted. In the case of *Earle* v. *Wood*, 8 Cush. 447, it appeared that Gould was chosen clerk by his party friends, precisely as Binns was chosen by his friends in the present case, with this difference, that a majority united on Gould, whereas only a minority united on Binns. And yet the court unanimously held in that case that Gould was not elected, and that he and his adherents were seceders, giving as a principal reason for so holding, that his nomination or election was not made by the Society, but, from his own showing, was made "by those who had been for some years laboring under much oppression," &c. That is precisely the case here. Binns' own entry shows that he was chosen by only a "part" of the meeting, and that "part" was a minority of the meeting.

Hoyle, therefore, having been duly continued as clerk of the Society, and those adhering to him being the regularly *organized* Society, it remains to inquire whether they have been ousted, or their election invalidated, and Binns and his adherents installed in their place by the authorized judgment of a superior tribunal.

I not only deny the existence of any such tribunal, but I deny that *any* tribunal has assumed to render such a judgment. When and where was any such judgment rendered, and what was the judgment? It was rendered, if at all, at as many times and places as there were yearly meetings acting on the subject, and no two of the judgments are the same. None of these yearly meetings assume to adjudge the election of Hoyle to be illegal or irregular, or to oust him from office, or install Binns. The only thing in which these several judgments concur is, that they will not hereafter "correspond" with Hoyle and his party, and that they will correspond with Binns and his party; and this is the utmost extent to which any of them go. Each meeting acted for itself, and upon its independent views of the case. There was no concert or community of action between them. The Yearly Meeting at Philadelphia, founded by the contemporaries of William Penn, refused to unite with them in this, and holds that it is not essential or advisable to keep up such correspondences with each other. Now it seems to me that here is no judgment, no order assuming to affect the legal *status* of the parties. It was simply the judgment of a majority of the yearly meetings, each speaking for itself, that they, respectively, would decline a correspondence, which the evidence shows to have been at all times voluntary and discretionary with each society. There was no joint session of the several societies, or delegates representing them; no jurisdiction was acquired over the persons of Hoyle or his associates, by process, notice, consent, or otherwise; each Society assumed to represent itself alone, and to be, as each was in fact, no more than the equal of the Society whose officers it assumed to condemn. The subject-matter of the adjudication was not the legality or regularity of the Ohio *election*, but the dispute between the Gurneyites and the Wilburites of New England, as to a matter of *discipline*. The real judgment rendered by the several societies was simply, that, in their *opinion*, Hoyle did wrong in refusing to exclude Gould, the New England Wilburite, from the meeting, and that for this reason they would refuse to correspond with him and his party, no matter whether he and his party represented and constituted the regular organization or not. This, I say, is no judgment affecting the *status* of Hoyle, or the organization under him, even if we concede the existence of power to render the proper judgment for that purpose.

But was there any such power?

In none of their utterances on the subject is there any *claim* of such power, and in some of them it is expressly disavowed. Take, as example, the utterance of the London Society. The following is its essential part:

"The desire consistently to carry out the principles of Christian order which have regulated our own course of action, and to counteract, as far as our example and influence may extend, the disorganizing tendencies that have so painfully manifested themselves, not only in Ohio, but also in several other of the American Yearly Meetings, has led us to accept the epistle signed by Jonathan Binns, under the conviction that the Friends whom he represents have been, and are, acting *most* in accordance with the course which *this meeting* adopted in 1846, and which it has ever since pursued. Yet, in so doing, we would not be understood as implying that the proceedings of that body (though we speak it with tenderness, and with sympathy for the peculiar difficulties of their position) have been, in all respects, such as we could approve, *were it our place to pronounce an opinion thereon.*"

It also contains the following, which shows that they did not claim the right to overrule or interfere with an election regularly made by the Ohio Society:

"It is a principle with this Yearly Meeting that the several American Yearly Meetings with which it is in correspondence are *independent bodies*, whose deliberations and decisions in the exercise of the discipline toward their *own members* and subordinate meetings are to be regarded as *final*, and not to be interfered with."

But I deny that there is, *in fact*, any authority in the yearly meetings of the world, or in any number of them, either acting jointly or separately, to control the *organization*, *discipline*, or *property* of the Ohio Yearly Meeting, or of any one of its members. The book of discipline or constitution of the Ohio Yearly Meeting contains no word giving any such authority. It purports to be adopted for that Society alone, and is entitled, "Book of Discipline of the Society of the Ohio Yearly Meeting." Nor is there any book, document, record, or usage giving any such authority, or acknowledging the Society to be subordinate to any other. On the contrary, the book of discipline, and the evidence as to the usages of the several yearly meetings, show that the yearly meeting is the "highest tribunal in the church organization." This was expressly resolved by the general conference of yearly meetings held in 1849, as follows:

"Yearly, quarterly, monthly, and preparative meetings were set up and are still continued for the purpose of church government, subordinate and accountable one unto another —preparative to monthly, monthly to quarterly, and quarterly to the yearly meeting, the last being the highest tribunal in the church organization, from whose decisions there is no appeal.

"It can not be questioned that, if a yearly meeting should manifest unsoundness in Christian faith, if it should promulgate views inconsistent with the principles professed by Friends, or should not maintain our Christian testimonies, it may then become the duty of the other yearly meetings to extend to it *brotherly entreaty* or *admonition* for its restoration. But in the exercise of those functions which legitimately and exclusively belong to itself—*as the forming or administering its own discipline*—any interference by another yearly meeting, or attempt to control its action in

these respects, would be an infraction of our *established order*, and fraught with consequences perilous to the whole brotherhood of yearly meetings, against which we feel solemnly bound to bear testimony."

This conference of 1849, like the conference of 1829–1832—the only other conference ever held by the yearly meetings, as I understand—was exceptional and provisional, devised and held for the occasion, for the special purpose of "healing divisions and promoting harmony." It was abnormal and merely provisional. There is no authority, constitutional or otherwise, for calling such conferences, or authorizing any person or persons to appoint times or places for their meeting; much less is there any provision for organizing any such body, or conferring upon it any power or authority over the several yearly meetings.

The witness, William Bates, I think, truly states the relation and organization of the different yearly meetings, when he says:

"They are of like churches, and hold a common faith, but they hold no relation of subordination to any other power. Among these religious bodies thus constituted, are what are called Congregationalists. Baptists, also, are organized on that principle; can not say as to others, but am under the impression that Disciples are organized in the same way, but in this I may be mistaken. These are accustomed—the Baptists and Congregationalists are accustomed—to hold conferences, associations, conventions, and the like, known by different names, which are composed of similar bodies of like denominations from the independent churches—in which associations, &c., advice is taken, and sometimes common enterprises entered upon, and Christian sympathies expressed, and correspondence opened with other denominations of Christians, recognized by them as being of sound or orthodox faith; but still the churches, as to all matters *legislative and judicial*, or in respect to all matters of *property* and the like, remain in *absolute independence*. * * There is no common constitution; each yearly meeting has its own constitution."

Jesse Cope says: "I know of no higher power than the yearly meetings in the Society of Friends, on all questions disciplinary, legislative, or judicial, or on questions relating to the control and disposition of property."

William Fisher says: "I know of no appeal from the decision and action of the yearly meetings on questions of discipline, property, &c. It is the highest tribunal, I think."

Other witnesses testify to the same effect, and state that the correspondence between the different meetings is "a mere acknowledgment of fraternity;" that it is "entirely voluntary;" and that no book of discipline "requires or enjoins" it. There is no competent or sufficient evidence that when a member of one meeting is accredited, or "liberated" as a traveller, he becomes a member of other meetings. There is no testimony stronger than that of John Butler, to prove any such right of membership; and he merely says that in his "view" such travelling party is "in *some sense* a member." But he admits that such a party "would not be regarded as rightfully entitled to take part" in the "nomination of a *clerk*," or in "disposing of *real estate*." In this he substantially agrees with Charles Evans, who says that such travelling party is merely "at liberty to give a *sentiment*, as to what he *thinks* right or wrong," but that he "would be out of place in attempting to interfere with the *business* of the yearly meeting, so as to direct the course it should take."

(To be concluded.)

Selected.

"GOING ALONE."

With curls in the sunny air tossing,
With light in the merry blue eyes,
With laughter so clearly outringing,
A laugh of delight and surprise;
All friendly assistance disdaining,
And trusting no strength but its own—
The past fears and trials forgotten,
The baby is "going alone."

What woful mishaps have preceded
This day of rejoicing and pride!
How often the help that he needed
Has carelessly gone from his side!
He has fallen while reaching for sun-beams,
Which, just as he grasped them, have flown,
And the tears of vexation have followed,
But now he is "going alone."

And all through his life he will study
This lesson again and again,
He will carelessly lean upon shadows,
He will fall and weep over the pain,
The hand whose fond clasp was the surest
Will coldly withdraw from his own,
The sunniest eyes will be clouded,
And he will be walking alone.

He will learn what a stern world we live in,
And he may grow cold like the rest,
Just keeping a warm sunny welcome
For those who seem truest and best;
Yet, chastened and taught by past sorrow,
And stronger and manlier grown,
Not trusting his all in their keeping,
He learns to walk bravely alone.

And yet not alone, for our Father
The faltering footsteps will guide
Through all the dark mazes of earth-life,
And "over the rivers" deep tide.
Oh! here is a helper unfailing,
A strength we can perfectly trust,
When, all human aid unavailing,
"The dust shall return unto dust."

Selected.

AFTER THE STORM.

Patience! for the strife is o'er;
Weary wave and dying blast
Beat and moan around the shore;
Peace must come at last.

Lo! the seagull's silver wing
Flashes in the sunset gold;
Wait, another morn shall bring
Gladness, as of old.

Sunlight on the yellow strand,
Shadows lying still and clear,
Pearly fringes on the sand;
Murmurs, sweet to hear.

Storms of life must have their way
Ere these changeful years may cease;
Foam and tempest for to-day
And to-morrow—peace.

Never till the fight is won,
And the bitter draught is drained—
Never till the storm is done
Shall thy rest be gained.

Waves and winds fulfil His word;
Thou, like them, shalt do His will,
Waiting till His voice is heard
Saying, "Peace, be still."

Sunday at Home.

I believe that no Divine truth can truly dwell in any heart, without an external testimony in manner, bearing and appearance, that must reach the witness within the heart of the beholder, and bear an unmistakable, though silent, evidence to the eternal principle from which it emanates.

For "The Friend."

John Griffith.

(Continued from page 158.)

The example of John Griffith, being in effect, "Follow me as I have followed Christ," is one of grave importance and of practical application to us all. The doctrines and requisitions of our holy religion are no cunningly devised fable, but real and substantial truths. And though the Lord to prove his people, may now, as he did formerly, lead them "through a land of deserts and of pits; through a land of drought, and of the shadow of death," though not without hope of brighter days beyond; yet, how much more are these dispensations from His chastening hand to be desired, than the too common lukewarmness and apathy noticeable in professed followers of the meek and lowly Jesus! How infinitely better for us to know the ploughing up of the fallow ground of the heart, and to endure even the sifting, the upheaving, the overturning, the quick and powerful operation of the Holy Ghost or transforming power of the Redeemer there. We want more of presenting our bodies a living sacrifice; more earnest, faithful, prayerful entreaty from broken hearts and contrite spirits to the God of all grace, and of all our sure mercies. We want more firmness of purpose and holy resolution to yield ourselves unreservedly to the Saviour, and, through the power of his Spirit to labor faithfully, and contend earnestly for the faith once delivered to the saints. Then to him that hath, would more be given unto increase in the increase that is of God through Christ Jesus.

In the present number are J. Griffith's views respecting the great work of the ministry. They are commended to the careful perusal and consideration of all:—

"About this time I had a distant view of being called into the work of the ministry; my mind being at times wonderfully overshadowed with the universal love of God, in the glorious gospel of his Son, to mankind, to that degree that I thought I could, in the strength thereof, give up to spend and to be spent, for the gathering of souls to him, the great Shepherd of Israel; and that I could lift up my voice like a trumpet, to awaken the inhabitants of the earth: but I found all this was only by way of preparation for this important work, and that I had not yet received a commission to engage therein. A fear and care were upon my mind, lest I should presume to enter upon this solemn undertaking without a right call; it appearing to me exceedingly dangerous to speak in the name of the Lord, without a clear evidence in the mind, that he required it of me; which I then fully believed he would in his own time, which was to be waited for. From this time, until I was really called to the work, I frequently had, but especially in religious meetings, openings of scripture passages, with lively operations of the Divine power in my mind; and sometimes with so much energy, that I have been almost ready to offer what I had upon my mind, to others. But as, through an holy care which dwelt upon my heart, I endeavored to try my offering in the unerring balance of the sanctuary, I found it was too light to be offered, and was thankful to the Lord for his merciful preservation, in that I had been enabled to avoid offering the sacrifice of fools. But when the time really came that it was divinely required of me, the

evidence was so indisputably clear, that there was not the least room to doubt; yet, through fear and human frailty, I put it off, and did not give way thereunto. But oh! how was I condemned in myself! The Divine sweetness which had covered my mind in the meeting was withdrawn, and I left in a very poor disconsolate state, wherein I was ready to beg forgiveness, and to covenant with the Lord, that if he would be pleased to favor me again in like manner, I would give up to his requiring. At the next first-day meeting, the heavenly power overshadowed me in a wonderful manner, in which it was required of me to kneel down in supplication to the Lord in a few words: I gave way thereto, in the dread of his power, with fear and trembling. After which, oh, how my soul was filled with peace and joy in the Holy Ghost! I could then sing, and make sweet melody in my heart to the Lord. As I remember, I was twenty-one years of age the very day I first entered into this great and awful work of the ministry; which was the 21st of the 5th month, old style, 1734.

"I have found my mind engaged to be somewhat particular concerning the manner of my entering into the work of the ministry, to stand by way of caution and proper encouragement to others, who may peruse the same; having in the course of my observation had cause to fear, some have taken the work of preparation, as before hinted, for the thing itself; and so have proceeded very far, to their own great wounding, and the hurt of others, in bringing forth untimely fruit, which is exceedingly dangerous, and carefully to be avoided. Nothing is a sufficient guard to preserve therefrom, but the single eye, through the divine blessing awfully considering what a great thing it is for dust and ashes to speak as the apostle Peter directs, viz: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth.' The author to the Hebrews saith, that 'No man taketh this honor to himself, but he that is called of God, as was Aaron.' So that whatever some may pretend to, and intrude themselves into, unless they are really called of God, they will have no share in that honor that cometh from God only.

The church of Christ hath not been without its troubles from false ministers, neither in the primitive times, nor in ours. That excellent gospel liberty of all who feel themselves inspired thereunto, whether male or female, speaking or prophesying one by one, hath been, and still is, abused by false pretenders to divine inspiration; yet the liberty ought to be preserved inviolable, and other means found out to remedy this great inconveniency; which would not be difficult, were the members in a general way spiritually minded, rightly savoring the things that be of God. Forward and unsanctified appearances, by way of ministry, would then be easily awed and suppressed, so as not to disturb the peace of the church. The case has been otherwise, as I have observed in some places; but little minded, if the words and doctrine were sound, and nothing to blame in the conversation. Here the main thing, which is the powerful demonstration of the Holy Spirit, is little regarded: and if a few are deeply pained at heart with such lifeless ministry, they find it exceedingly difficult to lay hands thereon, for want of more strength; especially when they perceive what strength there is against them; for formal professors love to have it so, rather than to sit in silence. And I have observed such pretenders to be all mouth or tongue, and no ears to receive instruction; fond of teaching others, but very unteachable themselves. I pray to God to quicken his people, and raise the Society into a more lively sense of that blessed arm of power which gathered us to be a people; or, I fear, the great evil above hinted at will prove a very growing one: profession without possession, being the proper element for such a ministry to grow and flourish in. I am not quite free to omit a remark on this head, as I am fully persuaded the living members of the church of Christ, groan under a painful sense of this sorrowful token of a declining Society. May the Lord of sabaoth hear their cries, and regard the anguish of their souls in secret, so as to work by his invisible power for his own name's sake, and their enlargement, by turning his hand upon our Sion, to purge away her dross, and to take away her tin and reprobate silver; that her judges may be restored as at the first, and her counsellors as at the beginning; that many, having their feet shod with the preparation of the gospel of peace, may yet appear beautiful on the mountains! So be it, saith my soul.

"I have given some hints how it was with me, by way of preparation for the great and important work of the ministry, and the danger of being misled; even at some times when I had right openings, and felt the sweet efficacious virtue of the love of God, through Jesus Christ, to mankind: which, doubtless, is the sensible experience and enjoyment, at times, of every faithful follower of Christ, who never was called to the work of the ministry. I was in those days apprehensive of some danger of being led out at that door; but I have since more fully and perfectly seen the danger of this and other by-paths, which would have led me to give that away to others, which I was to live upon myself; and out of the humble dependent state, in which only there is safety, to have a will and way of my own, that I might be furnished and enriched with much treasure. But sincerity of heart, and my endeavors to preserve the single eye, through the watchful care of Divine Providence over me, brought the day of the Lord upon it all: so that I came clearly to see, and experimentally to know, that my sufficiency was of God; that there must be a steady dependence on the Lord, to be immediately filled and supplied, every time I was to engage in this solemn service. I ardently desire, that all who have the least apprehension of being called into the work of the ministry, may dwell in an holy dread of the Divine presence, and know their own wills wholly subjected to the divine will, waiting for a clear and distinct certainty of the Lord's requirings, not only in entering upon it at first, but also at all other times. And as self comes to be laid in the dust, they will receive undeniable evidence in their own minds of the certainty of their mission; and they will not be without a testimony thereof, from the witness for God in the consciences of those amongst whom they are sent to minister. They will be a savor of life to the living in the Truth, and of death to those who are in a state of death. Let it ever be remembered, that nothing of, or belonging to man, can possibly add any lustre or dignity to the divine gift. Neither will the best and most curiously adapted words or doctrine, ever so truly and consistently delivered, be any more than as sounding brass, or as a tinkling cymbal, without the power, light and demonstration of the Spirit of Christ. There is no occasion for those who regard his power as the substance of their ministry, to be solicitous about words; as the lowest and most simple are really beautiful, when fitly spoken under that holy influence."

(To be continued.)

For "The Friend."

William Law, A. M.

The following is taken from Law's Address to the Clergy, who was also the author of divers other religious tracts:—

"He was born at King's Cliff, a market town in Northamptonshire (G. B.), in the year 1687; his parents were of good repute, and in circumstances which enabled them to give him a liberal education. He was sent early to the University of Cambridge, and was of Emanuel college, where his superior genius soon distinguished itself by three letters to (Hooadly) the Bishop of Bangor so greatly, that upon their publication, the celebrated Bishop Atterbury waited upon him and made him this compliment; Mr. Law from your writings, instead of seeing a youth, I should have expected to see grey hairs. The universal applause those three letters met with, instead of filling his mind with pride and vanity, the two pregnant attendants of superior abilities and human applause, only served to make him the more retired from the world, in order the more deeply to look into himself. He lived a single life, and the last twenty years of it in the same town in which he was born; but the reasons of his not continuing in the ministry can only be conjectured; for it is not known that he ever acquainted any one with them.

"The first fruits produced in his retirement were his two excellent treatises on 'Christian Perfection,' and 'Serious Call to a Devout and Holy Life.' From these instructive writings, by a gradual progress in spirituality and sound philosophy, he became qualified to illustrate and unfold some deep mystic writings, which he hath done with much fulness and depth of penetration.

"In the year 1727 he founded a charity school at King's Cliff, and afterwards added two tenements for two ancient women, with a weekly allowance."

The following circumstances whereby he was enabled to be extensively useful are remarkable:—"Attending the Feast of the Sons of the Clergy at St. Paul's Cathedral, a person who was unknown to him came to him and asked his name, to whom he modestly answered, 'My name is William Law.' Whereupon the man gave him a letter directed to our author himself, which he, for the present, put into his pocket, and which upon opening it at a convenient opportunity, he found inclosed a bank note for one thousand pounds sterling. And at another time a bank note for five hundred pounds sterling, was sent him from an unknown hand."

That truly pious and catholic-spirited writer, Dr. Philip Doddridge, in a sermon to young persons, has the following passage con-

cerning William Law: "It is an *awakening* saying of one of the most lively and pathetic as well as most pious writers which our age has produced, 'That the *condition of man* in his *natural state*, seems to be like that of a person sick of a variety of *diseases*, knowing neither his distemper nor cure, but unhappily enclosed in a place where he could hear, or see, or taste, or feel nothing, but what tended to inflame his disorder.'" *Law of Christian Perfection*, page 2.

The author of the address to the clergy, died April 9th, 1761, aged seventy-five years. The whole of it was sent by himself to be printed, except a few pages, written by him not many days before his death. Though it appears chiefly directed to the Episcopal clergy, it is of common concern to all professed ministers of the Gospel and Christians in general.—Extracts now follow:

"*Ye are not in the flesh*, saith the Apostle, but in the *Spirit*, but then he adds, as the only ground of this, *if so be that the Spirit of God dwelleth in you;* surely he means, if so be ye are moved, guided and governed by that, which the Spirit wills, works and inspires within you. And then to show the absolute necessity of this life of God in the soul, he adds, *if any man hath not the Spirit of Christ, he is none of his*; and that this is the state to which *God hath* appointed, and called all Christians, he thus declares, *God hath sent forth the Spirit of his Son into your hearts*, crying, Abba, Father," Gal. iv. 6. "The same thing, most surely as if he had said, nothing in you can cry or pray to God, *as its Father*, but the Spirit of his Son, Christ, come to life in you. Which is also as true of *every tendency* in the soul towards God, or goodness; so much as there is of it, so much there is of the *seed of the woman*, striving to bring forth a *full birth* of Christ in the soul.

"*Lo, I am always with you*, saith the holy Jesus, *even to the end of the world*. How is it with us? Not *outwardly*, every illiterate man knoweth; not *inwardly* saith many a learned Divinity Doctor; because a *Christ within* us is as gross enthusiasm, or Quakerism, as the *Light within us*. How then shall the faith of the common Christian find any comfort in these words of Christ's promise, unless the Spirit brings him into a remembrance and belief, that Christ is in him and with him, as the *vine* is with, and in the branch? Christ saith, *Without me, ye can do nothing;* and also, *If any man love me, my Father will love him, and we will come unto him, and make our abode with him*. Now if without him, we can do nothing, then all the love that a man can possibly have for Christ, must be from the power and life of Christ in him; and from *such* a love, *so begotten*, man has the Father, and the Son dwelling, and making their abode in him. What higher proof or fuller certainty can there be, that the *whole* work of redemption in the soul of man is, and can be *nothing else*, but the inward, continual, immediate operation of Father, Son and Holy Spirit, raising up again their own first life in the soul, to which Adam, our first father died?

"Again, Christ, after his glorification in heaven, saith, 'Behold I stand at the door and knock.' He does not say behold ye *have me* in the Scriptures. Now what is the door at which Christ, at the right hand of God in heaven, knocketh? Surely it is the *heart*, to which Christ is always present. He goeth on, 'If any man hear my voice;' how *hear* but by the hearing of the heart, or *what voice*, but that which is the *speaking* or *sounding* of Christ within him? He adds 'And open the door,' that is open his heart for me, 'I will come into him,' that is, will be a living, holy nature and Spirit born *within him*, 'And sup with him and he with me.' Rev.

"Behold the last, finishing work of a redeeming Jesus, entered into the heart, that opens to him; bringing forth the joy, the blessing, and perfection of that first life of God in the soul, which was lost by the fall [and by personal sin] set forth as a *supper*, or feast of the heavenly Jesus with the soul, and the soul with him. Can any one justly call it enthusiasm, to say, that this suppering of the soul with this glorified Christ within it, must mean something more heavenly, transacted in the soul, than that last supper, which He celebrated with his disciples, whilst He was with them in the flesh? For that supper of bread and wine, was such, as a Judas could partake of, and could only be an *outward type* or signification of that *inward and blessed* nourishment, with which the believing soul, should be feasted, when the glorified Son of God should, as a creating spirit, enter into us, quickening, and raising up his own heavenly nature and life within us. Now this *continual knocking* of Christ at the door of the heart, sets forth the case or nature of a continual, immediate, divine inspiration within us; it is always with us, but there must be an opening of the heart to it, and though it is always there, yet it is only felt and found by those who are attentive to it, depend upon, and humbly wait for it.

"Now let any one tell me, how he can believe anything of *this voice* of Christ, how he can listen to it, hear or obey it, but by such a faith as keeps him *habitually turned* to an immediate, constant inspiration of the Spirit of Christ within him? Or how any *heathenish, profane* person, can do more *despite* to this presence, and power of Christ in his *own soul*, or more effectually lead others into it, than that *ecclesiastic*, who makes a mock at the *light* within, a Christ *within*, and openly blasphemes that faith, and hope, and trust, which solely relies upon being *moved* by *the Spirit*, as its only power of doing that, which is right, and good and pious, either towards God or man.

"*Let every man whom this concerns, lay it to heart*. Time, and the things of time, will soon have an end; and he that in time trusts to anything but the Spirit and power of God working in his heart, will be but ill fitted to enter into eternity. God must be *all in all in us here*, or we cannot be his hereafter. *Time* works only for eternity; and poverty eternal must as certainly follow him who dies, only fully stuffed with human learning, as he who dies only full of worldly riches.

"The folly of thinking to have any divine learning, but that which the holy Spirit teaches, or to make ourselves rich in knowledge towards God by heaps of *common-place* learning, crowded into our minds, will leave us as dreadfully cheated, as that rich *builder of barns* in the gospel, to whom it was said, *thou fool, this night* shall thy soul be required of thee; *and then whose shall all these things* be? Luke, xii. So is every man that treasures up a *religious learning*, that comes not *wholly* from the Spirit of God."

Watch ye, stand fast in the faith.

For "The Friend."

"Musings and Memories: being a collection of anecdotes and reflections of a religious character, on various subjects. Tract Association of Friends. Philadelphia, 1875."

This is a volume of 367 pages, the design of which, as the preface states, is to convey moral and religious truths in connection with simple incidents; this method being frequently more efficacious in making profitable impressions on the mind of the reader, than by more elaborate essays. Many of the reflections as well as anecdotes have appeared in the columns of this Journal at different times. A considerable part of the volume however, was derived from other sources, and some parts, not the least interesting in the book, have never before been printed. It is uniform in style with a former publication of the same association, entitled, "Biographical Sketches and Anecdotes of Friends." We not only consider it as a valuable addition to the list of their issues, but that it will be read with pleasure and edification by the enlightened Christian, without regard to sectarian distinction. For sale at Friends' Bookstore, No. 304 Arch Street.

THE FRIEND.

FIRST MONTH 9, 1875.

"Friends, call to mind the former times, and remember the days that are past and gone, when the day of the Lord first dawned unto you, and his power seized upon you. You know how weighty and retired the spirits of Friends then were; how grave and solid their deportment and carriage; how few and savory their words, tending to edify the hearers; how great a fear and backwardness was in them, to enter in familiarity with the world's people. Oh! Friends, that was a good day, and that was a safe state; for fear begets watchfulness, and watchfulness is a means to prevent danger. Therefore, all Friends keep in the holy fear, and therein watch against the enemy, that he entangle you not, nor hurt your spirits by a too near familiarity, and intimate conversing with the people of the world; for therein, I assure you lies a snare."

To one with religious thoughtfulness, when viewing the change that has been going on for some years, and is still in active progress within our religious Society, the questions naturally present, What is the character of the fruits produced by the principles brought into operation, and the theology taught, by the prime movers in the, so called, "advance" on Quakerism? Are the evidences accompanying the "revival," such as prove a renewed reception of divine Light; which while making manifest the errors of the past, has led to the discovery of new modes of applying, and the necessity for more strict conformity to the self-denying principles and requisitions of the Gospel, so as to improve the condition of our part of the visible church, and to lead, or at least invite other portions of it, out of the formalities and will-worship that have so long obstructed the spread and power of spiritual religion? Does it manifest a superhuman origin, by bringing its converts more unreservedly under the yoke and cross of Christ, and thrusting back the Spirit of the world from the place it has usurped, in boldly prescribing the order and discipline of the church,

and in regulating the conduct of professed Christians?

The history of the rise and progress of Friends as a religious Society, leaves no doubt as to what constituted the wisdom and power that enabled them at the outset, to take a firm stand against the corruptions prevalent in the church in that day; to address themselves successfully to instruct those who were spiritually blind and ignorant; to proclaim the true character and demands of the religion of Christ, and to manifest to every beholder, that, as disciples of a crucified Redeemer, they were constrained to bear testimony, not only against the formal, dead preaching and worship practised in the different denominations, from which they were brought out, but also against the love, spirit, maxims, manners, and other unrighteous ways of the world around them. They declared that all the saving knowledge of God and of Christ to which they attained; all the qualification for service in the church with which they were clothed; all the success which crowned their labors; were attained by and through obedience to the Holy Spirit, manifesting the will of God concerning them in the secret of the soul, and supplying them with the requisite ability and guidance for the work assigned them.

They were changed men themselves before they went about to change others; made so through submission to the crucifying, transforming power of the Grace of God; which they could testify from living experience, brought salvation to the obedient soul. Their ministry therefore, was not in the enticing words of man's wisdom; and their commission from on high, was to turn people "to that inward Light, Spirit and Grace, by which all might know their salvation, and their way to God;" "to bring people off from all their own ways, to Christ the new and living way;" "from their churches which men had made and gathered, to the church in God;" "from the world's teachers made by men, to learn of Christ, who is the way, the truth and the life;" "to know the Spirit of Truth in the inward parts, *and to be led thereby;* that *in it* they might worship the Father of spirits, who seeks such to worship him; which Spirit, they that worshipped not in, *know not what they worship.*" From practical experience they could testify, that while this Holy Spirit required them to bear the daily cross, crucifying the lusts of the flesh, the lust of the eye, and the pride of life, it brought its humble, contrite subjects, to realise Christ to be the Lamb of God that took away their sins, and taketh away the sin of the world; and that there was no more condemnation to those who were thus grafted into Him, and who walked not after the flesh, but after the Spirit.

As these preachers of righteousness and their converts, became gathered into a body or church, it was to be seen by all, that they had not left their former modes of worship, nor declared against the ministry under which they had been accustomed to sit, because they were aiming at setting up a new man-made contrivance; nor yet to bring themselves into notice and repute; but because they saw in the light of Truth, that the system of divinity taught by the so-called evangelical churches was defective, and the ministry connected with them depended on the ordinances of man, and was opposed to the Headship of Christ. That it cherished the spirit of priestcraft, and obstructed the dispensing and exercise of gifts, which He who led captivity captive, had in store for his obedient, dedicated disciples.

Having seen that the God of this world had blinded the eye of very many of the professors of the religion of the new testament dispensation, so that while they talked much about the gospel, and boasted of being in Christ and being members of his church, their lives showed they had never entered the strait gate, and were far from walking in the narrow way, they found it laid upon them not merely to bear testimony against them and their unscriptural views, but at the same time to illustrate the restrained and holy life, into which all the true believers in Christ are led. Thus the primitive Friend, from whose work our first extract is taken, says, "You know, Friends, that at the first, when the visiting arm of the Lord reached us, He led us out of the world's ways, manners, customs and fashions, and a close testimony both in word and practice, was borne against them."

Under the authority of their divine Master, they bore an unwavering testimony against men claiming to be reconciled and justified by a self wrought faith in a crucified Redeemer, and satisfying themselves with external observances and will-worship; declaring that in order to know complete justification and sanctification, it was indispensable to be buried with Christ by baptism into death, and through the washing of regeneration and the renewing of the Holy Ghost, to be raised up into newness of life. This newness of life was not mere newness of profession, but experiencing the propensities and deeds of the old or natural man crucified, by submission to Christ within, and putting on the new man created in righteousness and true holiness. Though entertaining christian charity towards all men, yet they could in no wise join hands with those, who called themselves ministers of Christ, but were not willing to comply with his command—"Freely ye have received, freely give," but sought to make merchandise of his gospel.

These were characteristic traits of the spiritual religion preached and practised by Friends in the beginning. They brought contempt and hatred upon them, from worldlings and unregenerate professors, but they set the society on a hill, so that it could not be hid, and gave an impetus to religious reform that has been operative up to this day. They are traits which have also marked the religion of all true Friends since that day.

Now if our predecessors were led by the Spirit of Truth into their religion, and by it were made eminent reformers in the visible church, all true advance from the point they attained, must be in the line of former progress. If under the further enlightening of the Holy Spirit there has been a discovery of a different or deeper meaning in, and a more extended application of, any one or more of the cardinal doctrines of christianity, calling for a modification of the forms and exemplifications of our religious faith and practice, its fruits must, in accordance with its divine source and nature, be alike distinguished—as were the changes produced upon the primitive Friends—by a more complete withdrawal from the spirit, manners and fashions of the world; a more full acceptance and practical illustration of the spiritual character of the gospel dispensation, and a more decided and firm testimony against will-worship, and a man-made and hireling ministry.

We may rest assured that the blessed Head of his own church, will never lead it back from whatever advanced position it may have attained by His holy help and guidance, and bring it into a closer approximation to, and a nearer assimilation with those things, whether rites, forms or practices, which have been introduced among His professed followers, as parts of, or connected with his religion or worship, by the unsanctified will of man; nor will He sanction its participation with any of the ways of the world, that minister to the pride and rebellion of the human heart, or induce the delusion that men may be his followers, without obeying his command to deny themselves and take up the daily cross. There must always be, not merely a doubt of, but an assurance against supposed discoveries and palpable changes, that contradict the lessons in which the Head of the Church has been teaching and exercising his faithful servants in our church, for over two hundred years, and against the introduction of forms of worship or other practices, that reverse the more spiritual advances of former times, and set at naught the experiences of the gifted instruments in the Lord's work who have preceded us.

Where any doctrine is preached from our galleries, or where would-be reformers rise up among Friends, the practical effect of whose influence is, to bring into disrepute the observance of the testimonies which were given to the Society in the beginning, even though they may be stigmatized as badges unworthy of the present enlightened age; such as plainness of speech, behavior and apparel; to substitute study of the Scriptures, and engaging in "religious works" for the conversion of others, for close attention and obedience to the visitations of divine grace, and laboring under its direction, in the vineyard of the heart; where it is clearly manifest that this influence has so lowered the standard of the ministry, that very many are encouraged to engage in it, who give little evidence of having been under the preparing hand, and none that they have received a gift therefor; where the testimony against a man-made and hireling ministry is so far laid waste, that those who are connected with and have been "ordained," in accordance with this system, are invited and assisted to take part, as ministers, in our religious meetings; where a will-worship, consisting of Scripture reading and hymn singing, is, through this influence, taking the place of reverent waiting in the silence of all flesh, to be qualified to offer that worship which is in spirit and in truth; where, as this influence prevails, the tendency is to carry the members back to the "beggarly elements," from which Friends were liberated, and against which they were designed to bear testimony; and where, as month after month passeth away, even the superficial observer can see, that the converts of a new doctrine, and the copyists of innovators, are deserting the advanced position which the Society was raised up to occupy, and becoming more and more nearly assimilated to other religious professors; where all or any of these fruits are produced, we may safely conclude, that the doctrine, the influence and the changes accompanying them, have not the same origin and sanction as brought forth the Society in the beginning, and which have characterized the religion of faithful, dedicated Friends since its rise.

SUMMARY OF EVENTS.

FOREIGN.—The declaration of Alfonso, son of ex-Queen Isabella, that a majority of the people of Spain wished to place him on the throne in order to terminate the disorder and internal strife which had so long prevailed in the country, seems to have been based on correct information.

On the 30th ult. General Campus, who was in the province of Valencia, with two battalions of soldiers, pronounced in favor of Alfonso. A portion of the Republican army was sent to suppress the revolt under Campus, but no conflict took place; the Republican troops at once joined Campus, and he marched into the city of Valencia at their head. The army in the north also promptly embraced the movement for a restoration of the monarchy under Alfonso. Under these circumstances the Madrid government at once acquiesced in what was declared to be the general wish of the nation, and on the 31st ult., the Spanish Minister of the Interior sent the following dispatch to the Governors of the provinces: "Alfonso XII. has been unanimously proclaimed King by the national army and the Ministry. A regency has been formed under the presidency of Conavas Del Castillo, without a portfolio. We hope your patriotism will induce you to firmly maintain the great interests confided to you." When these events occurred, Alfonso was in England, but would proceed to Spain without delay. He has telegraphed to the Pope asking his blessing, and promising that he will, like his ancestors, defend the rights of the Holy See.

A Paris dispatch of the 2nd says: The Papal Nuncio in this city has received the blessing of the Pope, asked for by the king. Alfonso will issue from this city, a decree convoking the Cortes. A Madrid dispatch of the 3d states that the new Minister of the Navy, and others, have gone to Cartagena, where they will embark on the iron-clad Numancia, and proceed to Marseilles to bring Alfonso to Spain. The king will land at Barcelona and proceed from thence to Madrid by way of Valencia.

A telegram from the Carlist head-quarters in Spain says: "The Alfonso pronunciamento leaves the situation there unchanged. There is no defection of the Carlist army, but the change strengthens us and weakens the enemy." On the other hand Madrid dispatches state that the Carlist officers generally are expected to join the Alfonsists. King Alfonso has granted complete amnesty to all the Carlists.

The Duke De Montpensier and the Orleans Princes, have congratulated Alfonso upon his accession to the Spanish throne.

The Captain-General of Cuba has issued a proclamation announcing the accession of Alfonso to the Spanish crown.

Castelar has resigned the Presidency of the Spanish Commission to the Centennial Exhibition at Philadelphia, and the Chancellorship of Public Instruction. A decree has been issued in Madrid suspending the jury system.

The new sovereign of Spain is in the eighteenth year of his age.

Further details of the Cospatrick disaster have been received. When the vessel was discovered to be on fire, eighty persons, mostly women, rushed into one of the boats, which was capsized and all in it were drowned. Soon after the masts fell, killing many of the passengers. An explosion subsequently occurred in the stern of the vessel, completing the destruction. The total number of lives lost by the destruction of the vessel is now estimated at 474.

Navigation on the river Humber above Hull is stopped by ice. The Harbor of Goole on the Ouse is closed. Drift ice hinders navigation on the Thames. The railways in western England are blocked by snow, and some local lines have suspended traffic altogether.

Sixty thousand colliers in South Wales have struck work, in consequence of a reduction in their wages.

The weather in England has been cold and stormy with violent gales around the coasts of the island.

London 1st mo. 4th.—The rate of discount in the open market for three month's bills is 5½, which is ⅞ below the Bank of England rate.

Liverpool.—Uplands middlings cotton, 7⅜*d*. Breadstuffs quiet.

Garibaldi declines a national grant for his relief, because of the condition of Italian finances. He, however, expresses his gratitude to Parliament for voting the grant.

Late accounts from Asia Minor show that the distress from famine is increasing. There is much disease and great mortality among the people.

A Berlin dispatch says: The Official Gazette publishes Bismarck's circular note of the 14th of May, 1872, which was read in secret session of the Von Arnim trial. The note declares that, because of the declaration of the dogma of infallibility of the Pope, it is desirable that the Powers should take steps toward concerted action in view of the next Papal election.

The Archbishop of Cologne has been fined thirty thousand thalers, and will probably be imprisoned again before long.

Von Arnim has appealed from the judgment in his case, and demands trial before a higher tribunal. The public prosecutor also appeals.

A Vienna dispatch says: In consequence of a very heavy fall of snow, many railways in Austria have wholly or partially discontinued traffic. Freight traffic is at a standstill throughout the country. Communication between this city and Prague is entirely interrupted. Trieste is isolated landward and seaward.

UNITED STATES.—There were 322 interments in Philadelphia last week. The mean temperature of the Twelfth month, at the Pennsylvania Hospital, was 36 deg., the highest during the month 55 deg., and the lowest 14 deg. The amount of rain 2.24 inches, making 40 inches for the entire year. The average of the mean temperature of the 12th month for the past 85 years is stated to be 32.66 deg. The highest mean for that entire period was 45 deg. in 1848, the lowest was 25 deg. in 1832.

During the year 1874, 4,309 new dwellings were erected in Philadelphia. According to the census of 1870, the whole number of dwellings in the city was 112,366; since then 23,075 have been added, making the number at this time 135,441.

During the year 19,111 persons were committed to the Philadelphia County Prison, of whom 15,720 were men, and 3,391 women.

The imports of foreign dry goods at the port of New York, during the year 1874, amounted to $106,320,450, against a total of $114,160,468 for the year 1873, and of $136,831,612 for the year 1872.

New York city had 584 deaths last week.

The public debt statement, published at the beginning of the month, shows an increase during the Twelfth month, 1874, of $3,659,968. The amount of coin in the Treasury was $82,587,450.

The number of deaths in Philadelphia in each year since 1860, is stated to be as follows:

1861, . .	14,468	1868, . .	14,693
1862, . .	15,097	1869, . .	14,781
1863, . .	15,788	1870, . .	16,750
1864, . .	17,582	1871, . .	16,993
1865, . .	17,169	1872, . .	20,544
1866, . .	16,803	1873, . .	16,736
1867, . .	13,933	1874, . .	15,393

The population of Philadelphia being about 800,000, the mortality of last year appears to have been under two per cent. The increased mortality in 1872 was due to the prevalence of small pox in that year.

The report of the Department of Agriculture at Washington says, that the corn crop of the U. States last year slightly exceeds 800,000,000 bushels, which is about 120,000,000 bushels less than the crop of 1873. The cotton crop is about 3,666,000 bales.

A Washington dispatch of the 4th inst. says that instructions have been forwarded to the United States Minister at Madrid, directing him to recognize the new government in case Alfonso succeeds in establishing himself as king. It is not believed at Washington that the accession of Alfonso to the throne will be the means of ending the Carlist war.

Under instructions from the President of the United States, General Sheridan has assumed control of the Department of the Gulf, consisting of the States of Louisiana, Arkansas and Mississippi. In a dispatch from New Orleans to the Secretary of War, Sheridan says: It is with deep regret that I have to announce to you the existence in this State of a spirit of defiance to all lawful authority, and an insecurity of life, which is hardly realized by the general government or country at large.

The lives of citizens have become so jeopardized that unless something is done to give protection to the people all security usually afforded by law will be overridden. Defiance to laws and murder of individuals seems to be looked upon by the community here from a standpoint which gives impunity to all who choose to indulge in either, and the civil government appears powerless to punish or even arrest.

The Markets, &c.—The following were the quotations on the 4th inst. *New York.*—American gold 112½. U. S. sixes, 1881, registered and coupons, 118⅜ a 118½; do. five per cents, 1881, 113¾. Superfine flour, $4.15 a $4.35; State extra, $5 a $5.20; finer brands, $5 a $10.50. No. 2 Chicago spring wheat, $1.12; red western, $1.28; amber, $1.30. Canada barley, $1.57. Oats, 69 a 72 cts. Rye, 94 cts. Yellow corn, 87 a 89 cts.; old corn, 97 cts. *Philadelphia*—Uplands and New Orleans middling cotton, 14½ a 15 cts. Superfine flour $4 a $4.25; extras, $4.50 a $5; finer brands, $5.50 a $7.50. Red wheat, $1.18 a $1.20; amber, $1.22 a $1.23; white $1.28 a $1.33. Rye, $1.00. New yellow corn 82 a 84 cts. Oats, 63 a 67 cts. Lard, 14 cts. Sales of 2,200 beef cattle at prices ranging from 4½ to 8 cts. per lb. gross. Sheep 5½ a 8 cts. per lb. gross, and hogs $10.50 a $11, per 100 lbs. net for corn fed. *Chicago.*—No. 2 spring wheat, 90½ cts.; No. 3 do., 84¾ cts. No. 2 mixed corn, 66 cts. No. 2 oats, 52¾ cts. Lard, $13.65 per 100 lbs. *St. Louis.*—No. 2 winter red wheat, $1.07½; No. 2 spring, 88 cts. New corn, 63 a 64 cts. No. 2 oats, 50½ cts. *Indianapolis.*—Flour, $3.75 a $6. Wheat, $1.03 a $1.15. Corn, 60 a 64 cts. Oats, 55 a 57 cts. Rye, $1.06.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
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MUSINGS AND MEMORIES

Published by the Tract Association of Friends, is now for sale at their Depository, No. 304 Arch St., Philada. Price, in cloth, $1.00 per copy or $9.00 per dozen.

MARRIED, at Hopewell Meeting, Lynn Co., Iowa, 9th mo. 23d, 1874, ABNER F. CREW to MATILDA E. DEWEESE, daughter of William P. and Maria Deweese, of the former place.

——, at Springville, Lynn Co., Iowa, 10th mo. 22d, 1874, ELWOOD T., son of John M. Smith, of Smyrna, Ohio, to HANNAH, daughter of Samuel W. and Mary Stanley, of the former place.

DIED, on the 10th of 12th mo. 1874, at her home at "Ashley," Newtown, Del. Co., HANNAH S. RHOADS, wife of William Rhoads, in the 44th year of her age. For many months she had been ripening for her Heavenly home; and she died trusting in her Saviour, saying, she was saved by the atoning blood of Jesus who had washed away her sins.

——, in this city, on the 16th of Twelfth month, 1874, LYDIA STARR, a member and elder of the Monthly Meeting of Friends of Philadelphia for the Northern District, in the 71st year of her age. Having in early life yielded to the visitations of Divine Grace, this dear Friend was strengthened to take up the cross, and by obedience to its requirements she became a useful member and pillar in the Church. She was firm in the support of the doctrines and testimonies of the Gospel, as held by the religious Society of Friends, and was earnestly concerned so to walk as not to bring reproach upon the Truth; often speaking of the necessity of daily watchfulness unto prayer, and "that none were safe, whatever their past experience may have been, unless this watch was maintained." Being preserved under this exercise on her own account, she early noticed departures in their various forms, and was frequently engaged in affectionate labor for the maintainance of sound doctrine, as well as for the restoration of those who were letting fall the testimonies of Truth. Her health gradually failing, she seemed sensible that her disease was making certain progress, and although she said but little in relation to herself, yet it was the privilege of those who were near her, to observe the solemn retirement and introversion which frequently clothed her spirit, and under which she gave utterance to expressions which evidenced that her mind was centered on those things which are not seen "but which are eternal." Under a measure of this solemn covering, her spirit was released—without apparent suffering or struggle—nearly her last words being that she "believed she was now going;" leaving a well-grounded hope, that through the mercy of a compassionate Redeemer, whom she loved and endeavored faithfully to serve, she has received a crown of righteousness that fadeth not away.

——, on the morning of 1st month 1st, 1875, at her residence in this city, ELIZABETH BROWN, formerly of Nottingham, Cecil Co., Maryland, in the 84th year of her age, a member of Philadelphia Monthly Meeting.

THE FRIEND.

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Postage, when paid quarterly in advance, five cents.

For "The Friend."

John Griffith.

(Continued from page 165.)

John Griffith having, after the needful washings, and purgings, and renewings of the Holy Ghost, entered upon the solemn and responsible work of the ministry, we find him exercising the same care in waiting upon the Lord, and of watching unto prayer with all perseverance as has all along marked his devoted, self-denying course. His remarks generally in relation to the ministry, with his own missteps particularly, may well claim the solid attention of all; as showing how our wily foe endeavors to supplant truth with error, and in every or any way to pervert the right ways of the Lord.

How it would do one's heart good to see in this day such a breaking forth in the ministry, such a stir in the camp by the Spirit of the Lord, as he speaks of, wherein about one hundred opened their mouths in public testimony in little more than a year. Whatever may be the state of the case as respects us individually, whether the farm or the merchandise, whether indifferenee or lukewarmness have caused us practically to bury the talent committed in the earth, one truth is clear, that the qualifying power from on high is in no wise lessened, but to us-ward remains the same yesterday, to day, and forever. Were we but willing to yield ourselves wholly and unreservedly to Him who has bought us with the price of his own blood, the same preeious, fruitful, glorious results would follow now as there did in the days of our early Friends, when multitudes flocked to the standard in "the valley of decision," and the Lord was not only the hope and refuge, but the mouth and wisdom, the tongue and utterance of his dedicated and faithful children.

It is when the will of the creature, through the refining and transforming power of the Holy Spirit, is made subjeet to the will of the Crcator; and, in great nothingness, such have no cause to promote but that whieh, through the means He appoints, is to His honor, without whom we can do nothing, that His bless ing which maketh truly rieh reaches our all, and a living engagement is felt to cleave to that invincible Power which alone can preserve from erring on either hand, and lead in the one straight and narrow way unto eternal life.

It would seem, espeeially in view of the too little effect of ministry now-a-days, that there was much room for Him to speak, "whose words go forth at once to their effeet; who calls for things that are not and they côme." However earnest and sincere the labors of a minister may be, he or she cannot eonfer grace; neither create that hunger and thirst after the life of righteousness in their hearers, which will ever and only command the blessing, "They shall be filled." Herein the amount of supply is ever proportionate to the keenness of the appetite. In a summary review of John Griffith's matured experienee in regard to the ministry, with the expressed desire to administer no hurt or discouragement to any truly eoneerned in this important work, he says: "I am fully persuaded that the more formal and superficial we as a people become, the more danger there is of a false ministry rising, and finding eneouragement to grow and prevail; for the lifeless, formal professors had rather have almost any kind of ministry than all silence. On the other hand, a right ministry eannot have a free course, nor be exalted, where there is nothing but worldly spirits, clothed with a form of religion. But true ministers must be like the holy prophet Ezekiel, 'And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.' And, 'The prudent shall keep silence in that time.'" Samuel Bownas, to an aged cotemporary, wrote in 1751 as follows concerning the ministry: "The ehurch seems very barren of young ministers, to what it was in our youth, nor is there mueh convincement to what was then. It seems to me (and I have been a minister these 54 years) that I had more serviee and better success in my ministry the first 20 years than I have since had for a long time. I do not find any fruit or good effect of what I do in that way, and yet what I am eoncerned in seems to be very acceptable and well received by others. I have closely examined where the fault is, but don't find it out." After an allusion to some visits lately paid, S. B. continues: "The man spoke well," say they, "and that is all I get for my labor. Now formerly, I rarely went a journey but I found some convincement. Taking this into eonsideration makes my heart sad; but we must submit, for unless our Master bless our ministry we cannot make it profitable to others."

The Journal of J. Griffith resumed: "Having entered upon the solemn and awful serviee of the ministry, I gave up for the most part, as I found the requirings of Truth, through the divine power and efficacy thereof, moving upon my heart and subjeeting my will, to utter a few words in a broken manner, with fear and trembling; the Lord being exceedingly merciful to me, as a tender father, taking me by the hand and making me willing by his mighty power, to be counted a fool for his sake and the gospel's.

"The meeting I then belonged to was large, and a body of valuable weighty Friends therein; who, as far as I eould observe by their carriage, did own and approve of my weak and low appearanees in this serviee: yet they used Christian prudence, not to lay hands suddenly; but gave me full opportunity to make proof of my ministry; and to feel my feet therein.

"About this time a fine spring of ministry was opened within the eompass of our Yearly Meeting; there having, by aeeount, about one hundred opened their mouths in public testimony, in little more than a year; divers of whom beeame powerful, able ministers, and some of them withered away like unripe fruit. About ten appeared within that time, in the particular meeting of Abington, to which I belonged.

"As I was enabled to wait on my ministry, I experienced a considerable growth and enlargement; and, in a faithful diseharge of duty therein, great peaee and heavenly eonsolation like a pleasant refreshing stream, flowed into my soul. I also found, that it was the means of engaging the minds of Friends, in a sweet and eomfortable nearness of unity with me, whieh I had never before so largely and livingly felt. Many well-minded young people, and some others of little experienee, seemed to admire my gift, and would sometimes speak highly of it, which they did not always forbear in my hearing. But oh, how dangerous this is, if delighted in by ministers! it may be justly eompared to poison, which will soon destroy the pure innocent life. My judgment was against it; yet I found something in me that seemed to have no aversion thereto, but rather inelined to hearken to it, yet not with full approbation. The same thing in me would want to know, what such and sueh, who were in most esteem for experience and wisdom, thought of me. I sometimes imagined such looked shy upon me, which would cast me down; all whieh, being from a root of self, I found *was for judgment*, and *must die upon the cross*, before I was fit to be trusted with any great store of gospel treasure. I began also to take rather too mueh delight myself in the gift; and had not Divine goodness in mercy, by a deep distressing baptism, kindly prevented, this might have opened a door for spiritual pride, whieh is the worst kind of pride, to enter in, to my ruin. I have reason to think, that solid Friends observing my large growth in the top, with spreading branches, were in fear of my downfall, in ease of a storm. But, in the midst of my high eareer, the Lord was pleased to take away from me, for a time, the gift of the ministry, and with it all sensible comforts of the Spirit; so that I was, as I thought, in total darkness; even in the region and shadow of death. In this doleful state of mind I was grievously beset and

tempted by the false prophet, the transformer, to keep up my credit in the ministry, by continuing my public appearances. It might well be said of him, that he would 'cause fire to come down from heaven, in the sight of men, to deceive them;' for so I found it. It is hard to imagine, how near a resemblance he could make, how exact an imitation he could form, of the very thing itself, to the state of mind I was then in; even to that degree, that I have at times been ready to say, 'Ah! I see and feel the fire of the Lord coming down to prepare the offering;' and have been almost ready to give up thereto, when a godly fear would sieze my mind, and a desire to try it again; by which means, the strong delusion has been discovered, the false fire rejected, and my soul been plunged into deeper anxiety, by this false heat, than I was in before. No tongue or pen can set forth to the full, the almost constant anguish of my soul, for about the space of four or five months; being as nearly as I can remember the time this sore affliction was upon me. It fared with me in some degree, respecting my friends, as it did with Job; some conjecturing one thing, and some another thing, to be the cause of this fall, as it was apprehended; though, through mercy, they could not charge me with any evil conduct as the cause thereof. The most probable reason to them of this alteration was, that I had been too much set up by others, and so had lost my gift; and this, I think, came the nearest to the truth of the case. Yet it was not so lost, but that when my gracious Helper saw my suffering was enough, he restored it again, and appeared to my soul as a clear morning without clouds; everlasting praises to his holy name! My mind was deeply bowed in humble thankfulness, under a sense of the great favor of being again counted worthy to be entrusted with so precious a gift; therefore I was careful to exercise it in great fear and awfulness, and more in a cross to my own will than before; as that which was likely to deck itself therewith, was, for the present at least, in a good degree slain. I have very often in the course of my religious experience, had cause to admire and adore Divine wisdom, in his dealings with me for my preservation in the way of peace; being well assured that he will so work for mankind, if they are entirely given up in heart to him, that it will not be possible for them to miss of everlasting happiness; for none are able to pluck these out of his almighty hand, who do not first incline to leave him."

(To be continued.)

The Power of Vegetation.—Walton Hall had at one time its own corn-mill, and when that inconvenient necessity no longer existed, the mill-stone was laid in an orchard and forgotten. Th diameter of this circular stone measured five feet and a half, while its depth averaged seven inches throughout; its central hole had a diameter of eleven inches. By mere accident some bird or squirrel had dropped the fruit of the filbert tree through this hole on to the earth, and in 1812 the seedling was seen rising up through that unwonted channel. As its trunk gradually grew through this aperture and increased, its power to raise the ponderous mass of stone was speculated on by many. Would the filbert tree die in the attempt? Would it burst the mill-stone or would it lift it? In the end the little filbert tree lifted the mill-stone, and in 1863 wore it like a crinoline about its trunk, and Mr. Watertown used to sit upon it under the branching shade.—*Late Paper.*

For "The Friend."

Legal Opinions in the Ohio Case.

(Concluded from page 164.)

The "meetings for sufferings," as they are called, are evidently mere *acting committees*, who are accustomed to confer with each other for counsel, advice, and assistance, but with no power to bind the yearly meetings, except to the extent that *funds* are placed in their hands, or matters are *referred* to them.

Nothing, therefore, could be much clearer to my mind, than that these yearly meetings are *independent organizations*, and that the decisions of each, regarding its own matters of discipline and government, are subject to no review by the other yearly meetings. True, there is a relationship, a "union," if you choose so to call it, between the different yearly meetings; but it is not a union of *organization*, of *government*, of *authority*. It is not an ecclesiastical union. It is a union of *spirit*, of *friendship*, of *brotherhood*, of *faith*. It is a "union" without organization, and without any grant of legislative, executive, or judicial power, and without the means of appointing *officers* to discharge the duties of either of these several departments of government. The meetings are "alike"—alike in faith, in practice, and in form of organization; but they are not organically united. They are not parts of one ecclesiastical organization. They are incapable of taking a grant or devise. They can enact no *law* but the law of love, and are authorized to issue no mandates beyond "advice," "brotherly entreaty," and "admonition." Like the Baptists, Congregationalists, and others, each society, in matters of *government*, is a law unto itself. Their system of *organization* begins with the "preparative," and ends with the "yearly" meeting. These together make a single organization; above and beyond them no other is known or provided for. In other words, they have no *presbytery*, no *synod*, no *general assembly;* nor do they have any *pope*, with power to excommunicate the yearly meetings, or their members. The Quaker ecclesiastical system seems to embody the smallest possible amount of man power. In this they are consistent with themselves, for a foundation principle of Quakerism is non-resistance and non-coercion. There is nothing on which to base the idea that they form a single ecclesiastical organization, except the mere *legal opinion* of witnesses, and these opinions are conflicting. There is no book, document, or record on which to found them. The rights accorded by one yearly meeting to the members of another, are evidently matters of grace and courtesy, and not of obligation.

As to the argument drawn from the evidence that new yearly meetings are "set up" by the old ones, I have merely to say that it is a play upon this phrase "set up." There is no proof that one was ever *set down*. They are "set up," as a missionary station is set up, whether by different societies co-operating, or by a single society. They are set up in the sense that a father sets up his sons in business, or his daughters on marriage. When set up, however, they become their own men and women. When the hive becomes too full, the bees swarm, and the swarm becomes an independent hive. It by no means follows that because one society is set up by the consent and assistance of another society, it is to be dependent upon or subject to the parent society. All the authorities we have on the subject are to the effect that these yearly meetings are independent organizations, and the highest organizations known or recognized. In the case of *Earle* v. *Wood*, above cited, where the evidence, I presume, was substantially the same as here, the court say:

"The different yearly meetings in America and England keep up a friendly and fraternal communication with each other, by means of epistles, visits, and liberating certificates, or general letters of recommendation from one to another; but there is no *subordination* acknowledged of one to another, or to *all others*.

* * From this view of the constitution, organization, and acknowledged usages of the Quaker body, it appears that the Yearly Meeting has a final and controlling jurisdiction in all matters of faith and religious duty, of administration and discipline, as well as of manners and conduct, of all Quakers within its limits. It is final and conclusive, because there is no superior body which can call its decisions in question. It is conclusive in the sense in which the judgments of the highest courts are conclusive, not because they are necessarily wiser or better than those of other courts, but because it is the tribunal of *last resort*, and the constitution and laws have created no tribunal to re-examine its decisions. * * * Each yearly meeting is independent of all others, and different yearly meetings have no other connection than that which results from Christian fellowship and courtesy."

Does a society thus organized hold its *property* by the frail tenure of the will of other like and co-ordinate societies? Is a grant to it to inure, at the pleasure of those other societies, as a grant *to them*, or to a majority of them? Can its property be thus taken from an Ohio organization, and bestowed upon a society in London or Dublin, without any *law* or *pre-agreement* prescribing the *terms* and *conditions* on which it may be done? Shall the title and possession of the property thus be made to change with the changing and capricious will of the *majority* of the other societies? Can Plymouth Church of Brooklyn, for instance, be thus compelled, or could its *regularly elected officers* be compelled, to transfer its church property to the other Congregational churches of New York, or of the world? The cases are similar. I presume the church last named took its property, and holds it, as a "Congregational" church, just as this society took and holds its property as a *Quaker* church, or church "of the Society of Friends." In other words, they both took and hold their property by their respective *proper names*—the names which they voluntarily adopted; and for the very good reason that they could take it by no other names. The denominational part of the name of such organizations, as "Congregational," "Baptist," "Quaker," or the like, when applied to societies thus independently organized, is mere matter of *description*, and not of limitation. Such words are parts of the *descriptio personæ*, and not a *covenant* as to the exercise of its powers, or the uses of its property. This is abundantly established by authorities. I refer to *Smith* v. *Nelson*, 18 Vt. 511; *Shannon* v. *Frost*, 3 B. Mon. 253; *Watson* v. *Jones*, 13 Wall. 679, and *Wiswell* v.

First Congregational Church of Cincinnati, 14 Ohio St. 31, and cases cited.

It is otherwise where the society is only a *branch* or *member* of a superior organization. There the union is *organic, vital.* The vitality of the branch ceases as soon as it is severed. It has no *life* but in the life of its superior. A conveyance to it, *as such branch*, may well imply, and is generally held, though not always (see *Smith* v. *Smith*, cited *supra*), to imply a covenant that it will maintain its vital union with the mother organization. It seems to me that there is a total absence of this organic or vital union among the Quaker societies. The Congregationalists, who are conceded to be strictly independent in their organizations, have regulations and laws by which they can call councils, consisting of delegates representing the various organizations; but no such power or regulation, or even usage, is known among Quakers. Admittedly, no such usage was known at the date of this grant.

"The Ohio Yearly Meeting of the *Society* of Friends," simply means "the Ohio Yearly Meeting of *Quakers*." The word "society" is here used in the sense of *sect* or *denomination*, and not in the sense of *organization*. It could not be legitimately used in the latter sense, for there was, and is, no such organization. The Quakers are a "society" in the original sense of the word; they are united in the bonds of *friendship* and Christian love. They are "Friends." They are united in a common belief, but a part of this very belief is, *that the yearly meetings have no power over each other.* This is a "union," but it is a union without ecclesiastical power. Counsel say that the Society of Friends consisted at the outset of a single organization or society. That is true; but it is also true of the Congregationalists, and of all other denominations whose organizations are admittedly independent.

It is argued by counsel, "that there can be but one Ohio Yearly Meeting of the Society of Friends." If by this is meant that both can not be the legitimate successors of the original Ohio Yearly Meeting, I agree to it. But I deny that there can not be two or any number of Ohio Yearly Meetings of the Society of Friends, whether "set up," as counsel claim they may be, by the sister societies, or formed by voluntary organization. If this society, at its inception, was "the Ohio Yearly Meeting of the Society of Friends," and has kept up its *regular organization*, then it is *still* the "Ohio Yearly Meeting of the Society of Friends." If it is not, then it has ceased to be *itself*. I think it is shown to have kept up its organization, and that Hoyle and his adherents are its regular successors. If a second society is organized by the same name, or is "set up" by the sister societies and called by the same name, it by no means follows that the second society extinguishes and supplants the first one. It has the same *name*, but it is a different *organization*. .

Had the society adopted any other name —had they called themselves simply "The Yearly Meeting," I can not see that the case would be in the slightest degree varied from what it is. They chose, however, naturally enough, for the purpose of further *identification*, to add words showing that the society was located in "Ohio," and that its members were *Quakers*. Here is no implied *covenant* in favor of parties from whom they received property by that name, either that they are Quakers, or that they will remain Quakers, much less that they will submit the question of their orthodoxy, or discipline, or the validity of their organization, to the arbitrament of similar and co-ordinate societies. Indeed, there is no question of orthodoxy here, but a mere question of discipline. The real question is, whether Hoyle shall forfeit an office to which he has been regularly elected by the society to which he had belonged for years, and forfeit his membership therein, *for no other fault than that which was committed by every society condemning him.* He was condemned and disfranchised, or, rather, the Society was condemned and excommunicated, for the crime of refusing to acknowledge the validity of a regular election of the New England Yearly Meeting; and every yearly meeting which so condemned him, *thereby* refused to acknowledge the validity of a regular, and perfectly similar, election of the Ohio Yearly Meeting. In other words, the Gurneyites established their claims in the New England contest, by procuring from the court an opinion, which is undoubtedly the law, namely, that the entry of the clerk is conclusive of the validity of the election in such cases; and now they have brought a second suit in which they refuse to give the Wilburites the benefit of the law which they have thus established. As I understand it, they have completely changed sides of the question.

Under these circumstances, I say I am quite unwilling to take this property from the defendants and place it virtually in the hands of the other yearly meetings of the world, or of any number of them. The parties in possession have done nothing to forfeit their right thereto. They have kept their original faith and kept up their original organization. They are a majority of the Society, and there is no charge against their moral and Christian character, except that they refuse to fellowship with one section of the New England Society, unless fellowship is accorded to both; while their accusers refuse absolutely and unconditionally to fellowship with them.

WHITE, J., concurred substantially in the dissenting opinion of WELCH, C. J.

For "The Friend."

In the bowels of that love that called me in the day of my youth out of the vanities and follies of the world, I would address the members of our religious Society in every part of the heritage; believing that a call has renewedly gone forth, which, if given heed to, will lead out of the ways and the manners of the world that lieth in wickedness, into a holy life and conversation that would adorn the doctrine of God our Saviour, and once more set this people as a city that cannot be hid. This call of Divine grace in the secret of the soul, that sets our sins in order before us, and brings all things that ever we did to remembrance, must be obeyed before we can advance one step towards that city that needeth not the light of the sun nor the moon, where the Lord God and the Lamb are the light thereof. This light was in the beginning with God and was God: all things were made by it, and without it was not any thing made that was made. In Him was light, and the light was the life of men. He was in the world and the world was made by Him, and the world knew Him not. He came to his own and his own received Him not. But to as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name, that are born not of the flesh nor of the will of man, but of God. This precious experience is the fruit not merely of a literal faith in what Christ hath done for us without us, but of a being renewed into His image by the effectual working of his power within us, whereby all old things will be done away (as we submit to his holy government), and all things become new, and all things of God, who hath reconciled us unto Himself by the death of His Son, having slain the enmity thereby, and came and preached peace to them that are afar off, and to them that are nigh. May there be an awakening and coming forth at His call, out of all that His holy controversy is against, that we may yet be a people to His praise, and know for ourselves what it is to pass from death to life, by putting off the old man which is corrupt, with his deeds, and a putting on the new man, which is created in righteousness and true holiness.

This great work is not done in the time and will of man; but it is to be worked out by the operation of the Spirit of Truth—this must be waited for. The visitations of Divine grace are not at our command; may we all yield obedience to every manifestation of His will, and close in with the offers of redeeming love and mercy vouchsafed to us poor sinful creatures. How infinite is the condescension of our allwise Creator, that he sees meet to visit us and revisit us with the Day-spring from on high, from time to time, and from season to season, pleading with us to come to Him and live. He deigns to point out the way, and lead along, step by step, as we are able to bear. Having trodden the path before us, He hath left us an example that we should follow His steps. It is the same path that the righteous of all ages have trodden; the same narrow way testified of by our holy Redeemer, when he said, "If any man will be my disciple, let him deny himself and take up his cross daily and follow me. He that saveth his life shall lose it, he that loseth his life for my sake, the same shall keep it unto life eternal." May we all lay aside every weight and the sin that doth so easily beset, and run with patience the race that is set before us, enduring the cross and despising the shame; and receive with meekness the engrafted word that is able to save the soul. As we come to this blessed experience, we shall be brought to travail for others in our measure. Earnest wrestling will be witnessed for ourselves and all of the flock and family of Christ, wherever they may have been scattered in the cloudy and dark day. As Christ comes to be our all in all, the envy of Ephraim will depart, and the adversary of Judah will be cut off; Ephraim will not envy Judah nor Judah vex Ephraim; there will be a united travail for the welfare of Zion, and the enlargement of her borders. Then again will be heard the language, "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his way and we will walk in His paths, for a law shall go forth from Zion, and the word of the Lord from Jerusalem." Notwithstanding the discouragements that abound, is there not some light in the horizon, of that day when there shall be a returning to first principles; when there shall be more of a brightness, more of an undivided looking to the rock from whence we were hewn, and to the hole of the

pit whence we were digged; when there will be more of that spirit that thinketh no evil; when the Lord will be our judge and our lawgiver; when the outcasts of Israel and the despised of Judah, shall be gathered from the four corners of the earth. A. V.

Iowa, 1st mo. 1st, 1875.

Mink Housekeepers.—One sunny morning in summer, down the pathway, still sparkling with the dewy moisture, came stealthily moving the long, lithe form of a mink. Her fur looked worn and rusty when the sunlight struck her as she skulked between the tussocks of grass. Occasionally she halted to look about her, alert for anything eye could see or ears could hear; but hearing nothing but the sweet notes of a song-sparrow and the complaining cry of a cat-bird among the alders she again moved on. As she reached the muddy edge of the brook, she trod more daintily; then, winding among the pickerel weeds, swam down stream, hardly disturbing the water, only making a long, wedge-shaped wake as she stole into the shadowy edge of the brook. Suddenly she disappeared under water; but soon came up, struggling with something that swayed and pulled her about, disturbing the quiet stream, and sending a muddiness down with the current. But she bore the almost unmanageable wriggling eel (for this it was) to the stone wall, and drawing herself and burden up out of the water on the large stone, readjusted her hold, and seized the creature back of the head. Then bracing herself to suck the blood, the thrashing, struggling eel grew gradually weaker and weaker, until it looked perfectly limp and lifeless. Then she jumped from the wall, dragging this eel, longer than herself, up through the grass, taking a different and more concealed way than the one by which she came, and soon disappeared altogether.

In the thick-banked wall of the barn on the hillside she had her young; and after they grew large enough to require something more substantial than nature's first provision, the mother used to bring them fish of different kinds—eels, ducks, and like prey. So slyly and stealthily did she keep herself, that she was not seen until the young were half grown, and looked like little fawn-colored weasels; when she betrayed herself by bringing this food which impeded her movements. By travelling the same way so many times, she grew bold.

These minks are very destructive to fish; and when the brook is low, they can often be tracked for a long distance by the dead eels, pickerel, shiners, and sometimes trout, lying along the bank; the mink only sucking the blood, and leaving the fish unmutilated. One autumn, some small shiners meant for bait in pickerel-fishing through the ice, were kept in an old tub set in a spring near the brook; and one night all these fish were killed by a mink, who left them laid in a row on the ground. They looked precisely as if some person had so arranged them. But through the back of each fish, near the head, were four tooth-marks that told who had been there; this being frequently the only mark the mink makes on his victim.—*Old and New.*

Our life is a vast reality. It is the eternal lifetime that makes the lifetime of earth such a solemn thing.

Selected.

"BLIND SPINNER."

Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall, but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race,
My threads will have; so, from the first,
Though blind, I never felt accursed.

But whether this be seal or sign,
Within, without,
It matters not; the bond divine
I never doubt.
I know He set me here, and still,
And glad, and blind, I wait his will—

But listen, listen, day by day,
To hear the tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor, blind spinner, work is done."

Christian World.

Selected.

JUST AS GOD LEADS.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child, in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands—
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Out amid thorns and briars keen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.

From the German.

Advice to Young Tradesmen.—Buy the best goods, cut the work out yourselves; let the eye of the master be everywhere. Employ the soberest men. Avoid all low deceits of trade. Never lower the credit of another to raise your own. Make short payments; keep exact accounts; avoid idle company; and be very strict to your word.

For "The Friend."

The following newspaper paragraph shows that people of other denominations are not blind to the inconsisteney with our principles of some things which have been tolerated of latter years in certain portions of our beloved Society:

"The Quakers, until quite a recent period, buried their dead in graves undistinguished by any monument or mark of diserimination. At the present time, we believe, American Quakers are allowed to erect headstones of a few inches in height, with the names or initials of their deceased friends inscribed thereon. Whether a similar relaxation of the old rule has been made in England or not we do not know; but Mr. Conway, in one of his letters to the Cincinnati *Commercial*, speaks of visiting the ancient Friends' cemetery in London, wherein lie the remains of George Fox, the founder of the Society. Every sod in this field of an aere and a half lies over a grave, but, with a single exception, there is not a mound or a monument to define the plaee of any one's interment, but simply a level greensward. Near the center of this field, but whether or not over the spot where he was buried we do not know, is a small plain slab on whieh are the words: 'George Fox; born 13th day of the 11th month, 1624, died 1690.' 'When we consider,' says Mr. Conway, 'the towering monuments we have passed, the eolumns raised to soldiers and sailors great and small, to saints like George III. and slayers like the Duke of Wellington, this little solitary stone, about a foot high, marking the spot where a great religious genius was laid to rest, is exceptionally sublime. One end of the ground is occupied by a large tent in which the Quakers are now holding nightly meetings for "preaching the Gospel." On the gate-way inside there is a hand-bill which shows us how much harder it is for a sect to stick to the principles of its founder than to reverence his dust. If there was one principle that was sacred in the time of Fox, it was that the preacher should preach only as he was moved at the moment by the Spirit, and if not moved, he was to sit in silence. But there is a big placard advertising that on Sunday a certain Mr. Grubb will preach, and on Monday one Pomphrey—I think that is the name—and there appears no intimation that it will be under any condition that the Spirit will move them.'"

"Going West"—and Giving it up.—The Baltimore *American* makes this statement: Those who have a hankering after the cheap lands of the far West, should give attention to a faet reported by a gentleman who says he has been in the United States Land Office for five years, that about one half the homestead entries made are abandoned, and the land entered by others; in many eases the entry is abandoned three or four times before coming into the possession of persons who hold it permanently. Proof of six months' abandonment is sufficient to have the entry cancelled. This alone, and there is no reason to doubt the fact stated, should convince those who have but small means how poor are their ehances of success in regions where, if there are neighbors to be found, every one has as much as he can struggle under in his efforts to effect a elearing, and hence if sickness or aceidents of any kind should overtake the settler, what an amount of sorrow and trouble,

and finally a loss of all the labor that may have been performed, must finally attack those who seek their fortunes in those desolate regions.

For "The Friend."

Andrew Sowle.

The following notice of this Friend is taken from the account given of him in the first volume of "Piety Promoted."

"Andrew Sowle of London, received the truth as professed by Friends, in his young years, and became obedient thereto, and gave himself up to its living power, by which he was enabled with much cheerfulness to undergo manifold afflictions and persecutions; for being a just and upright man, he was zealous for the propagation of the truth, to which, both by conversation and sufferings, be bore a faithful testimony.

He was a printer by trade, and engaged himself freely in printing Friends' books, when he had large offers of advancing himself in the world, made to him by his relations and others, if he would have desisted therefrom. But his love to truth, and the desire he had to be instrumental in his calling for spreading it abroad, would not suffer him to hearken to any of these offers. He freely gave himself up to this service, even in times of the fiercest persecution, believing it his duty so to do, though therein he should hazard the outward substance God had blessed him with, and his life also. For several years together, he was in continual danger upon that account, his house being often searched, and his printing materials and presses as often carried off or broken in pieces. During this time though he met with great losses and had at one time about a thousand reams of printed books taken from him, he was never heard to complain, but he would say he was glad to have any thing to lose for truth, and that the Lord had made him worthy to be a sufferer for it. This quiet resignation of himself to the Divine will, brought conviction to the consciences of some of his persecutors. It more than once occurred when persons came to take away his printing press and other property, and had seized upon all, he set meat and drink before them, according to the command, Rom. xii. 19, 20, to feed even his enemies, thus overcoming evil with good.

As this sincere man met with great sufferings, so had he large experiences of the goodness of God towards him in many remarkable providences. At one time he was taken at a meeting of the people called Quakers, and carried to Newgate, and being examined by Sir Richard Brown, the persecuting mayor, who, understanding he was a printer, threatened to send him after his brother Twin, (as he called him, who sometime before suffered in Smithfield for printing a treasonable book), to whom this meek man replied, 'Thou wilt not live to see it:' and the event justified his words, for Brown died soon after.

After many exercises and trials in divers ways, which it would be too long to recite, he was visited with weakness of body the beginning of the Tenth mo. 1695, and grew weaker and weaker till the 25th of the same month. His patience and resignation to the will of God, during the time of his weakness were such, that he was seldom heard to complain, but would say, that he was given up to the will of God; saying often, that he had no dependence on any thing, save upon Christ Jesus, the good Samaritan, on whom was his whole dependence.

George Whitehead, with another friend, coming to visit him, he said he had served truth faithfully, according to what the Lord had been pleased to make manifest to him; and that in what he had done, he had not sought himself, but the honor of God. He would often exhort his family to faithfulness, and his young ones also to seek the Lord in the days of their youth. His reproofs to those who had done amiss, were so kind and so convincing, that a servant of his said he stood more in awe of a reproof from him, than the severest treatment of another. 'His end,' said he, 'being in love to convince me that I had done that which is not right.'

William Penn, the night before he departed, came somewhat late to visit him, and finding him in a sweet composed frame of mind, (for indeed he was to appearance as though he ailed nothing), asked him how he did; he answered with much cheerfulness, his satisfaction and peace of mind were great, and that he waited for his change. The said Friend, who had been many years acquainted with his industrious and innocent life, after some discourse with him, kneeled down and prayed that the Lord would give him the reward of his labor; for through him many blessed truths had been brought into the world, &c. After prayer was ended, he acknowledged William Penn's love, telling him he was well satisfied in his condition, and in the truth of God which he had professed; and that he had nothing to do but to wait in the will of God till his change came; and so in much love they parted, signifying his love to and unity with all Friends, in the truth.

After that, he lay sweetly retired, waiting for his change, and had his senses perfectly and clear to the last, which was about eight the next morning; at which time his wife came to his bedside, and asked him how he did; he answered, 'Oh Jane, never such a good night as this:' and the same minute shut his eyes, and with a hymn of praise to God, offered up his last breath, and fell asleep, not so much as fetching the least sigh, nor was any alteration seen in his countenance. So easily and quietly did he leave this world in which he had known much exercise, and is gone to his everlasting rest, with God's faithful servants.

He finished this life the 26th of the Tenth month, in the year 1695, at his house in Holywell lane, London, in the sixty-seventh year of his age.

Rom. viii. 18. 'For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.'"

Satan a Bad Paymaster.—"What does Satan pay you for swearing?" said the deacon to one whom he heard using profane language.

"He don't pay me anything," was the reply.

"Well, you work cheap: to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer, and, lastly, to run the risk of losing your own precious soul, and (gradually rising in emphasis,) and all for nothing! You certainly do work cheap—very cheap indeed."

As a wise child maketh a happy father, so a wise father maketh a happy child.

Ice in Melville Bay.

Captain Markham's description of steering among the ice in a whaling voyage is so graphic that we propose making a few unconnected extracts from his journal:

"One must actually experience the dangers of Arctic navigation before they can be realized. Several of the floes that we passed today were filled up with masses of hummocky ice, formed in solid square and cubic blocks, resting in an uneven and confused manner, one on the other, and presenting in places varied brilliant tints of blue.

"These hummocks are formed by the action of one floe against another, pressing and squeezing off by their ponderous weight, those fragments which rest on the floe where they have fallen.

"It is most interesting to watch from the forecastle the ship battling, as it were, with the ice, one moment striking a floe, stem on, causing the ship to come to a dead stop, at another making a cannon from one piece and striking a second on her opposite bow, which will rebound with such force as to make the ship's head swerve from four to six points; again, there are other pieces which are pressed down by the weight of the ship's bow, and which, when released of the pressure, rise rapidly and suddenly in most unexpected directions. Great care must be taken to fend off these latter pieces by means of long poles, as they spring up in the water to such a height, and with such velocity, that they have occasionally been known to rise under one of the boats, completely smashing it. Several icebergs were passed, one, the height of which we estimated at over four hundred feet. By way of making us feel easy and comfortable amongst so many of these huge masses of ice, the captain beguiles the time by recounting to us a few of his own personal experiences during his long and arduous services in these regions.

"Whilst serving as harpooner on board a whaler (in much about the same position in Davis' Straits as we are to-day), his ship was running under reefed topsails and foresail at the rate of ten knots an hour before a strong southerly gale, snow falling heavily, and the weather, to use a seaman's expression, as thick as pea soup. The men were employed in getting the boats in board, and securing them from the heavy and angry white-topped waves that come curling up astern and on each quarter, apparently eager to overtake and swallow up the little vessel that was flying in mad career along their crests. Suddenly a huge mountain of ice was seen ahead. To have struck it would have been total destruction to the little craft, and death in all its horrors to those on board. 'Hard-a-port,' was yelled in agonized tones from the look-out on the forecastle, 'hard-a-port,' was echoed along the deck, and answered quickly and smartly by the ever watchful and ready helmsman. To answer and to act was the work of a moment, a breathless suspense for all on board, and amidst the sighing of the wind, the creaking of the masts, and the rattling of the blocks and cordage, accompanied by a far more fearful and dreadful sound, namely, that of the sea dashing over the berg, the little ship, obedient to her helm, flew up to the wind, and as she did so, the eddy and the back-water from the lumbering mass of ice nearly threw her upon her beam ends to *windward*. She quickly righted, and as the

wind again caught her sails her lee yard-arms scraped along a steep and preeipitous berg, causing fragments to break off, which actually fell upon the ship's deck. In another moment they were clear—and saved! the enemy with whom they had had so elose a death struggle lost to sight in the thiek snow and foam astern.

* * * * * * * *

"Shortly before noon, the captain seeing what he considered a good lead, though separated from us by a broad stream of ice, determined upon boring his way through. Steam was raised, the ice anchors taken on board, and at the apparently unyielding ice we went full speed. Men were stationed on the floe, on each bow of the ship, whose duties were to remove with long boat hooks and handspikes the fragments of ice as they were broken off and crushed by the force of our blows. The ice in many places was several fect in thickness, and the floes had long projecting tongues under water, commonly called *calves*, and these catehing the fore foot of the ship would frequently turn her head round, and consequently away from the passage aimed at.

"Pieees of ice of considerable magnitude, broken off by our repeated charges, would pass along under the bottom of the ship, and, emerging up the screw aperture, prevent the propeller from performing its revolutions, and therefore bringing the engine to a dead stop. Those of the ship's company remaining on board were all this time employed in running from side to side on the upper deek, for the purpose of rolling the ship and thus crushing the ice and making a free passage for us to pass through.

"Our exertions were rewarded with success, and we soon had the satisfaetion of emerging into a clear lead, through which we steamed into a fine open water. The other two vessels, observing our success, immediately took advantage of the opening we had made, and were soon in our wake.

"Off the Duck Islands were several large bergs aground, between two of which, whose summits towered far above our mast-heads, we steered, beholding with admiration their wonderful structure. One was most beautifully adorned on the side nearest us with an ornamental fringe of icicles, pendant from its overhanging brow.

"Now our troubles are about to commence, for stretching out from the nearest point of the shore to the northward and westward, as far as the eye can reach, is our great enemy, the dreaded floe ice of Melville Bay.

"Imagining we saw a 'lead,' closed only by a narrow neck of ice, we endeavored by 'but ting,' and 'boring,' to break through this obstacle; but though we tried for a couple of hours, we were unable to advanee a single ship's length, and we were compelled to retraee our steps and search for a lead elsewhere.

"To the northward of us, and therefore ahead, we can see the smoke and top-gallant yards of another whaler, just visible above the icy horizon, but the floes have apparently closed up the passage by which she had gone through, so that the knowledge of her position is of very little value to us.

"Most ominous and significant preparations were made during the day. Provisions were hoisted up from below, and ranged along the upper deck, in readiness to be plaeed in the boats or thrown out on the ice, should it be necessary to abandon the vessel, each man of the ship's company being ordered to have a shift of elothing packed up handy in a small bag. When a vessel is 'nipped' by the iee, there having been no time to cut a dock out of the land floe, this relentless foe must pass either over or under the ship, and that so quickly, that the men have barely time in the former ease to jump out on the ice. Several instances have occurred in which the ice has nipped and gone through a ship; and on one occasion that of the whaler 'North Britain,' in the year 1830, it is related that the surgeon, who was sitting in the cabin at the time, beheld the ice breaking through both sides of the ship, and he was barely able to make his retreat in safety. In that year no less than twenty vessels were lost in Melville Bay, some of them being literally crushed to pieces. The year 1819 was also most disastrous to our whaling fleet, fourteen vessels having been lost; in fact until the introduetion of steam, scarcely a season passed without the destruction of many vessels. The water below the ice in Melville Bay could indeed unfold a sad tale. Many is the stout ship, manned by a daring crew and eommanded by a skilful and brave master, that has perished, crushed into innumerable fragments by the insatiable and ponderous floes rapidly closing upon the unlucky and doomed vessel, swallowing her so rapidly as barely to allow time for the escape of the crew.

"It is very remarkable that these frequent causalties are seldom or ever attended with loss of life. The real danger to be apprehended on that score is from insufficient food and exposure in a rigorous climate. After the mishap has taken place, if there are no vessels in company, the shipwreeked crew must needs find their way to the nearest Danish settlements, and this can only be done by means of boats or sledges; in the latter ease only when the ice is of sufficient thickness to render travelling on it perfectly safe.

"Since steam has been introduced into the whaling trade, the dangers of Melville Bay have been much reduced, and vessels have of late years been enabled to navigate those waters in comparative safety. I make use of the expression 'comparative safety,' advisedly, for of course there are instances in whieh even steam vessels have been lost; but these are happily rare."—*Markham's Cruise in Baffins' Bay.*

For "The Friend."

Extract from the Journal of George Fox, 1656.

About this time many mouths being open in our meetings to declare the goodness of the Lord, some that were young and tender in the truth would sometimes utter a few words in thanksgiving and praises to God; that no disorder might arise from thence in our meetings, I was moved to write an epistle to Friends, by way of advice in that matter:

"All my dear friends in the noble seed of God, who have known his power, life, and presence among you, let it be your joy to hear or see the springs of life break forth in any; through which ye have all unity in the same, feeling and power. And above all things take heed of judging any one openly in your meetings, except they be openly profane or rebellious; such are out of the truth; that by the power, life, and wisdom ye may stand over them, and by it answer the witness of God in the world, that such whom you bear your testimony against, are none of you, that therein the truth may stand clear and single, but such as are tender, if they should be moved to bubble forth a few words, and speak in the seed and Lamb's power, suffer and bear that; that is, the tender. And if they should go beyond their measure, bear it in the meeting for peace and order's sake, and that the spirits of the world be not moved against you. But when the meeting is done, if any be moved to speak to them, between you and them, one or two of you that feel it in the life, do it in the love and wisdom that is pure and gentle from above, for love is that whieh edifies, bears all things, suffers long, and fulfils the law.

In this ye have order and edification, ye have wisdom to preserve you, all wise and in patience, which takes away the occasion of stumbling the weak, and the occasion of the spirits of the world to get up; but in the royal seed, the heavy stone, ye keep down all that is wrong, and by it answer that of God in all."

For "The Friend."

"The William Penn Charter School."

Most of the Philadelphia readers of "The Friend," have been familiar with what have been known as the "Corporation Schools." They originated from a petition made by Friends, in 1696, to Lieutenant-Governor Markham of Pennsylvania, and his Council, for authority to establish a school for the education of both sexes in elementary knowledge, languages and seienees. Subsequently Wm. Penn granted three successive charters, in 1701, 1708, and 1711. It is under this last that "The Overseers of the Public School founded by Charter in the Town and County of Philadelphia," now aet. Its preamble contains the following: "Whereas the prosperity and welfare of any people depend in great measure upon the good education of youth, and their early instruction in the prineiples of true religion and virtue, and qualifying them to serve their country and themselves, by breeding them in reading and writing, and learning of language and useful arts and sciences, suitable to their age, sex and degree, which cannot be effected in any manner so well as by erecting public schools for the purposes aforesaid," &c.

In carrying out the provisions of the charter, with the increase of population, several additional schools were added to the first, and as many as nine or ten were some years baek in operation at one time; and very many of the most useful citizens of Philadelphia, both members of the Society of Friends and others, received the greater part of their education at these seminaries, whieh were placed under the care of the best masters whose services could be procured, most of whom were members among Friends. The inauguration of the Free Public School system of Philadelphia, gradually established a competition with the "Corporation Schools," which much diminished the usefulness of many of them, and from several causes which it is not necessary to enlarge upon here they declined, until the Board of Overseers decided that it was best to abandon them as then constituted, and to found a new school, which should be as thorough and as practically useful as they could make it. Accordingly, in the latter part of last year they purchased a lot 58 feet

by 132 feet, on Twelfth St., below Market, and have altered the dwelling which already stood upon it to suit the requirements, and the school, to be known as the William Penn Charter School, is to be opened, for boys only, on the 2nd day of Seeond month of this year, under the care of Richard M. Jones, head master. If the school should sueceed in aecordance with the expeetation of the Overseers, it may ultimately be enlarged and adapted for the education of both sexes.

For "The Friend."

The Mennonites in Dakota.

The following is an extract from the report of a committee of Mennonites of Pennsylvania, who have just returned from a visit of sympathy and assistance to those of their Russian brethren who have recently settled in Dakota. The famine with which these were threatened was promptly provided against by the committee, who purchased a large supply of flour in Yankton, and arranged for its distribution to the needy.

"We visited many of the brethren. They heartily rejoieed to see us. They manifested unto us all the love possible. We attended three of their meetings. Twice were the appointments made on our aceount. The greater number live in sod houses which they erected. We were in one of these houses, where services were held, and where we met an aged grandmother on her bed, who had been overtaken with a prairie fire. She was in such great misery and so badly burned, that it was heart-rending to see her. Near to her lay a nearly grown-up girl, who was also badly burned. Here was lamentation, misery and want. Such a house of mourning we have never before seen among our brethren.

At nearly every place we came to we were surrounded by the brethren, who solicited us to help them. They say the winter will soon set in; they can obtain no labor to earn anything, and have no bread for themselves and their children. They live very plainly, and appear to be well contented when they have bread and coffee. Their greatest solicitation is for bread. And notwithstanding the difficulties which meet them in commencing a new settlement, and the sorrows and trials by whieh they are surrounded in their new life, we met none who wished to be again in Russia. They appear to be satisfied that they are living in a land where they have freedom of conscience. In outward forms they are somewhat different from us; but, so far as we can understand, their confession of faith harmonizes with ours. Pride was nowhere visible among them.

We met none among the Russian brethren who chewed tobacco or smoked. They say that through smoking great misfortunes have occurred, that extensive fires have originated thereby, and that all use of tobacco is unnecessary."

India Rubber.—The increase which has taken place in the consumption of this article may be seen from the statistics of the amounts imported into Great Britian in various years. In 1830 the amount imported was 49,952 pounds, in 1852, 2,195,984 pounds and in 1867, 8,932,672 pounds. The chief supplies of india rubber are derived from Bengal and New Granada. The erude article arrives at the manufactory in various shapes, according to the mode in which it is eolleeted by the natives of the different countries which produce it. The finest qualities generally come in the shape of curiously formed bottles, and the coarser kinds in roughly kneaded balls of about four or five inches in diameter. It is no unusual thing to find stones and other heavy substances mixed with the rubber, for the colleetors have learned the art of adulteration. After being softened by steeping in hot water, the rubber passes through the breaking and cleaning machines. Such is the adhesive nature of the material, that it would be impossible to break or clean it in a dry state, and eonsequently jets of water are made to flow on the rubber and cylinders when the maehines are in operation. The water, besides carrying off the impurities set free by the action of the rollers, causes the rubber to assume a granulated appearance, and under the pressure of the cylinders it is formed into a web. The webs of washed rubber, which are made only three or four yards long, are taken to a drying room, where they are hung up in a dry atmosphere for several weeks.

From the drying room the rubber is taken to the mill, which is of the most powerful construction; for the rubber is stubborn stuff, and submits only to a degree of force that would destroy almost any other non-metallic substanee.

The grinding machines to the operation of which the rubber is next subjeeted, consist of two eylinders, one of whieh is slightly heated by steam, and the webs formed by the washing maehines are kept revolving round the eylinders until all appearance of granulation disappears, and the stuff becomes quite plastic. At this stage the rubber has incorporated with it, sulphur, or other chemical substances, whieh determine its ultimate character, and is then made up into rolls of seven or eight pounds eaeh. The further treatment of the rubber depends on the purpose to which it is applied.—*The Industries of Scotland.*

Dr. Fothergill says, "On me the world has not frowned; I counted not its favors nor feared the reverse. It is time, however to think of getting into port, and as the wind serves, I hope to make use of it for the best of purposes—Security."

THE FRIEND.

FIRST MONTH 16, 1875.

Thomas Story, in his journal, speaks of having a meeting with Friends at Salem, Massachusetts, where, he says, "part of my testimony was against a sleepy state in some, *and a wandering spirit in others;* whieh I perceived infested and hurt that meeting, and hindered the growth of several. It was a tender comfortable meeting, and I was told afterwards there was great need of such a testimony; one aneient Friend confessed with tears that he had received great hurt in meetings by a wandering spirit, which draws away the mind from a true and sincere waiting upon God, and hinders its progress in the Truth, and in true worship."

There are many in the present time, who, like the "aneient Friend" of whom Thomas Story speaks, ean acknowledge the hurt they have received from a "wandering spirit," when they were endeavoring to draw near to the Source of all good. Not only when gathered with their Friends for this especial purpose, but in their more private retirements, they often are disturbed with great unsettlement of mind. Their thoughts seem to wander to the very ends of the earth. The most trivial object—an artiele of dress, a passing insect, the floor on which their eye rests, or the rustle of a garment—may suggest a train of ideas, whieh follow each other with wonderful eelerity, and lead to imaginations or reflections altogether unconneeted with the worship of the Almighty. When aroused from their reveries, with a feeling of sorrow for wasted time, and humiliation for their weakness, they may remember with desire former seasons of favor in which the mind has been awed into a holy calm by the sense of the Divine presenee, or been melted into tenderness by the refreshing influence of that stream which makes glad the whole heritage of God. Yet they are abundantly convinced by experience, that they eannot command these visitations of Heavenly love, which are dispensed by our Heavenly Father in such manner and time as He sees best.

It seems needful here to extend the caution, that none settle down into an easy, unconcerned state in our religious meetings; concluding, that as the Divine visitations are not at their control, they have no duty to perform beyond their presence at the stated time and plaee. A religious exercise must be maintained, an endeavor to have the mind turned to the Author of all our blessings, waiting with fixed attention to receive from Him, sueh comfort or instruction as it may please Him to bestow.

Let all, then, be careful not to grow weary in well-doing. The promises are still sure: "They that wait upon the Lord shall renew their strength," and "In due season ye shall reap, *if ye faint not.*" The Lord will never desert His children, who in sincerity strive to do His will; and whose earnest and continued desire it is, in meetings and out of meetings, to look to Him for help, strength and guidance, with the honest purpose of faithfully obeying His directions. It is greatly to be feared that many persons, becoming weary of this humiliating exercise, whieh to the natural man hath no form nor eomeliness in it, have been led to substitute therefor various exereises which their own unassisted powers enable them to perform. It is to this cause, in part at least, may be attributed the tendency which is manifested in some portions of our Society, to introduce into meetings for worship, the reading of portions of scripture, and the praetice of singing; as well as the increase of vocal offerings which earry with them little or no evidenee of true religious weight. Some persons find it much easier to attempt to teach others the truths of religion, than to be themselves experimental learners in the school of Christ, under the diseipline of His cross. Such compass themselves about with sparks of their own kindling, and will ultimately discover that these efforts can not promote their religious growth, or yield them substantial comfort.

The experience of Christopher Story, a valuable minister in the early days of the Soeiety of Friends, may be encouraging to some honest-hearted ones, who are at times dis-

heartened with a sense of dryness and deadness of spirit in their religious meetings.—Speaking of the time when a meeting was first established among the newly convinced Friends of his neighborhood, he says: "When we sat down together, I may say I was hard beset to keep my mind from running hither and thither after the transitory things of this world; and a great warfare I had for the greatest part of the meeting. Yet near the conclusion, those vain thoughts vanished, and the Lord was pleased to bring to my remembrance, how that men who had great possessions in this world, had their day, and were gone; and I saw clearly, in a little time that my day would soon pass over. I was comforted in my spirit, and my inward man renewed in a sense of the Lord's nearness.

"Though we were at times plentifully fed with that bread which came down from heaven, and sat together at the Lord's table, where the wing of His power was known to overshadow us; yet at other times the Lord tried us with want; and at a certain time it entered my mind as a weighty consideration why it should be thus, we being the same people, and sometimes had very good and comfortable meetings, and were sometimes very dry and barren in our meeting together. As I was thus concerned in my mind, it opened to me, that there should be seed-time and harvest, summer and winter, unto the end of the world. So I saw clearly there were times to abound, and times to suffer want; and I desired to rest satisfied in the will of God."

SUMMARY OF EVENTS.

FOREIGN.—Alfonso, the new sovereign of Spain, arrived at Barcelona in a Spanish frigate on the 9th inst. The prefect of the city and a number of deputations went on board the frigate and welcomed the King to Spain. A crowd of citizens also gave an enthusiastic welcome. On the 10th he left Barcelona for Valencia, en route to Madrid, where he was expected by the 12th inst.

Isabella, ex-Queen of Spain, has received a telegram from a number of Catalonia corporations, inviting her to take up her residence in Barcelona.

The Bank of Spain has advanced the government Treasury 40,000,000 reals.

All the great Powers of Europe have authorized their representatives at Madrid to enter into semi-official relations with the new government.

A dispatch to the London *Daily Telegraph* says that Castelar is preparing to quit Spain before King Alfonso's arrival.

Two Protestant newspapers have been suppressed in Madrid.

King Alfonso has sent a telegraphic dispatch to Canovas del Castello confirming the ministerial appointments, and expressing the hope that there will now be inaugurated an era of real liberty, peace, and forgetfulness of past discords.

It is reported that Don Carlos is determined on continuing the war, notwithstanding the restoration of the monarchy. He has issued a proclamation in which he declares, as head of the Spanish Bourbons, he contemplates with profound sorrow the attitude of his cousin, Alfonso, whose inexperience has led him to consent to being the instrument of the same persons who expelled him and his mother.

In the province of Valencia an engagement between the Carlist and national troops resulted in the defeat of the former, with the loss of forty men killed and many more wounded or captured.

On the 6th inst. President MacMahon sent a message to the Assembly, urgently requesting the following legislation: First. The passage of a bill creating a second Chamber. Second. Provision for the maintenance of the statu quo until 1880, in the event of MacMahon's death before the expiration of his term. Third. That when the second Chamber is organized both Chambers shall decide upon a definite government to succeed the Septennate.

The President, in the course of his message, says: "I have instructed the government to ask you to place a bill for the creation of a second Chamber on the order of the day for one of your next sittings. The conservative interests most imperatively demand its adoption. The point relating to the transmission of power after 1880 must be as promptly settled. It ought to be so regulated as to leave to future Assemblies complete liberty to determine the form of government." After the reading of the President's message it was moved that the constitutional bills be placed on the order of the day after the army bill, and that priority of consideration be given to the second Chamber bill. The House divided on this motion and rejected it. Legitimists and Bonapartists as well as Republicans, voting against it. All the factions hope to come into power in 1880, if not before, and the proposal to lay aside at the present time their prospects, by a substantial agreement to establish an empire, a kingdom or a republic at that date, creates bitter hostility on all sides.

In consequence of the disagreement between the President and Assembly, the French Ministers tendered their resignations, and MacMahon attempted to form a new Cabinet, but not succeeding in the attempt, has requested the ministry to remain in office for the present.

The Bank of England has reduced its rate of interest from six to five per cent.

On the 5th inst. an explosion of fire damp occurred in a coal mine at Rotherham, Yorkshire, causing the death of eight persons.

Icebergs are reported to have been met with in the Bay of Biscay during the rough weather by the Mongolia, which arrived at Southampton lately. Icebergs have been met with as far south, but generally well out in the Atlantic Ocean.

Last year India had 3,700,000 acres of land devoted to cotton cultivation.

Cape Town advices report that the country has been visited by a terrific storm. The wind blew a hurricane and most disastrous floods prevailed. The damage on both land and water has been very great.

London, 1st mo. 11th.—Consols 92¼. The rate of discount in the open market for three month's bills is four per cent., which is one per cent. below the Bank of England rate.

Liverpool.—Uplands cotton, 7⅝*d.*; Orleans, 7⅞*d.*

The London Times says it has reason to believe Bismarck has intimated to Spain that the German government will defer the recognition of King Alfonso until the decree suspending two Protestant newspapers, and closing the Protestant chapel in Cadiz, is repealed.

UNITED STATES.—The bill which recently passed the Senate to provide for the resumption of specie payments at the beginning of the year 1879, has also passed the House of Representatives. The vote stood yeas 136, nays 99.

The estimates of the production of gold in the United States, since the discovery of gold in California, show the product in California in 1848 to be $10,000,000, and in 1873, $17,000,000. The highest amount was in 1865, $65,000,000. The entire product from 1848 to 1873, inclusive, was $985,800,000; other states and territories, $254,950,000, being a total of $1,240,750,000. Total silver, $186,050,000. Total gold and silver from 1848 to 1873, inclusive, $1,426,800,000.

On the 7th inst. two of the State tobacco warehouses in Richmond, Va., were completely destroyed by fire, together with 2,700 hogsheads of tobacco valued at $250,000. Total loss about $350,000.

A collision occurred the night of the 7th inst., on the Baltimore and Potomac Railroad, a few miles from Washington. The postal car took fire and was destroyed together with the entire northern mail from Washington. The mail agent was crushed to death before the car took fire. About $400,000 in new national bank notes and $300,000 in legal-tenders and fractional currency were burned.

The total number of interments in the city of New York during 1874, was 28,632. There were 1659 deaths of diptheria, 457 of small pox, 1237 from violence, and 178 suicides.

From the report of the Superintendent of Common Schools in Pennsylvania, it appears there are now 16,641 schools, attended by 850,774 pupils. The sum of $9,408,819 was expended under the direction of the School Department. This amount includes the expenses of Orphan Schools and Normal Schools.

The public debt of the State of Pennsylvania on the 30th of 11th mo. 1874, was $24,371,884. The debt was reduced $1,230,186 during the year.

The funded debt of the State of Massachusetts is $29,465,204, against which the State has a sinking fund of nearly $11,000,000.

The morning of the 10th inst. was very cold over a large part of the Northern States, the temperature at sunrise ranging from zero to 20 deg. below, according to location; at Des Moines, Iowa, the thermometer marked 28 deg. below zero, the night of the 8th inst.

When the Legislature of Louisiana met on the 4th inst. at New Orleans, the highly excited condition of party feeling led to confusion and disorder. Several persons whose names were not on the list furnished by the Returning Board as having been duly elected, took their seats with the approval of about half of the regularly chosen members. The others protested against the proceeding, and in order to prevent violence and bloodshed the alleged intruders were expelled by U. S. troops, on which the Conservative or Democratic members withdrew and the House became divided into two bodies.

President Grant has been severely censured by many persons of both parties for permitting any interference with the organization of the Legislature by the military authorities whose proceedings are denounced as tyranical and unconstitutional.

The Philadelphia and Reading Railroad Company carried 6,348,812 tons of coal to market during 1874. In 1873 the amount carried was 6,546,194. The net profits of the year were $5,720,206, from which 10 per cent. dividends were made, and a large balance carried to the reserve fund.

The interments in Philadelphia last week numbered 305, including 37 of consumption, 15 croup and 12 scarlet fever.

The Markets, &c.—The following were the quotations on the 11th inst. *New York.*—American gold 112¼. U. S. sixes, 1867 and 1868, 118; new five per cents, 113⅞. Superfine flour, $4.15 a $4.30; State extra, $4.75 a $5.10; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.10½; No. 2 Milwaukie, $1.12½; red western, $1.28 a $1.29; white Michigan, $1.33. Canada barley, $1.60; State, $1.43. Oats, 66 a 71 cts. Yellow corn, 86½ a 88 cts. *Philadelphia*—Uplands and New Orleans cotton, 15¼ a 16 cts. Superfine flour, $4 a $4.25; extras, $4.50 a $4.75; finer brands, $5 a $7.50. Red wheat, $1.18 a $1.20; amber, $1.22 a $1.23; white, $1.28 a $1.33. Rye, 95 a 97 cts. New corn, 83 a 84 cts. Oats, 64 a 67 cts. About 3,200 beef cattle sold at from 4½ to 7¾ cts. per lb. gross. Sheep 5 a 7¼ cts. per lb. gross, and hogs $10.50 a $10.75 per 100 lbs. net for corn fed.

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MUSINGS AND MEMORIES

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DIED, on the 24th of 10th mo. 1874, in Loudon Grove Township, Chester Co., Pa., MARGARET BAILEY, in the 97th year of her age, an esteemed member of West Grove Particular and New Garden Monthly Meeting.

——, on Fourth-day, the 23d of 12th month, 1874, JOHN M. SHARPLESS, in the 64th year of his age, a member and overseer of Chester Particular and Monthly Meeting, Pa.

——, at her residence in Haddonfield, N. J., on the 29th of 12th mo. 1874, ANNIE SNOWDON, in the 33d year of her age, daughter of the late Joseph Snowdon, and a member of Haddonfield Monthly Meeting of Friends. The following lines were written by her a short time previous to her death: "I feel this day as if there were but little to look to or depend upon in this world, and that the ties of earth are fast being broken from all outward things. I often long for that rest which this world cannot give or take away; but is everlasting, even to the end of the world."

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For "The Friend."

The German Arctic Expedition of 1869—70.

English and American readers have long been familiar with the narratives of those daring adventurers who have pushed their journeys into high northern latitudes. The most of these have chosen the route by Baffin's Bay and Davis' Straits, penetrating the icy arm of the sea which lies between Greenland and the coast of North America. During the past year an English translation has been published of the expedition sent out under German auspices in 1869, whose object was to explore the *eastern* coast of Greenland, and, using that as a base, to attain as high a northern latitude as was practicable. As this field of research is comparatively new to American readers, some notice of their observations and experiences may prove acceptable to the readers of "The Friend."

The expedition was under the command of Captain Karl Koldewey, and sailed from Bremen in two small vessels—the Germania, a steamer about 90 feet in length and 143 tons burden, and the Hansa, a sailing vessel of 76¾ tons. Both vessels were thoroughly provisioned and equipped for their perilous undertaking, and in addition to the requisite seamen, a corps of scientific observers were attached to them.

"From the west coast of Norway to far beyond the North Cape rush the waves of the Atlantic, which are never covered with ice; while on the east coast of Greenland, down to its most southerly point, presses from one year's end to another a powerful mass of heavy ice. The boundary of the icy sea (as a sea covered with ice) may now upon the whole be settled by a line drawn from Cape Farewell to Iceland, from thence to Spitzbergen, and lastly to Nova Zembla. The cause of this appearance lies really in the existence of two important sea-currents. From the coast of Norway up to Spitzbergen and Nova Zembla stretches the north-easterly branch of the Gulf Stream, driving back all floating ice, and from the comparative warmth of its waters conducing to the melting of the same all along the ice boundary.

On the other hand, on the east coast of Greenland runs the Polar current in a south-westerly direction to a great distance, carrying with it the heavy ice formed in the extreme north, and picking up on its way all the younger ice frozen during the winter; while, from the coldness of its waters, it prevents the melting of the same in a remarkable degree. Thus it is explained how from Davis' Straits also must flow towards the south just such another cold, ice burdened stream, and how on the voyage from Germany to New York are often seen one or more drifting pieces of ice, or even icebergs. This Greenland ice-current forms the main outlet for the removal of the Polar ice, and we may very reasonably liken it to a floating glacier whose farthest domain is the Polar basin.

Upon the nature of the ice in this Polar current, the following preliminary remarks may throw some light. At the beginning of the current, in the same latitude as Spitzbergen, and much nearer to the coast, as far down as Iceland, the largest fields of ice are to be found; tracts of enormous extent and sometimes more than fifty feet in thickness. Between these, and originating from them in the course of time, by their breaking up, are smaller fields called ice-floes; and these, increased by thawing, by the surrounding driving and pressing, as well as by the waves, break up in small pieces, the real hummocks which prevail at the eastern boundary of the current, at the 'ice-line,' as well as at the most southerly end. As a last remains of the disturbing process, huge hummocks float about, or cover the broken ice or the wide expanse of sea with small brashes. Real icebergs seem almost peculiar to the southern part of the coasts; such an iceberg is not formed in the sea, but is a broken piece of glacier moving with its lower part in the sea, and from which at different times large pieces have been broken off by the pressure of the water, and carried onward by the current.

The breadth of this ice current, and also the position of the ice-line is, as may be imagined, very different at different times of the year. Whilst in spring-time it runs about the middle of Iceland past Jan Mayen to the southern point of Spitzbergen, in summer it retreats nearer to the coast, and stretches somewhat in the direction of the west-end of Iceland to the north of Spitzbergen. Some pieces of ice, under peculiar circumstances, naturally float very far from this boundary towards the south-east; sometimes even reaching the Faroes."

The Germania and Hansa reached this ice-belt between 74° and 75° North latitude, and attempted to make their way through it to the true coast. The Hansa became entangled among the floes, and being without the help of steam power, was so blocked in that escape was impossible. As the colder season of the year approached, the crew found themselves attached to a floe some two or three miles in diameter. On this they built a house, using coal tiles for the walls and sailcloth and matting for the roof, and stored it with fuel and provisions. This hut was placed about a quarter of a mile from the edge of the ice. The following extracts from the published narrative will show how important this precaution proved to the crew of the Hansa.

"On the 18th of October early, again clear and still frosty weather; but already at half-past eight A. M. the ice began to thrust and press round the ship. This unpleasant noise lasted until the afternoon. At regular intervals underneath, the ice, like a succession of waves, groaned and cracked, squashed and puffed; now sounding like the banging of doors, now like many human voices raised one against the other, and lastly, like a drag on the wheel of a railway engine. The evident immediate cause of this crushing was that our field had turned in drifting, and was now pressed closer to the coast-ice. The two floes of ice lying before the vessel received the hardest pressure, so that for a time the Hansa was spared, though trembling violently. The masts often swayed so much that it seemed as though some one was climbing them. At the same time our field sustained long and deep fissures, by which the whale-boat seemed so endangered, that we thought it necessary for its safety to bring it alongside the ship. Towards evening the weather cleared again; but our fear that this day was only a forerunner of worse proved itself on the following day too well grounded."

"On the 19th some mighty blocks of ice pushed themselves under the bow of the vessel, and although they were crushed by it, they forced it up, slowly at first, then quicker, until it was raised 17 feet out of its former position upon the ice. This movement we tried to ease as much as possible by shovelling away the ice and snow from the larboard side. The rising of the ship was an extraordinary and awful, yet splendid spectacle, of which the whole crew were witnesses from the ice. In all haste the clothing, nautical instruments, journals, and cards were taken over the landing-bridge. The after part of the ship, unfortunately, would not rise; and therefore the stern-post had to bear the most frightful pressure, and the conviction that the ship must soon break up forced itself upon our minds.

About five o'clock there was again a pause in the pressure of the ice-floes, and the raised ice retreated, so that in the course of an hour the ship, lying on her starboard side, glided into more open water. The hawsers, which had been cast loose, so as not to stop her from rising, were again made fast; after which we went to the pumps, and found that there were seventeen inches of water in the hold. We set them working at once, and about seven o'clock had the pleasure of finding them run more slowly. We now allowed ourselves time for our evening meal, for we might entertain the hope that, in spite of the frightful pressure she had sustained, our ship was not very leaky. But in a quarter of an hour's time, we found

to our terror, that there was again two feet of water in the pumps. Even admitting that part of this water had penetrated slowly from the after part, the ship must be dreadfully leaky. Again we set to work at the pumps, determined to do all in our power to rid our vessel of the water. A half-hour's work, however, showed that all exertions were vain; the depth of the water in the cabin was increasing steadily, though slowly. The most careful investigation of the ship, however, did not reveal the position of the leak. In vain did both captain and steersman listen for the sound of water dripping. Evidently this was taking place at some part of the ship's bottom, under the coal. Besides the leak in the stern-post, the keel must have sustained a fracture; perhaps even the ship's sides near the floor-heads had been forced in. Enough! the fate of the Hansa was sealed; our good ship must go to the bottom! Calmly, though much moved, we faced this hard fact. The house of coal on the southward drifting ice fields was destined now to be, through the long Arctic winter, our only place of refuge—perhaps too, our grave! There was not a minute's time to be lost. The work went steadily forward. By nine P. M. the fall of snow had ceased; a clear, starry heaven shone down upon us, and the moon shed her light over the dreary ice-field. Now and again the northern lights shot upwards in ever-changing colors. At the same time it was freezing sharply, the thermometer marking in the night — 13° F. One half of the men stayed by the pumps; the others were busily engaged until midnight, in bringing the most necessary articles from the vessel on to the floe."

"One great evil with the pumps was, that the water streaming on the deck could not, owing to the uneven position of the vessel, run off through the scuppers, which were filled up with ice; and thus it froze between the provision-chests. Soon the whole of the after-deck was full of ice; the water which was pumped up stood round the pumps, and the men who worked them had to stand in tubs in order to keep dry. To make a way for it to escape, we had to make holes in the bulwarks; though without any particular result, as from the intense cold the water came out quite in a half-frozen state. At the same time the ice settled so over the cabin skylight, that the water penetrated through the chinks. The night allowed our exhausted men some hours of refreshing sleep; then all gladly drained a cup of hot coffee, and set to work again. But the catastrophe was near! At eight A. M. the men who were busy in the forepeak getting out fire-wood came with anxious faces, with the news that the wood was already floating below. When the captain had ascertained the truth of this intelligence, he ordered the pumping to cease. It was evident that the ship was sinking, and that it must be abandoned."

(To be continued.)

What Father Takes.—There is food for thought in the story that is told of a young lad who for the first time accompanied his father to a public dinner. The waiter asked him, "What will you take to drink?"

Hesitating for a moment, he replied, "I'll take what father takes."

The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. Quicker than lightning various thoughts passed through his mind; in a moment his decision was made, and in tones tremulous with emotion, and to the astonishment of those who were acquainted with him, he said, "Waiter, I'll take water."

For "The Friend."

Papal Infallibility.

The dogma of Papal infallibility, as set forth by the decrees of the Vatican Council held at Rome in the year 1870, has given rise to various questions of grave interest both to those professing the Romish faith and others without its pale. One of the first results of its promulgation in Europe was the public protest of such members of the Roman Catholic Church as Dollinger, Gratry, Hyacinthe, and Montalambert, and the organization, in some places, of separate congregations under the title of the "Old Catholics." A noticeable event of recent date, in connection with these assumptions of the Papacy, is the Tract issued by W. E. Gladstone, the English statesman and late Premier in the British Cabinet, entitled, "The Vatican Decrees in their bearing on Civil Allegiance." The author in defining the object and scope of his essay, alludes to certain language used by him in a former publication in the *Contemporary Review*, and uses the following expressions: "I was speaking of the question whether a handful of the clergy are, or are not, engaged in an utterly hopeless and visionary effort to Romanize the church and people of England. At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the 17th or 18th centuries, it would still have become impossible in the 19th: when Rome has substituted for the proud boast of *semper eadam* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history." To prove the soundness of these assertions, the author of the tract proceeds to cite various facts and arguments, from which we propose to make a few extracts:

"The Popes had kept up, with comparatively little intermission, for well nigh a thousand years, their claim to dogmatic infallibility; and had at periods within the same tract of time, often enough made and never retracted that other claim which is theoretically less but practically larger—their claim to an obedience virtually universal from the baptized members of the church." * * * "It was well known that in the days of its glory and intellectual power, the great Gallican Church had not only not admitted, but had denied Papal infallibility, and had declared that the local laws and usages of the church could not be set aside by the will of the pontiff."

Gladstone then proceeds to give the testimony of the Prelates of the Romish Church in England at the time of the consideration of Catholic emancipation from political disabilities by the Parliament of 1826, respecting the moral obligation of the Papal decrees on British subjects in regard to their allegiance to the government. Among these occurs the following: "They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible." "They declare that neither the Pope nor any other Prelate or ecclesiastical person of the Roman Catholic Church, has any right to interfere, directly or indirectly in the civil government, nor to oppose in any manner the performance of the civil duties which are due to the king."

"Since that time (says Gladstone) all these propositions have been reversed. The Pope's infallibility, when he speaks *ex cathedra*, on faith and morals has been declared, with the assent of the Bishops of the Roman Church, to be an article of faith binding on the conscience of every christian. His claim to the obedience of his spiritual subjects has been declared in like manner without any practical limit or reserve; and his supremacy, without any reserve of civil rights, has been similarly affirmed to include everything which relates to the discipline and government of the church throughout the world; and these doctrines we now know on the highest authority, it is of necessity for salvation to believe."

The text of the Decrees of the Vatican Council are here subjoined, that our readers may see their full scope for themselves.

First Dogmatic Constitution on the Church of Christ.

Published in the Fourth Session of the holy Œcumenical Council of the Vatican.

Pius Bishop, servant of the servants of God, with the approval of the Sacred Council, for an everlasting remembrance.

The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of his Redemption, determined to build up the holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before he entered into his glory, he prayed unto the Father, not for the Apostles only, but for those also who through their preaching should come to believe in him, that all might be one even as he the Son and the Father are one. As then he sent the Apostles whom he had chosen to himself from the world, as he himself had been sent by the Father: so he willed that there should ever be pastors and teachers in his Church to the end of the world. And in order that the Episcopate also might be one and undivided, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, he set blessed Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation, in the strength of which the everlasting temple should arise, and the Church in the firmness of that faith should lift her majestic front to Heaven. And seeing that the gates of hell, with daily increase of hatred, are gathering their strength on every side to upheave the foundation laid by God's own hand, and so, if that might be, to overthrow the Church: we, therefore, for the preservation, safe-keeping, and increase of the Catholic flock, with the approval of the sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the universal Church, the doctrine touching the institution, perpetuity, and nature of the sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church,

and at the same time to proscribe and condemn the contrary errors, so hurtful to the flock of Christ.

Chapter I.

Of the Institution of the Apostolic Primacy in blessed Peter.

We therefore teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter the Apostle by Christ the Lord. For it was to Simon alone, to whom he had already said: 'Thou shalt be called Cephas,' that the Lord after the confession made by him, saying: 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou, Simon Bar-Jona, because flesh and blood have not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.' And it was upon Simon alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: 'Feed my lambs; feed my sheep.' At open variance with this clear doctrine of Holy Scripture as it has been ever understood by the Catholic Church are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in his Church, deny that Peter in his single person, preferably to all the other Apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

If any one, therefore, shall say that blessed Peter the Apostle was not appointed the Prince of all the Apostles and the visible Head of the whole Church Militant; or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honor only, and not of true and proper jurisdiction: let him be anathema.

Chapter II.

On the Perpetuity of the Primacy of blessed Peter in the Roman Pontiffs.

That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church; which, being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges, to this day and always, in his successors the Bishops of the Holy See of Rome, which was founded by him, and consecrated by his blood. Whence, whosoever succeeds to Peter in this See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church. Wherefore it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority of the princedom which this has received; that all being associated in the unity of that See whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the body.

If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that blessed Peter should have a perpetual line of successors in the Primacy over the universal Church, or that the Roman Pontiff is the successor of blessed Peter in this primacy: let him be anathema.

(To be concluded.)

An Extract from "The Higher Life," by J. Baldwin Brown, B. A., minister of Brixton Independent Church.

"And ye became followers of us, and of the Lord; having received the word in much affliction, with joy of the Holy Ghost."—1 Thess. i. 6.

* * * This will help us a little way and in a wholly right direction, to understand *the joy of the Holy Ghost.* It is the joy of the man who has found the true Lover and Lord of his being whom he can serve with perfect loyalty, love with passionate devotion, and obey with supreme delight. It is the joy of the lonely widowed soul, which has discovered its kindred; of a sick man who feels within himself that the spring of his life is healed, that his vigor and vital energy are restored. The earth does not gladden more when the morning sun flashes his light on her bosom, than does the soul rejoice, when the light of the heavenly sun first touches it and it passes out of darkness into warm, bright day. Circumstances are nothing, "I have found Him whom my soul loveth," is the cry; and nothing can kill, nothing can even dash, the joy which that consciousness quickens within.

Man can glory in infirmities, in distresses, in necessities, in persecutions, if they but bring him more fully into the sphere of Christ's fellowship and love. These men were so filled with the joy of God's salvation, that I question not that it was a matter of glorying with them if they were called to suffer, that they might show how much they loved, and how much they were beloved. This explains the constant language of the apostles about glorying in tribulation, and counting it all joy if they were called to suffer for Christ. Their joy was so exuberant that they were ready at any moment to put it to the test of the keenest pain. All love delights in sacrifices, yea in sufferings, for its object. Suffering ceases to be pain if love consecrates it; it becomes a holy and blessed offering, and it tends ever to the increase of love.

And let the careless reader understand, that the choice in life is mainly between suffering with joy of the Holy Ghost, and suffering without it. Do not let the devil cheat you into the belief that the choice is between an easy, merry, careless, pleasant life-course, and the struggles and sorrows of the Christian, lightened, and sweetened by the joy of the Holy Ghost. Life is no merry march, or holiday pastime for any of us; but the true agony of life must be with those who are without God, and without hope in the world. God sets no such choice before us as the pleasures of sin and the pains of godliness. The choice is simply between the sorrows of sin and the sorrows of redemption; the one embittered by the frown, the other illumined by the smile of God.

There is sorrow with a curse in the heart of it, and sorrow with a blessing; sorrow with the devil for a comforter, and sorrow with God for a friend; sorrow with the fiends for comrades, sorrow with Christ as the elder brother of the spirit; sorrow with hell at the end of it, and sorrow with heaven. Here is your choice, the only choice which the Lord leaves you. Choose at once—for the sorrow comes hastening on. Escape is blankly impossible, but you may meet it with a smile of welcome, with a song of triumph. Fiercely as the storm may beat, this anchor at any rate will hold. "*It is a faithful saying that if we die with Him, we shall live with Him;*" "if we suffer, we shall reign." How faithful, they know full well "*who received the word with much affliction and with joy of the Holy Ghost,*" and have passed up to the recompenses of eternity.

For "The Friend."

Thomas Loe.

The following brief notice of this faithful servant and minister of Christ, is taken from the account published in "Piety Promoted."

"He lived in Oxfordshire, but his ministerial labors led him frequently into other parts of England, and also into Ireland, which he visited several times. His first visit to Ireland was about the year 1657; Francis Howgil, Edward Burrough, and others, having been there before him. He had an excellent gift, was sound and clear in the ministry, powerful in speech, sharp and quick in his understanding, and many were convinced and received truth by his ministry in that nation; and others who were convinced before, he confirmed in the truth. He was often publicly engaged with priests and opposers, and the Lord made him an instrument in his hand to confound the adversaries of truth and stop the mouths of gainsayers. His company was very desirable, being pleasant and sweet in conversation, and sympathizing with his friends in affliction, so that he could speak a word in due season. He sometimes met with great hardships in the performance of his religious duties, and was several times imprisoned on that account.

He died in London in the year 1668, and on his death-bed expressed his faith and confidence in the Divine goodness as follows:—'Glory to thee, O God, for thy power is known.' 'God is the Lord.' Then speaking to William Penn, whom the Lord had made him instrumental to convince, he said, 'Dear heart, bear thy cross. Stand faithful for God, and bear thy testimony in thy day and generation, and God will give thee an eternal crown of glory that shall not be taken from thee. There is not another way than that the holy men of old walked in, and it shall prosper. God has brought immortality to light, and immortal life is felt; glory, glory, for he is worthy. My heart is full, what shall I say? His love overcomes my heart; my cup runs over, my cup

runs over. Glory, glory to his name for ever. He is come, he has appeared, and will appear. Friends, keep your testimony for God, live with him and He will live with you.'"

Animals that Chew the Cud.—Ruminating animals gather their food rapidly, give it a few cuts with the teeth and swallow it. It goes to an inferior receptacle, where it is moistened; this is very essential if it be dry hay. When the animal has filled himself, he masticates the food thus stowed away in his stomach, raising it cud by cud. When a portion is completely masticated, it passes to another receptacle and the progress of digestion goes on. Thus an ox left to himself will raise and masticate all his food thus stowed away in his stomach. If he be pushed and worked hard, and does not have time to masticate, he falls off in flesh, his health is poor, his digestion incomplete.

The horse, on the contrary, however much in a hurry he may be, must masticate each mouthful before he swallows it. A hungry ox, let into a meadow, will fill himself in twenty minutes, while a horse would want at least an hour and twenty minutes to take the same amount of grass. The ox, deer, sheep, goat, chamois and rabbit, being the natural prey of ferocious beasts, are endowed with the extra stomach in which hastily to stow away the food without mastication. This may, perhaps, be regarded as a wise provision of Nature, enabling them to sally forth where the food is plenty, and in a short time fill themselves and retire to a place of safety to ruminate their food at their leisnre.

Selected.

THE VOICE IN THE TWILIGHT.

I was sitting alone in the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half-wearily setting
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried,
And that only the gold and the silver
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won:

"It is nothing but wood, hay, and stubble,"
I said; "it will all be burned—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I *know* I have tried;
But I'm sure when He sees *such* building
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes
With one of those sweet intuitions
That sometimes make us so wise.

Dear child, she wanted to help me;
I knew 't was the best she could do;
But oh, what a botch she had made it—
The gray miss-matching the blue!

And yet—can you understand it?—
With a tender smile and a tear,
And a half-compassionate yearning
I felt she had grown more dear.

Tben a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its Refuge,
Like the glad returning dove.

For I thought, when the Master Builder
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew;

Perhaps as he looks o'er the building,
He will bring my work to the ligbt,
And seeing the marring and bungling,
And how far it all is from right;

He will feel as I felt for my darling,
And will say as I said for her,
"Dear child, she wanted to help me,
And love for me was the spur.

"And for the true love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudits divine."

And there in the deepening twiligbt
I seem to be clasping a Hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew by the thrill of sweetness
'T was the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thougbts are nevermore gloomy,
My faith no longer is dim;
But my heart is strong and restful,
And my eyes are unto Him.

Selected.

NOT KNOWING.

I know not what will befall me! God hangs a mist o'er my eyes;
And o'er each step of my onward path, He makes new scenes to rise,
And every joy he sends me, comes as a sweet and glad surprise.

I see not a step before me, as I tread the days of the year,
But the past is still in God's keeping, the future his mercy shall clear,
And what looks dark in the distance, may brighten as I draw near.

For perhaps the dreaded future has less bitterness than I think;
The Lord may sweeten the water before I stoop to drink,
Or, if Marah must be Marah, He will stand beside its brink.

It may be there is waiting for the coming of my feet
Some gift of such rare blessedness, some joy so strangely sweet,
Tbat my lips can only tremble with the thanks I cannot speak.

Oh restful, blissful ignorance! 'Tis blessed not to know,
It keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so.

So I go on not knowing! I would not if I might;
I would rather walk on in the dark with God, than go alone in the light,
I would rather walk with Him by faitb, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back, with the whispered word, "Ile knows."

A Noble Sentiment.—The late Dr. Nelaton, of Paris, the favorite physician of Napoleon III., said to his son and son-in-law, the night before he died, "Do a great deal of good in this world, but make as little noise in it as you can."

For "The Friend."

John Griffith.

(Continued from page 170.)

It is no uncommon thing in these days to hear it said, "that as I have consecrated myself, body, soul, and spirit to the Lord, therefore my salvation is secure." But with other serious objections, this seems deficient in the second premise of the argument; for who knows that they have experienced that tremendous plunge of self-abnegation, or have yielded up "the stiff necked will of the flesh to the keen slaughter of that Holy Spirit which is quick and powerful, and sharper than any two edged sword," so as to have consecrated body, soul and spirit to Him, who, *through death*, opened up *a new and living way* for us, and whose eyes are as a flame of fire? The self-righteous Pharisee no doubt thought he had been consecrated when he stood and prayed thus *with himself:* "God, I thank thee, I am not as other men are," &c. From the Saviour's relation of some formerly, they no doubt thought salvation had been attained, where they assured Him, "We have eaten and drunk in thy presence, and thou hast taught in our streets." Whose answer, nevertheless, to them was, "I know ye not whence ye are," &c. After all that any can do, it is of the Lord's mercies that we are not consumed. And oh! that all may take heed of presumptuous assurance. Salvation is not a work wrought out solely by any thing we can do of ourselves; neither is it obtained to any from merely saying they believe in Christ as their Saviour, or in any mere outward confession of Him before men; but salvation, or in other words the washing of regeneration and the renewing of the Holy Ghost, is a deeply humiliating and prolonged work—"first the blade, then the ear; after that, the full corn in the ear"—which can be effected only by our passive submission to the Refiner's fire and the Fuller's soap, or that thoroughly cleansing baptism of the heart which makes us indeed new creatures; wherein the man of sin is put off, and the new man, which after God is created in righteousness and true holiness, is put on. It is not duly understood and appreciated, that a death unto self, is the requisite foundation for the Christian life; or, in other words, that it is by a total surrender of ourselves to the leavening power of saving grace, that a union with Christ, the light of life, is effected, and the garment of regeneration and salvation wrought.

We would by no means call in question, not only the practicability but the indispensable need of holiness or perfection in this life, through power from on high, "till," in the langnage of the Apostle, "we all come in the unity of the faith, and the knowledge of the Son of God, unto *a perfect man*, unto the measure of the stature of the fulness of Christ." But so far as the writer's observation goes, such has been the corresponding growth in self-distrust, in the feeling of unworthiness, in meekness, in humility, that as the Christian character has grown in depth and weight and living experience, the sense and sight thereof, not to say boasting, has as equally diminished: witness those of New Testament record who *had* administered to the necessities of their Lord; who, when told so by Him, queried of Him, "*When* saw we thee an hungered," &c. Matt. xxx. 34 to 41. And witness also the apostle Paul's modest words to the Philippians: "Not as though I had *already*

attained, either were already perfect: but I *follow after*, if that I may apprehend that for which I am also apprehended of Christ Jesus." Robert Barclay in his proposition on Perfection, says: "For myself, I shall *speak modestly*, as acknowledging not to have arrived at it; yet I dare not deny it, because it seems so positively to be asserted by the apostle: 'He that is born of God sinneth not, neither can he, because the seed of God remaineth in him.'"

John Griffith's example nor precept gave no countenance to these extravagant views. He was in great fear at times lest he should fall short in his duty; and, looking upon himself as a child in the Truth, he had great regard for those set over him, and whom he thought pillars in the house of God—fathers and mothers in Israel—and ever manifested due regard and respect for them. This is more to be commended at the present time, seeing the forwardness, the over-confidence, the want of due deference and respect in some, who, nevertheless, might have been, as Marcus and Aristarchus, fellow-workers unto the hoped for kingdom of God.

J. Griffith writes:—"After I had appeared in public somewhat more than two years, I found some drawings of gospel love, as I apprehended, to visit the meetings of Friends in some parts of New Jersey; and being but young in the ministry, I was in great fear, at times, lest I should be mistaken, in that which I, at other times, thought to be the Divine requirings: for I much dreaded that of running when and where the Lord did not send me, lest I should bring dishonor to his blessed name, and expose myself naked and void of proper qualifications for so great an undertaking, to wise and discerning Friends. Great indeed was my distress night and day, crying to the Lord for greater confirmation; which he graciously heard, and was pleased, by a dream or night-vision, to afford me such full satisfaction in, that I do not remember I had any doubt afterwards concerning it."

He relates respecting this journey: "I found the Lord by his blessed power near, opening my mouth, and enlarging my heart abundantly in his work." Being encouraged thereby to proceed, he attended, with many smaller meetings, the Yearly Meeting at Shrewsbury, which he represents as much favored with the Divine presence, and attended by divers ministering Friends from Pennsylvania. He thus continues:

"It neither suited my growth in the ministry, nor my inclination, to take up much time in those large meetings. I therefore, for the most part, gave way to such as were better qualified for the work, and in my esteem worthy of double honor. I had a great regard in my mind for those whom I thought pillars in the house of God, whether ministers or elders; and really think, if such had given it as their sense that I was wrong in my offerings, at any time, I should have been more likely to depend upon their judgment than on my own. I looked upon myself, for many years, as a child in experience every way; and therefore thought a subjection was due from me, to those who were fathers and mothers in Israel, and never, that I remember, manifested any disregard to them; which is now a satisfaction to my mind. I confess, I have at times since had cause to marvel at the forwardness of some, who though but children, if rightly children at all, have undertaken the work of men, hardly discerning a willingness to give the preference to any; and when they have been admonished by those of much more experience than themselves, they have been apt to retort, or to plead a Divine commission, and that it is right to obey God rather than man; as if they had the sole right of speaking and judging too. I had divers times seen the great danger of being deceived and misled by the transformer, and was therefore afraid of being confident of my own sight, and looked upon it to be safest for me to stand quite open to instruction, let it come from what quarter it would; there being nothing more desired by me than to be right."

After alluding to the snares and temptations, with "the polluting floods," which he says, "were almost continually poured out of the dragon's mouth, in order to carry away my imagination into unlawful delights, from which I did not always wholly escape," he thus precepts:—"Then, traveller Zionward, look forward to the joy set before thee, not suffering thine eyes to wander about thee, lest they convey such delight to thy heart, as may infect thy soul with pernicious distempers, by which thou mayest be unable to proceed in thy journey toward the holy city; and through the defect occasioned thereby to thy sight, thou mayest, in a great measure, lose the glorious prospect of its beautiful situation and the splendor of its structures. Beware thou do not load thyself with the seemingly pleasant fruit of that country through which thou travellest. Although it may appear to hang plentifully on each hand, it will neither be of any use to thee in that heavenly country whither thou art going, nor for refreshment on the way thither. If thou hast a mind that thy own way should be prosperous, look steadily forward, with a single eye to the recompense of reward. Bring every motion towards seeking satisfaction in forbidden places, immediately to the cross, and thou wilt much sooner find the yoke of Christ made easy and his burden light, all his ways pleasant and his paths peace. This is abundantly better than that uneasy, in and out way of travelling, sinning and repenting again, which lays a foundation for murmuring, labor and toil, crying out, as some do all their days, There is no complete victory to be obtained over sin on this side of the grave; miserable sinners we must remain: when the cause thereof is wholly in themselves; because they will not come into and abide in the help of the Lord, against the mighty enemies of their soul's happiness, which is altogether sufficient to give a complete victory over them; yea, to give power to triumph, and say, "We are more than conquerors through him that hath loved us."

About this time, viz., the 30th of the Tenth month, 1737, John Griffith entered into the marriage state with Rebecca, the daughter of Josiah and Sarah Fearn, and settled in Lower Darby, about seven miles from Philadelphia, near a large meeting.

A few years after this, in company with his friend William Brown, a member of the same Quarterly Meeting, and also a minister, J. G. paid a religious visit to New England. He says: "We laid our concern before the meeting of ministers and elders, where it appeared to be well approved, which was no small strength to us. I did then, and hope ever shall, greatly love and highly value the unity of the brethren; having found it no small strength and encouragement to me, in many low and trying times, which are necessary and unavoidable in that solemn engagement of visiting the churches; especially now in their low declined state. It became indubitably clear to my understanding, that it is altogether impossible to administer, in a feeling effectual manner, to people's several states, unless we are baptized thereunto. Well adapted words, and sound doctrine, as to the external appearance, may, without much difficulty, be attained; seeing we have the Holy Scriptures, and many other good books, containing the principles of truth, and the Christian experience of the Lord's people: yet all this, delivered with the tongue of men or angels, will prove an empty, fruitless sound, without the power and demonstration of the Spirit of Christ, who enables his upright hearted ministers to search all things, yea, the hidden mystery of iniquity, as well as the deep things of God, even as he led his prophet Ezekiel to look through the hole in the wall, that the most secret abomination may be brought to light, and testified against."

(To be continued.)

For "The Friend."

An Indian Funeral in the Yo Semite.

During a few days sojourn in the Yo Semite, we frequently met with scattered groups of Indians, whose general physiognomy reminded us of those we had seen in Southern California.

They were small in stature, with a mop of coarse, black hair falling in heavy masses over their faces, which are almost always gentle in expression and rather sad. Extreme age had given a strange, weird look to a few among them, while others presented an aspect of degraded mentality, scarcely elevated above the brute. Notwithstanding their many privations, no care for the morrow oppressed their untroubl espirits, evidently to them life seemed a perpetual holiday. As scattered groups lounged lazily about the hotels, we noticed their bright, eager eyes, were caught by every novelty the "Americanos" indulged in; and the uncouth attempts of the many timid riders, looking down breathlessly from the perilous height of a horse's back, or the efforts of the discomfited equestrians, who preferring a mule, found it would *not* proceed at a decorous pace *en route* for Mirror Lake or Vernal Falls, Sentinel Dome, or Cloud's Rest—afforded abundant food for merriment; as every little "mucha cho" in California, American, Spanish or Indian, can ride—and ride, too, as no other children can.

The second morning after our arrival, we remarked to the proprietor of our hotel, that we would like to see the homes of some of the native inhabitants of the Yo Semite. He replied, "that can be readily done, madam; their wigwams are yonder, near the Indian canon; one of this tribe died yesterday, and will be buried to-day; yonder they go, now, with the coffin which they made at our house last evening."

We soon found the path leading to the encampment. It was a lovely morning in early summer, the air soft and balmy; the quiet around us only interrupted by the dash, and roar of the great Yo Semite Falls, a short distance on our left; a majestic cataract, leaping over the perpendicular walls of the valley; and precipitated with so much force, that the water becomes a snowy sheet of foam and

spray—"a misty veil of purified tears." This in contrast with the velvet green of the meadows lying on each side of the rapid Merced, forms a scene of inexpressible beauty, loveliness, and grandeur, a combination probably unsurpassed.

A walk of half a mile brought us to the wigwams, which appeared to be deserted, but we soon found that the Indians were gathered about the open grave, at some distance from us. We hastened to the spot, and found about thirty assembled to perform the last rites over the remains of their deceased companion. The place selected, was on the level plain, near the border of the valley, somewhat more free from the great granite boulders, which obtrude above the general surface. Spreading live oaks, covered with sombre foliage, were at no great distance from us, and nearer, growing between the rocks, we noticed azalias, and oreodaphni, or mountain laurel, intermingled with the collomia and common penny-royal of our eastern fields.

The coffin stood by the grave side; a sheet had been closely tucked in over the corpse, so that, to our regret, we could not see the face. The lid was then nailed on the rude box, all stood around in silence, except two very aged women, who, with extended arms, made a mournful lament for the dead.

The little son of the deceased, a boy of twelve, was then brought forward; he prostrated himself upon the coffin, face downward, and was held forcibly in this position by a man present.

. The blanket of the woman had been laid in the bottom of the grave; her basket, cut in two pieces, placed at each end. The coffin was then lowered, a man stood at its side and assisted the husband to descend, who in turn extended himself on the coffin lid, the daughter followed, and the little son the second time. The aged woman, who seemed to lead the ceremonies, then gathered some penny-royal, which she strewed over the coffin, placing a part in the belt of the husband.

The interment was conducted with great solemnity, and more tears were shed over this untutored child of the forest, then at many a costlier funeral. As our friends and ourselves stood among them in respectful silence, they seemed grateful for our sympathy, but our knowledge of Spanish was too limited to understand all that they wished to say to us.

The grave was then filled up with stones and earth, and the Indians returned slowly, and quietly to their homes.

On our return to the hotel we were informed that this was one of the first burials among them, as they have, hitherto, always practised cremation. S.

The Bible.—"The uncommon beauty and marvellous English of the Protestant Bible," is acknowledged even by one who styles it "one of the greatest strongholds of heresy in this country." "It lives," says Dr. Newman, "on the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words; it is part of the national mind, and the anchor of national seriousness; the memory of the dead passes into it; the fondest traditions of childhood are stereotyped in its verses; the power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his English Bible."

For "The Friend"

The following practical suggestions are taken from the late message of Gov. Hartranft, they relate to the importance of teaching our children the mechanic arts as well as storing their minds with classical and mathematical lore, and it was thought might well claim the serious attention of members of the Society of Friends at this time. In the desire for *wealth* which has so largely taken possession of us as a people, have we not departed from the humble simplicity of our fore-fathers, and thereby in measure lost the "dew of our youth," as it were, and become leavened into the spirit of the world:

"I am persuaded the members of the present Legislature are interested in any design that concerns the honor and welfare of the State, and I appeal to your judgment whether dictates of common sense and a proper appreciation of the true sources of our prosperity do not demand that some provision should be made for training a portion of our children in a knowledge of the mechanic arts, and I beg leave to offer a few suggestions as the outlines of a plan to impart this knowledge which, upon examination, I believe to be feasible and applicable to our system of education. Let young men in our common schools who desire to become mechanical engineers or master mechanics, or acquire a knowledge of some particular branch of mechanical industry, be transferred to schools where they can be taught the sciences that bear upon, and especially mathematics in their relations to the trade they wish to learn. Lecture and draughting rooms should be provided and a workshop furnished with all the improved machinery, the former to be presided over by a professor of mechanical engineering and the latter carefully supervised by a master mechanic. The time of the students could be divided between the schoolroom and the workshop, and the lessons taught in the one be reduced to practice in the other, and a knowledge obtained of the mechanical processes made use of from the simplest to the most complicated work. Is there any practical obstacle to educating boys in this manner so that they can calculate the size and parts of a machine, then draught and finally make it with their own hands, if required. In Philadelphia, Pittsburg, and other manufacturing cities, where the means of acquiring information of this kind are so ample, schools such as I have described, might be established without great cost, and where provision is made therefor by the local school boards, the State should be pledged to give them proper assistance."

Where and How Pins are made.—A correspondent of the Hartford Times describes a large pin manufactory and its operations as follows: The main building is of brick, 100 feet long by 40 feet wide, and four stories high. Then there is another building two stories high and 120 feet long by 30 wide. They employ about sixty hands, which is less than half the number employed in a driving season. Last week they turned out two and a half tons of pins. They have capacity for eating up 20 tons of wire in a week. Each machine is complete in itself. All that is necessary to do is to place one end of a coil of wire into its greedy maw, and it will bite off the wire the proper length, point it, swedge up the head and spit out the pins at the rate of 175 a minute. Now a slight knowledge of multiplication will enable us to get at the capacity of the concern, supposing they were driven to the utmost, with two sets of hands, day and night. They have 75 machines, each machine capable of turning out 175 pins a minute. What do we see? For one machine 10,500 pins an hour; for ten hours ten times as many or 105,000. Now the night hands come along and before daylight the busy, never-tiring brass eater has made the number 210,000. Then let us see what the 75 machines have been doing in the same time. Seventy-five times 210,000 is 15,750,000. Now that is the sum total for a single day. Multiply it by six, the number of days in the week, and you have 94,500,000 pins a week. If you have any curiosity to follow it further, you can multiply it by the number of weeks in a year and the grand total will be 4,914,000,000 pins. Whew! Enough to take one's breath away. That beats the national debt. They actually have the capacity to make more pins a year than the United States owes dollars. The principal manufactories for making pins in this country are at Waterbury, Birmingham, and Winstead, in the State of Connecticut. No wonder the question is frequently asked, "Where do all the pins go to?" For sticking them in paper the pins are fed into a hollow revolving cylinder, and are taken up in the compartments of longitudinal ribs which extend along the inner surface of the cylinder and drop upon an inclined plate, down which they slide and are caught in the links of an endless chain. Each link is notched for as many pins as make a row, and each notch receives its pin hanging in it by the head. The whole is then left together in the paper. The only attention the machine requires is to supply it with paper and pins. The first attempt to manufacture pins in this country was made soon after the war of 1812, when pins sold for $1 a paper.

For "The Friend."

Modern Skepticism.

Throughout the Christian world the minds of men appear at the present period of time, to be deeply and earnestly stirred by the speculations and theories of the so-called scientists. We hear much about the remarkable investigations of science and the great advance in knowledge, and not only is matter, but mind also, subjected to the boldest treatment by the ministers of a modern materialism. But the thoughtful inquirer very naturally as well as reverently asks, "Has any new thing happened unto us?" Where are the records of the Epicurean philosophers and infidel writers of the past ages? Let us consult their pages and consider the days of old, and we shall soon discover that the old materialism of the heathen world is only revived with the new phases and the new features of a modern era. Do we remember how the faith of Abraham was unmoved, though he dwelt in the midst of an infidel nation and surrounded by the thick darkness of the heathen world? And

how did he retain his unbroken faith in the midst of a wicked and perverse generation? By obedience to the law written on the table of his heart by the finger of Him who declared "before Abraham was, I Am." He lived and dwelt in this glorious reality, and thus even is his day, experieneed the fulfilment of that declaration: "I will put my laws into their mind and write them in their hearts." Has any language of the earth, the rocks, the ocean or the everlasting hills, sileneed the word written in the hearts of men?

Do we remember that Pilate, the infidel ruler of the Jews, nearly two thousand years ago, exelaimed, "What is truth?" and in that short sentenee revealed a mind troubled and disturbed, and which by this touching inquiry proclaimed loudly its want of "that rest which remaineth to the people of God." But long before the days of Pilate, the Book of Job, the earliest religious treatise, perhaps, that is known, bears a sublime reeord on its pages, directed from those far off and distant ages to the raee of mankind throughout all the subseqnent and long suceeeding eenturies of time. And what says this sublime and inspired record? "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Deelare if thou hast understanding. Whereupon are the foundations thereof fastened? or who laid the eorner stone thereof? Hast thou commanded the morning sinee thy days and caused the day spring to know his plaee?" Can these eloquent and inspiring queries be answered any better in the latter years of the nineteenth century, than they were three thousand years ago? But the word of faith that lives and dwells with the humble and honest believer, is neither destroyed nor weakened, for it has triumphed over the same adversaries in the past ages. Indeed the true Christian draws additional inspiration from these eonsoling pages, and in his patient pilgrimage towards a better country, that is, "an heavenly," is often permitted reverently to exclaim, "Look now at the generations of old and see; did ever any trust in the Lord and was confounded?" SENEX.

Canine Sagacity.—Miehael Conly, the sewer eontractor, is the possessor of four greyhounds, which were the other morning the means of saving a man's life, displaying a remarkable degree of sagacity in the operation. Felix Prior and James Carroll were at work n an excavation about seven feet deep; but about 9.30 o'clock, Carroll went away for something, leaving Prior in the excavation alone, and while the latter was at work the banks caved in, completely covering him up. The dogs happened to be near by, and all four of them, taking in the unfortunate man's situation, at once began to seratch away the dirt from over his head vigorously, at the same time yelping to attract the attention of the neighbors. M. Conly, who was the first to arrive upon the scene, drove his dogs away, but they returned and began to dig and yelp again. He then began to dig also, as did some of the neighbors who had been attracted to the spot by the eries of the hounds, and it was not long before the head of the buried man, who was standing up, was reached, and he was permitted once more to breathe the air, which, had he been deprived of it a few moments longer, he never would have breathed again. He was taken from the sewer unharmed, rescued from a horrible fate through the sagacity of a quartette of dogs.—*East Greenwich (R. I.) Letter.*

For "The Friend."

First-day Schools.

The fears that have been and that are still entertained by many well concerned Friends in regard to the effect of "First-day Schools," is in part well expressed in the following language used in a meeting of the "Presbyterian Ministerial Association," held in Philadelphia on the 11th inst. These views are, in a spirit of kindness, submitted to the eonsideration of those readers of "The Friend" who are favorable to these institutions, and with no desire to hurt or mar any really useful work, but under the impression that in the way in whieh many are eonducted, harm may result to parents, teachers and pupils. To parents, in that it releases them from a duty whieh properly belongs to them; to teachers, in undertaking to instruct children in sacred things without having any immediate call to the labor, and in many instanees it is feared without the proper needful qualifications; and to the pupils, in settling them at ease in a mere outward knowledge of the Scriptures.

"Dr. Boardman was afraid that a misapprehension existed in thinking that the pulpit did all the work, when in faet it did but very little. He considered the method of thirty or forty years ago mueh the best, when the parents were deemed the first and most important teachers of the young. He thought one of the most threatening of the acts of the ehureh was that it had laid the axe at the very root of the chureh, the ehristian home instruetion of the children; the teaching in the family whieh was the nurture of the ehureh when used in conneetion with the teaching in the sanctuary. The church required the families to be together in the morning, afternoon and evening, and where was the time for the christian parents to train the ehildren? The speaker then referred to remarks made to him by mothers during the previous week, and said it was an open question as to whether the whole Sunday sehool system was not upon an improper basis, and whether it was not better to go back to the old system, where parents taught their ehildren at home, and Sunday schools were only for those who had no parents. He knew ministers liked to preach to large evening congregations, whether eomposed of their own people or others, but as ministers themselves had unsettled the old system of home instruction when it was laid upon the consciences of the parents, by the grace of God, they eould go back to it. They had no more right to take what belongs to the houschold, than the household had to take what belonged to the church. Modern pulpit attainments, oratory and culture he did not oppose, but they had a tendeney to disparage what was really effective teaching."

Pure Water for Animals.—One reason why epidemics among eattle, hogs, and horses are so common and fatal, is because they do not have pure water. As the country grows older and is more extensively settled the streams are more likely to be polluted with excrement from decaying organisms; and this taken into the blood of animals, is sure to breed diseased conditions. Once such epidemics were common among men, and swept off a large part of the race. Now by wise hygiene most of them are avoided. The cattle and horse plague will some day be got rid of by hygiene —never by any other means.

When Dugan Clark's testimony of disownment was presented to him, for leaving the Society of Friends and marrying out of meeting, he said he was *forcibly struck* and felt like a poor outeast with the hedge taken away from around him. He put by all business for the remainder of that day, and walked alone in a forlorn state of mind, and as he afterward expressed, he never enjoyed a moment's satisfaetion until he was again received into membership.—*An Extract.*

THE FRIEND.

FIRST MONTH 23, 1875.

It was the testimony of one who had large experience "in afflietions, in neeessities, in distresses," that "we are saved by hope," and yet he adds, "but hope that is seen is not hope." To the outward vision of the living disciple of a crucified Lord, who has truly tasted that He is gracious, and longs that all may partieipate in the same rich feast, whose sight is anointed to discover the exceeding sinfulness of sin and the depths of that abyss which separates the rebellious from the favor and enjoyment of their Heavenly Father, there is much in the present aspeet of the ehurch militant to disappoint their natural expectations, that righteousness should cover the earth as the waters cover the sea, and that all things should ere this have been subdued under the feet of Him, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." There were those in the apostle Peter's day who scoffingly asked, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." "But," says he, "beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Thus instructing us who still wait for the consolation of spiritual Israel after the lapse of eighteen centuries, that the final establishment of Christ's kingdom among men is none the less certain beeause His followers of that age then looked for its immediate inauguration, and we of this "see not yet all things put under Him."

The salvation and glory of the elders who obtained a good report, was their faith and hope. They endured as seeing Him who is invisible to mortal ken. "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims in the earth." May the exercised laborers in the church of this period recur to these shining examples of patient enduranee, and undying hope, and like them look for a city whieh hath foundations, whose builder and maker is God; and remember the deelaration made by a prophet of the Lord prior to the advent of Christ, and twice repeated after that event by the apostle to the Gentiles, "the just shall live by faith." How replete with holy hope and joy in the midst of the most depress-

ing outward circumstances do we find this great apostle at the time of addressing his epistle to the Philippians. Then a prisoner in Rome, and in anticipation of his trial before the infamous Nero, he not only exhorts that they should be in nothing terrified by their adversaries, but adds, "Rejoice in the Lord always; and again I say, rejoice," and concludes with this precious assurance, "But my God shall supply all your need according to his riches, in glory by Christ Jesus." Isaac Penington, in a letter to Friends of his day, gives them this tender counsel. "Now Friends, in a sensible waiting and giving up to the Lord in the daily exercise by the daily cross to that which is not of the life, this work will daily go on; and ye will feel from the Lord that which will help, relieve, refresh, and satisfy, which neither tongue nor words can utter. And in that the Lord God breathe upon you, preserve, and fill you with his life and Holy Spirit, to the growth and rejoicing of your souls in Him, who is our blessed Father and merciful Redeemer; in the Lord Jesus Christ our head and king forever more. And then as to what may befall us outwardly in this confused state of things, shall we not trust our tender Father, and rest satisfied in his will! Are we not engraven in his heart, and on the palms of his hands, and can He forget us in anything He doth? Shall anything hurt us? Shall anything come between us and our life; between us and His love and tender care over us?" * * * "So my dear friends, let us retire and dwell in the peace which God breathes, and lie down in the Lamb's patience and stillness, night and day, which nothing can wear out or disturb; and so the preservation of the poor and needy shall be felt in His name, and glory sung to his name over all; which is a strong tower, a mighty impregnable rock of defence, against all assaults and dangers whatsoever, which they that have trusted therein, have already experienced it to be, and they that continue trusting therein shall always experience it so to be in all trials and dangers, whatever may happen, of what kind soever, even to the end. Amen."

SUMMARY OF EVENTS.

FOREIGN.—A Madrid dispatch of the 14th says:—"King Alfonso arrived in this capital to-day. Immense crowds witnessed his entrance and gave him an excellent reception."

The Protestant journals which were suspended have been permitted to resume publication.

On the 15th the king gave a dinner to the members of his cabinet and the diplomatic corps. A decree has been published reducing punishments in cases of violation of ordinary criminal laws. Alfonso has signed decrees relative to the salaries of the clergy, and declared that while giving respect and support to the Catholic clergy, he desires to firmly maintain religious liberty as it exists in the most civilized countries. He will assume the chief command of the army of the north, and proposes to go to its head-quarters without delay, accompanied by General Primo de Rivera and Jouvillar, Minister of War. A decree has been issued for the restoration to the Church of all ecclesiastical property not included in the redemption fund. Castelar will refuse to take his seat in the Cortes if he is required to swear allegiance to the monarchy. Serrano has gone to France, and Castelar intends to go to Switzerland.

A second election for a member of the French Assembly, in the Department of the Hautes Pyrenees, resulted in the choice of Cazeau, the Bonapartist candidate.

Elections to fill six vacant seats in other Departments have been ordered to be held on the 7th of next month.

A committee of the Assembly will report in favor of allowing the heirs of the late emperor 800,000 francs, the State retaining the museums at Pierriponds and Fontainebleau.

On the 14th inst. the directors of the Bank of England reduced the rate of discount from five to four per cent.

Information has been received from New Zealand that the cutter Lapwing was recently attacked by the natives of Santa Cruz Island, her crew overpowered and massacred, and the vessel burned. The natives afterwards attacked the British war-ship Sandfly, but were driven off.

Gladstone has withdrawn from the leadership of the Liberal party in the House of Commons, alleging that after forty-two years of laborious public life he thinks himself entitled to retire, and that he can see no public advantage in his continuing to act as leader.

Gladstone has written an article on the speeches of Pope Pius IX, which appears in the Quarterly Review. He sketches the history of the Pope's reign, points out the increased subserviency of the Roman Catholic clergy, and concludes that the mass of the British nation now repudiates the pretensions of Papacy more eagerly and resolutely than it has for many generations.

John H. Newman, the eminent Catholic divine, has written a long pamphlet in reply to Gladstone's famous expostulation on the Vatican decrees and civil allegiance. Newman asserts that there is only one oracle of God, the Holy Church, with the Pope as the head. Infallibility is declared a matter of faith in thought merely, not in actions. He secs no inconsistency in being a good Catholic and a good Englishman, and declares Gladstone's aspersions of English Catholics undeserved, his tone uncharitable, and his conclusions untrustworthy.

The steamer Bride, from Alexandria for Hull, has been lost, and twenty of the passengers and crew drowned. The steamer Faraday has arrived at Portland. She will refit and resume operations on the direct cable

Liverpool, 1st mo. 18th.—Uplands cotton, 7⅝ a 7¾*d.*; Orleans, 7⅞ a 8*d.* Breadstuffs quiet.

The police have closed all the Socialist and Democratic workingmen's societies and trades unions in Frankfort, Germany.

A Constantinople dispatch says: The Committee of Relief for the famine stricken people of Asia Minor, urgently request the English and American press to let it be known that their funds are exhausted, while the distress is increasing. They state that it will be necessary to clothe, feed and give medical assistance to several hundred thousand persons until next June.

A Bombay dispatch says: The British authorities have arrested the Guicowar of Baroda, Hindoostan, on a charge of instigating attempts to poison Colonel Phayre, British political agent at that place. The city has been occupied by troops. The Viceroy of India has issued a proclamation announcing his temporary assumption of the administration of the Guicowar's dominions.

One of the chief exports of Egypt is cotton-seed; the amount sent out of the country, mainly to England, having risen from 1000 cwt. in 1860 to 3,490,080 cwt. in 1873.

Coal is beginning to attract attention in New South Wales, in some parts of which it is found in abundance. A seam seven feet thick has been opened at Boughton Creek, near the Shoalhaven River, and not far from the Moss Vale Railway station.

The Shah of Persia has granted a railway concession to the Russian General Falkenhagen, notwithstanding his existing concession to Baron Reuter. Reuter has lodged a protest at Teheran, and the British Minister to Persia has been instructed to support the protest officially.

The Prussian authorities have closed the Roman Catholic seminary at Fulda, expelled the head priest from German territory, and sequestered all the property of the bishop of that diocese.

UNITED STATES.—The President having approved the bill providing for the resumption of specie payments on the first of First month, 1879, it is now a law. President Grant accompanied the approval with a special message to Congress, in which he points out the necessity of increasing the national revenue in order to meet the several provisions of the bill. A restoration of the duties on tea and coffee is suggested as one means of increasing the receipts of the Treasury.

On the 13th the President sent a special message on Louisiana affairs, which was read in both Houses, and received the closest attention. It appeared to produce a favorable impression, being temperate and conciliatory in its tenor. The interference of the military is apologized for and excused rather than justified. The President insists that Congress shall assume its sha of responsibility for Louisiana, a duty which he h heretofore urged unsuccessfully, and now asks Congre for such proceedings as shall leave his duties perfect clear in dealing with the affairs of that State.

In New York last week there were 677 deaths, a 347 in Philadelphia.

The Commission of Engineers on the alluvial bas of the Mississippi, in their report, recommend an a propriation of $1,500,000 for Louisiana, and $500,0 each for Arkansas and Mississippi, to close the existi crevasses. The Commission says that the permane reclamation of these lands will require $46,000,000.

The travel on the Massachusetts railroads appears be remarkably well managed. Of the forty-two milli of passengers carried over the railroads of that State 1874, but a single man was killed, and only seven pe sons were injured.

The weather in Montana and adjacent territories h recently been extremely cold. At Virginia city a Helena, Montana, the mercury froze and spirit the mometers marked 45 and 44 degrees below zero. Th severe cold has caused much suffering, and a number persons have perished by freezing.

The amount received at the Philadelphia custo house for duties during 1874, were $8,392,159, which $694,921 greater than in 1873. The number of imm grants landed at this port was 5,188 more than in t previous year.

The Markets, &c.—The following were the quotatio on the 18th inst. *New York.*—American gold 11 U. S. sixes, 1881, 118½; do. 1868, 118½; new five p cents, 114. Superfine flour, $4 a $4.20; State ext $4.80 a $5.15; finer brands, $5.50 a $10.50. No. Chicago spring wheat, $1.07; red western, $1.24 a $1. white Michigan, $1.30. Oats, 67 a 70 cts. Weste mixed corn, 86 a 87½ cts.; yellow, 87 a 87½ cts.; whi 88 a 89 cts. Carolina rice, 7½ a 8 cts.; Louisiana, 6 6¾ cts. *Philadelphia*—Uplands and New Orleans o ton, 15½ a 16 cts. Superfine flour, $4 a $4.25; extr $4.50 a $4.75; finer brands, $5 a $7.50. Red whe $1.20 a $1.22; amber, $1.23 a $1.24; white, $1.28 $1.30. Rye, 90 a 95 cts. New yellow corn, 80 a 83 ct mixed, 82 a 84 cts. Oats, 65 a 68 cts. Lard, 14 c Sales of 2,400 beef cattle at from 4½ to 8 cts. per l gross, mostly from 6 to 7½ cts. Sheep 5½ a 7½ cts. lb. gross, and hogs $9.50 a $10.50 per 100 lbs. n *Baltimore.*—Western red wheat, $1.22; No. 2 do., $1. White corn, 79 a 82 cts.; yellow, 80 a 83 cts. Oats, a 66 cts. *Chicago.*—Spring extra flour, $4.25. No spring wheat, 91 cts.; No. 2 do., 88½ cts. No. 3, 83½ No. 2 mixed corn, 66½ cts. No. 2 oats, 52½ cts. La $13.30 per 100 lbs. *St. Louis.*—No. 2 winter red whe $1.06. No. 2 corn, 65 a 66½ cts. No. 2 oats, 56½ a cts. *Milwaukie.*—No. 1 spring wheat, 93 cts.; No. do., 88½ cts. No. 2 oats, 51½ cts. New corn, 63 cts.

WANTED

A Friend to have care of Friends' Western Buri ground, Sixteenth and Race streets. Dwelling ho there rent free. For terms apply, with reference, to William Kinsey, S. W. cor. Third and Vine S Israel H. Johnson, No. 16 N. 7th St., Philada

WANTED.

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Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada
Lydia L. Walton, Moorestown, N. J.

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DIED, at her residence in London Britain, Chest Co., Pa., on the 5th of 12th mo. 1874, ELLEN C., w of Lewis Passmore, in the 45th year of her age, a me ber of New Garden Monthly Meeting. She was dee concerned at times for the immortal part, desiring portion of the Scriptures read to her daily. A few da prior to her decease she was enabled to say, "All r earnest prayers have been answered."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend."

John Griffith.

(Continued from page 181.)

It was while on the before-mentioned visit to New England, that the following conversation of J. Griffith with a landlady where he stopped, had place; which gave him the opportunity of opening an important testimony of our Society respecting baptism. It was on this wise: "The landlady coming into our room in a pleasant manner, said, 'I suppose you are travelling Friends?' My answer was, We are travellers, and we are Friends; therefore we are travelling Friends. 'But I suppose,' said she, 'you are preachers;' and added, 'I like your way very well, as you come up to the command of Christ, in travelling about as you do, more fully than our ministers: but there is something lacking with you.' What is that, said I? 'Why,' said she, 'you should baptize as well as preach.' I then asked her what we should baptize withal. She replied, 'With water, to be sure; for it is not in the power of man to baptize with any thing else.' Upon which, I showed her from the Holy Scriptures, that the primitive ministers of Christ were so gifted, as to be able to baptize believers into the name or power, of the Father, Son, and Holy Ghost; instancing, in particular, that passage of Peter at the house of Cornelius, Acts xi. 15, 16. 'And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.' It is evident from this account, that by the effectual preaching of Peter, the Gentiles were baptized with the Holy Ghost; and as the dispensation of God to man is the same now it was then, and He has graciously promised to be with his ministers always to the end of the world, and man, by nature in a fallen, degenerate state, is as much involved in sin and a stranger to God as he was then; no good reason can be given, why the same powerful, efficacious means are not as necessary for his recovery, by a reconciliation with his Maker, as they were at that time. The woman was very attentive to what was said on the occasion, and seemed affected, being quite silenced as to that subject. We invited her to our meeting; she told us, it was what she intended, and also to prevail with her husband to go too, if she could, but doubted being successful therein. However, she and her husband were both at the meeting, and the Lord was graciously pleased to give us a precious opportunity together, wherein I am persuaded she was made in some degree sensible of that baptizing power which, in a comfortable degree, accompanied the ministry that day. She was tendered, and, at parting, with tears desired us to remember her and pray for her."

Upon J. G.'s return home after this visit, he makes the following note: "It is very necessary to avoid both extremes in travelling on Truth's account; neither to be over hasty, nor too dilatory: yet I have always found great satisfaction and peace, in being as diligent and expeditious therein, as sits easy on the mind, and the constitution of body will bear; that all may have cause to be fully convinced, we travel not for outward pleasure, but from a necessity laid upon us; which will certainly add considerable weight to our service; and greatly tend, in the eyes of mankind, to maintain the credit of that truly disinterested gospel ministry, the Lord hath been pleased to raise up amongst us as a people."

Being out on a visit to some other meetings he writes: "The Lord enabled me, either to do or suffer, in this little journey, as the same appeared to be my duty. At one place I was quite shut up as to words, yet had peace, believing it was my business that day, as it hath been many times since, in order (as I apprehend) to lead others into silence by example; as being *the most profitable state* they or I can possibly arrive at in mutability, in order to attain a right understanding of all religious duties."

After another religious visit his journal states: "Soon after my return home, great and inexpressible afflictions were permitted to befall me and my afflicted family, most of whom were seized with the dysentery; of which distemper I buried a daughter between four and five years old, and was taken very ill myself of the same disorder. In this time my dear wife being taken with the beforementioned disease, was in a short time removed by death, leaving me three small children, the youngest about two weeks and three days old. I found the Lord near to support my drooping spirit under this great affliction. I well remember, when my dear wife lay with symptoms of death upon her, having also sometimes, as I thought, intervals of being better, my mind was in a painful suspense between hope and fear. It seemed to me then impossible to give her up, and to be wholly separated from so valuable a companion; but the Lord, who formerly rebuked the winds and allayed the raging of the sea, was pleased, as in an instant, to bring a holy calmness over my mind, in which there was an entire resignation to his divine will; so that I could say with Job of old, 'the Lord giveth and the Lord taketh away, blessed be his name.' I did not, from that time, look upon her as any more mine, but gave her up into His hands who had kindly bestowed her upon me. I write this by way of encouragement to others, that they may live in the fear of God, and give up in steady obedience to his requirings; and then, I am well assured, they may lean upon him in all their afflictions, and will find to their comfort, that those things which appear impossible with men, are possible with God; who will make hard things easy and bitter things sweet to his humble followers. She departed this life the 22d of the Seventh month, 1746; we having lived together nearly nine years."

"I have this short testimony to give concerning her; that she made it her early care to lead a sober and virtuous life; and a godly concern remained upon her mind, to keep a conscience void of offence, both towards God and man; being engaged, according to the ability received, for the promotion of the blessed Truth, and gladly entertained the Lord's faithful laborers; esteeming it a blessing to be favored with their company. When I found a concern to travel abroad in the service of Truth, she freely gave me up thereto; having, with great satisfaction to acknowledge the Lord's goodness, in favoring her with true peace and contentment in my absence; and also in a steady trust and dependence on his providence, for our support every way in a faithful discharge of duty.

"In her last illness, she was favored with great calmness and resignation to the Divine will, either to live or die; signifying, that she did not find any thing in the way; and that, if it pleased the Lord to remove her out of this world, she hoped it would be a glorious change, and that she should go to her innocent babes, who were gone before her; often confessing the Lord's goodness in giving her so much ease both of body and mind. She was very loving to those who visited her in her illness, and said she had nothing but love and goodwill to all. She took leave of our children in a very tender and affectionate manner, committing them to Divine Providence, and expressing her belief that his watchful care would be over them when she was gone. The apprentice and servant boys were called at her request; she took them by the hand, and in a loving tender manner, gave them good advice; an heavenly sweetness accompanying her words, which much affected those present. She discovered great nearness of affection for me, almost to the last, and departed this life in sweet peace, of which I was favored, after her removal, with a certain evidence, to my unspeakable satisfaction; whereby I plainly saw my great loss was her everlasting gain, and was enabled to bow in humble acquiescence to the Divine will, who knows what is best, and orders all things in perfect wisdom.

(To be continued.)

For "The Friend."

The German Arctic Expedition of 1869—70.

(Continued from page 178.)

"The next few days we set zealously to work to make our black house somewhat more habitable. The increased heat of the house caused the sail-cloth roof to leak, from the quantity of snow lying upon it, and we therefore passed a bad night. We rectified that, however, by a plank roofing covered with more sail-cloth. In order to satisfy our urgent need for light and air, we made a dormer-window in the roof, and later on a second. In spite of all this, we could not do without the light of the lamp for the greater part of the day. Along the whole length on both sides of the room, we raised a bed of boards to sleep upon, and laid the sacks of straw upon it. It was six inches above the floor, and we then put boards down the middle. To prevent the pillows from freezing to the wall, we had to make a wooden lining along that part. The cooking stove had its place behind, a smaller one stood more forward. Along the walls, which were covered with sail-cloth, shelves were placed, on which we laid our books, instruments, and cooking vessels. The ship's chests at the foot of the sleeping places along the passage, served both as tables and stools. The gilt-framed looking-glass from the cabin adorned the back wall, underneath which hung a costly barometer, and the accustomed ticking of the clock was to be heard. By all these orderly arrangements, the comfort of our stay in the coal-house would be greatly enhanced. A healthy sleep refreshed us more than anything else; and, thanks to our excellent preserves, we could strengthen ourselves with the meat soup which the cook prepared. The dread of immediate danger to life had departed; we breathed more freely, we felt once more at liberty, and even remembered many comical scenes from our experiences on the 19th, with laughter and joking.

Slowly but steadily our ice-field drifted to the south. By the 3rd of November we had passed the Liverpool coast, and had reached Scoresby's Sound, sometimes being near the firm land ice, and sometimes far from it, a movement which would no doubt originate in the ebb and flow off this large, deep sound. We could distinctly see the picturesque formation of the rocky coast; and in two plains lying between two rugged mountain-tops we thought we could distinguish glaciers covered with snow. Since the ship had sunk fourteen days before, the ice had closed in upon us, and even the blocks which had broken away from our field had frozen to it again. Our eyes often rested with sorrow on the spot where the Hansa went down. Now there was room enough for her between the field and the land-ice!

At the end of October the sun rose at half-past nine A. M., and set behind the rocky coast at three P. M. In the coal-house we could only see to read and write under the dormer-windows for a few hours each day. We grew more and more accustomed to the daily round of things, which so much resembled that on board. The last night-watch woke us at seven. We rose, threw on our woollen clothing, washed in melted snow, and enjoyed our morning coffee with hard bread. Then we all betook ourselves to the ever-plentiful stock of work; the finishing of all sorts of useful and still wanting furniture, sail-sewing, wood-chopping, replacing clothes from the clothes-store, keeping the diaries, and study. In clear weather astronomical observations were taken, and all necessary calculations recorded. At one we dined. Strong meat soup formed the substantial part of this meal; and as we were in no want of preserved vegetables, we had plenty of changes prepared for us. Of salt meat and bacon we ate little. Of all spirits we had to be very sparing, only allowing ourselves one glass of strengthening port-wine on Sundays. Our state of health all through the winter was good. Except the sailor Schmidt's attack of fever when the ship went down, which was soon over, and a frost-bitten toe of the sailor Büttner, we had no sickness or other bodily discomfort. We were always actively employed, and daily order and regularity were rigidly kept up."

But little of especial interest occurred till the second day of the year 1870, when, in a violent storm, they were alarmed by the crushing and jarring sound of the ice. The next day they found the floe had been reduced to half its former size. On the 11th another storm came on, from the north-east, which split up their ice raft until they had only a piece of about 150 feet in diameter remaining of the extensive field on which they had originally taken refuge. A few nights after, a fissure about 6 inches wide opened in this, running through their house, and compelling them all to turn out in the storm. Some of them took refuge in one of the boats, and the others, finding the fissure did not increase, returned to the house. A new building was erected, half the size of the former one.

As the warmer season approached, and their southward drifting continued, the gradual melting of the snow brought many things to light which had been lost sight of. On the morning of the 7th of the 5th month, they were agreeably surprised to see open water in the direction of the land. "A stiff south-easter had cleared the sky during the night, and in the grey morning the watch heard through the fog a rushing and roaring sound, which could be nothing but the sea. The thought had now to be seriously entertained as to whether the time had not come for our release from the floe. And it had come. Wind and weather remained favorable. The strip of water in the south-west came nearer and nearer, the wind separating masses of small floes and driving them northwards. At half-past twelve the captain, after having uninterruptedly observed the ice and the weather for some time, decided, with the agreement of all the officers, that according to his opinion, the moment had come when they should leave the floe and try to save themselve by reaching the coast in the boats. After a hasty mid-day meal we at once began to clear the boats. This was troublesome work. First we took out all the provisions, clothing, sails, masts, oars, instruments, and so forth, so that the boats might be hauled empty over three floes; and the whole of the contents were carried after them, partly on sledges and partly on the back, and they were again reladen. In feverish haste and impatience this work was accomplished, and in three hours all was ready. We took one last thankful look at our faithful floe; through numerous dangers and calamities, from the region of terror and death, it had borne us here in 200 days, into a more hospitable latitude; and now filled with fresh courage we might hope for a speedy release."

On the 13th of Sixth month, they reached in safety the Moravian missionary settlement at Friedrichsthal, in the south of Greenland. Here they were hospitably received, and their wants supplied, and after some dely a passage to Europe was obtained in the Danish missionary vessel.

(To be continued.)

For "The Friend."

Papal Infallibility.

(Continued from page 179.)

Chapter III.

On the Power and Nature of the Primacy of the Roman Pontiff.

Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the œcumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter, Prince of the Apostles, and is true vicar of Christ, and head of the whole Church, and father and teacher of all Christians; and that full power was given to him the blessed Peter to rule, feed, and govern the universal Church by Jesus Christ our Lord; as is also contained in the acts of the General Councils and in the sacred Canons.

Hence we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one flock under one supreme pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor; in accordance with the words of St. Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'

Further, from this supreme power possessed by the Roman Pontiff of governing the universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme head

and the pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the government of the Church, can not have force or value unless it be confirmed by the assent of the secular power.

And since by the divine right of Apostolic primacy the Roman Pontiff is placed over the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may re-open the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical Council, as to an authority higher than that of the Roman Pontiff.

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful: let him be anathema.

Chapter IV.

Concerning the Infallible Teaching of the Roman Pontiff.

Moreover, that the supreme power of teaching is also included in the Apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and œcumenical Councils also have declared, especially those in which the East with the West met in the union of faith and charity.

* * * * * *

This gift, then, of truth and never-failing faith was conferred by heaven upon Peter and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

But since in this very age, in which the salutary efficacy of the Apostolic office is most of all required, not a few are found who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only-begotten Son of God vouchsafed to join with the supreme pastoral office.

Therefore faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.

But if any one—which may God avert—presume to contradict this our definition: let him be anathema.

Given at Rome in public Session solemnly held in the Vatican Basilica in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the twenty-fifth year of our Pontificate.

(To be continued.)

For "The Friend"

Sleeping in Meetings.

In the editorial column of the 22nd No. of the present volume, is an extract from Thomas Story's Journal, in which he speaks of attending a meeting, where his testimony was directed against "a *sleepy state* in some, and a *wandering spirit* in others."

These two subjects are more closely connected than many suppose. Where an individual is favored to maintain a true religious exercise, it will preserve his mind from being carried away by the vain or unseasonable thoughts that present themselves; and will also counteract any tendency to drowsiness, that may exist. But if the holy watch is not maintained, the imagination may become excited by the ideas that are suggested to it, and while there is no tendency to sleep, the mental occupations may be altogether foreign from the purpose for which the assembly is convened. If, however, there is a constitutional tendency to sleep, or if the physical condition of any such unwatchful person, from previous exhaustion or other cause, is such as to predispose him to slumber, he will probably be overtaken with drowsiness. He that is thus ensnared, and the one occupied with irrelevant thoughts, though to the outward eye, in different conditions, are yet alike as to their failure in performing the solemn duty for which they met together. The real difference between them, may be simply one of constitutional tendencies, or of physical condition; and not of religious sensibility, or devotion to God. This consideration should teach some to be charitable in their judgment of those who may be overtaken with sleepiness in a religious meeting. If they are conscious that they themselves have not kept to that patient waiting on the Lord, to which the promise is annexed of a renewal of strength, they should remember the caution of our Saviour, "First cast the beam out of thine own eye," before they criticise too severely their brother who is overtaken with a similar fault, though manifested in a different way.

Those who have been tried with sleepiness in meetings, especially, if such an experience was theirs, after their minds had become awakened to serious thoughtfulness, and fervent desires had been implanted to walk in the light of the Lord, can truly sympathize with those whom they may see to be similarly afflicted. They can recall their own bitter experience; and remember how the concern lived in their minds from one meeting-day to another, to seek for Divine help to strengthen them against their weakness; and to so regulate their diet, their hours of rest, and their habits of life, that they might avoid all that would promote untimely slumber. They can bring to remembrance the fear with which they entered the place of worship, the effort to combat the first approach of drowsiness, and the insidious manner in which at times it would steal over and benumb the faculties, so that on arousing from it, it was almost impossible to decide whether it had been a waking reverie, or an incipient slumber; as well as the sense of comfort and satisfaction which was enjoyed, when a meeting time was passed through without encountering this fight of affliction. The feelings of those who have passed through such a dispensation, towards those who are similarly affected, may well be marked with a degree of tenderness and pity, that can scarcely be expected of others who have never been so tried.

He who is careless or lukewarm, who courts sleep by indulging in a lounging posture, and makes little effort to feel after that Divine help which may enable him to perform acceptable worship, is not likely to overcome this tendency while he continues in this easy, self-satisfied condition. He needs first of all to be aroused to a sense of his own dangerous state, and to have the earnest cry awakened in his soul, "God be merciful to me a sinner." But the sincere hearted one, who is honestly struggling against the weaknesses of flesh and spirit, may look with hope to that Power that never deserts His obedient children, trusting that He will enable them to overcome all that hinders access to the living Fountain. Such will find it needful to watch over their bodies as well as minds, so that they may not be hindered from sharing in blessings that they otherwise might partake of. To such, the remarks of that deeply experienced minister of the Gospel, John Griffith, may convey a useful caution, when he says: "We often find afternoon meetings are heavy and painful, occasioned, no doubt, in part at least, by answering the cravings of nature to the full; whereas they should be denied a full gratification, as little sustenance would, for that short space of time, answer much better, and be no injury to the constitution. If any think this hint impertinent, there is reason to fear that they are yet too much strangers to the nature of true worship, and the many impediments in the way of its due performance."

The caution contained in this extract as to undue indulgence in eating, should suggest to thoughtful and earnest minds a corresponding watchfulness over whatever may affect our physical condition; so that when we assemble with our brethren for the purpose of Divine worship, we may not feel any degree of incapacity arising from imprudence or indulgence as to outward and physical matters.

In Alpine county, California, there was recently found a piece of a red fir plank, two feet in length, one inch in thickness, and ten inches in width, perfectly silicified. It is described as being smoothly dressed on one side, with the knot marks apparent in the shiny surface, exactly as if it had been planed by a carpenter. These facts indicate, to the satisfaction of persons who have examined it, that

it was fashioned by human agency, and probably since the advent of civilized men at the time of opening the mines in that section. One side of the specimen is entirely encrusted with a substance resembling decomposed chalcedony, which shimmers in the light like a sheet of beautiful frostwork. As an evidence that the natural silicifying process has not ceased in that part of the country where it was found, this bit of board is considered by geologists a very important discovery.

A Christian's Death-bed.—John Camm was a devoted and zealous minister of Christ, his Lord and Master, whose leadings he endeavored faithfully to follow. After a time of declining health the time of his release came in the year 1656, when he was about 52 years of age. The following extract from the short memorial of him, preserved in "Piety Promoted," shows the heavenly state of mind into which he had been brought by the effectual operation of Divine Grace, so that he could look with joy beyond all visible things to the unseen and eternal.

"He would often call his children together, and exhort them to fear the Lord; and would wonderfully praise God for his goodness, counting his bodily weakness a happiness, being sanctified unto him by that word which had sanctified his soul; under the sense of which he would say, 'How great a benefit do I enjoy beyond many. I have such a large time of preparation for death, being daily dying, that I may live forever with my God in that kingdom which is unspeakably full of glory. My outward man daily wastes and moulders down, and draws towards its place and centre; but my inward man revives and mounts upwards towards its place and habitation in the heavens.'

"The morning he departed this life, he called his wife, children and family, and gave them seasonable instruction to love the Lord, and his way and truth, and to walk in the same, saying, his glass was run, the time of his departure was come; he was to enter into everlasting ease, joy and rest; charging them all to be patient and content in parting with him. So, presently fainting, he passed quietly away as into a sweet sleep, whereupon some about him did weep aloud; at which he was awakened as out of a sleep, and desired to be helped a little upon his bed, saying, 'My dear hearts you have wronged me, and disturbed me, for I was at sweet rest. You should not passionately sorrow for my departure. This house of clay must go to its place, but this soul and spirit is to be gathered up to the Lord, to live with him for ever where we shall meet with everlasting joy.' Again taking his leave of every one of them, charging them to be content with his departure, he lay down, and in a little time departed this life."

Port Wine.—The British Secretary of Legation at Lisbon gives the following account of the manufacture of Port Wine in Portugal:

"All port wine hitherto exported for the English market is largely mixed with brandy, and is composed as much of elderberries as of grapes. The way in which what in England is called port wine has hitherto been manufactured for the London market is this: The Paiz de Vanhaterio abounds in elder trees; the berries of these trees are dried in the sun or in kilns. The wine is then thrown on them, and the berries are trodden (as previously the grapes) till it is thoroughly saturated with the coloring matter of the berries. Brandy is then added in the proportion of from three to sixteen gallons to every pipe of 115 gallons. This is the composition of all the port wine hitherto drank in England. No pure wine, no wine not thus specially adulterated for the English taste, was allowed by the government committee of tasters to pass the bar of Douro before the year of 1865."

Selected.

PEACE IN GOD.

Peace, be still:
In this night of sorrow bow,
O my heart! contend not thou:
What befalls thee is God's will:
Peace, be still.

Peace, be still:
All thy murmuring words are vain;
God will make the riddle plain;
Wait His word, and bear His will;
Peace, be still.

Hold thee still:
Though the Father scourge thee sore,
Cling thou to Him all the more;
Let Him mercy's work fulfil:
Hold thee still.

Hold thee still:
Though the good Physician's knife
Seems to touch thy very life,
Death alone, He means to kill.
Hold thee still.

Lord, my God,
Give me grace that I may be
Thy true child, and silently
Own Thy sceptre and Thy rod,
Lord, my God!

Shepherd mine,
From Thy fulness give me still,
Faith to do and bear Thy will,
Till the morning light shall shine,
Shepherd mine!

—*From the German.*

Selected.

"OUR OWN."

If I had known in the morning
How wearily all the day,
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with the shade of scorn,
'T were a cruel fate were the night too late
To undo the work of morn.

—*The Parish Visitor.*

Mennonites in Kansas.

One of the largest *bona fide* land sales ever made in Kansas, perhaps in America, has just been concluded by the Atchison, Topeka and Santa Fe Railroad Company with a community of Russian Mennonites, who landed in New York during the month of September. Exploring parties had been sent to the United States and Canada about a year ago. A few single families of considerable wealth followed the advice of their delegates, who had examined the entire West, and selected several sections of land in the vicinity of Marion Centre, where they made substantial improvements at once. The initial step was followed about the close of last year by the purchase from the Atchison, Topeka and Santa Fe Railroad Company of 43,000 acres of land in Harvey and McPherson counties on the part of members of the Mennonite community at Summerfield, St. Clair county, Ill., who also took a controlling interest in the town of Halstead, which will no doubt become the trade centre of the Mennonite colonies in Kansas. Parties of from five to forty families have since arrived from Russia, mostly from the Crimean peninsula, some coming first to Kansas, but most of them not until they had examined other States. All the mammoth communities in this country are becoming interested in the settlement of this people in Kansas, and the movement is rapidly gaining in magnitude. Missouri, Iowa, Illinois, Indiana, Pennsylvania and Canada have already furnished large numbers of land purchasers and settlers. The party which has arrived in Topeka in the last thirty days, and who have now left for their future homes, numbers about 250 families, the majority of whom have belonged to the celebrated Molotschnoi (Milk river) colony in the Government district of Taurida, of which the Crimea is a part. The colony comprises sixty-five villages, and is considered the wealthiest of the German settlements of South Russia. Emigration from that place has but just set in, and, as fast as the people can obtain their passports from the Government, so fast will they leave that country for America.

One of the most powerful inducements to bring the Mennonites to Kansas has been the passage of an act, during the last winter's session of the Legislature, amending the militia law of 1868, so that all persons who, on or before the first day of May in each year, file with the clerk of their county an affidavit that they are members of a religious organization whose articles of faith prohibit the bearing of arms, shall be exempt from militia duty.

Next summer will show wonderful changes in the region between the Cottonwood and Little Arkansas rivers, till now almost devoid of habitations. Even now the busy hum has begun. Long lines of wagons with lumber, household goods and farm implements are passing out from the railroad stations. The carpenters are busy putting up the first temporary shelter. The Atchison, Topeka and Santa Fe Railroad is erecting five immense emigrant houses at convenient places for the reception of new comers. The mowers that had been laid by for the season are brought into requisition again to cut the waving grass for the thousands of work horses, oxen and milch cows to subsist on during the short winter season; car after car load of breaking ploughs and other implements are sent down the road, and it seems as if the working season for the farmer had just begun.—*Topeka Commercial.*

How immeasurably blessed the apostle was to exclaim, "I have kept the faith." When the work is done, when the world is receding, material things are dimly seen, and the realities of an eternal world beyond, press themselves upon our sensitive spirits, may we also say, "I have fought a good fight, I have finished my course, I have kept the faith."

For "The Friend."

Wayside Notes.

How much would human happiness be augmented, if it were the thoughtful study of all classes to weigh men by their motives, rather than by the glitter and splendor of their achievements; when true courage would be counted for living faith, and all taught to look for heroes in the spiritual warfare of an earnest life, among those who are contending against error, and holding up the standard of universal Truth. If the world would but esteem men by the worth of their actions, what an incentive to virtue and uprightness in all our intercourse with others, would this be; and under a measure of Divine direction, which is not withheld from any soul, which spirit and power can alone prompt us to labor after a holy life, how anxiously careful all, in their various allotments and associations, would be, to contribute each his just and appointed share to the mass of human good. The glory to be earned upon a bloody field will then have lost its power to ensnare, for there could be no reconciliation thereafter between the end to be gained, and the means; or in those unholy passions always awakened when force is arrayed against force.

Spirituality would brighten, vitalize, and attain pre-eminence in the moral world, as nature's laws wisely govern in the physical. All envyings and bitterness would be cast out in the overruling love of principle. We should be more one brotherhood; and our humanity would be so ample, as to leave no space in the heart for the spirit of persecution to enter. Acknowledging that we are all children of wrath, and equal in the sight of our Heavenly Father; having felt in time past our own alienation, and that the partition wall was broken down wholly by His Grace, shed abroad in our hearts, we would be concerned to direct all mankind to the same universal teaching.

Liberty of conscience would not need to be guarded then in any selfish, or defensive spirit, that no class, or profession of religion might possess undue privileges; but all should regard it as a Divine right, an inheritance coexisting with the first breathings of spiritual life, and every limitation upon its free exercise, as an unholy attempt to abridge our Divine Law-giver in the use of the means He hath appointed for gathering souls into His family and household. There could be no cordial compact between the solid religious element of society, and the civil authority instituted for the government of all, and adapted as far as imperfect minds can make it, to the varying conditions of men, unless we were to imagine a religion that did not associate us with the unending future, and which would be as ephemeral as the institutions erected by our own hands.

In the life of the one, we must constantly recognize the guidance of God by His Spirit, applicable to such as have embraced Christ *in them* the hope of salvation. In the life of the other, is too often presented the history of human frailty and imperfection; of folly and even madness. The two cannot assimilate, until in the progress of His spiritual government, all men shall bow in willing obedience to His law in their hearts. In short, as we become loyal subjects of this Teacher, whose domain is the heart, will not all our faculties be enlisted, and brought into cheerful and healthful exercise, that every soul thus prepared may be a light unto others less enlightened; that the light of the Lord's Holy Spirit might bear fruit more abundantly, and this work of reconciliation go on, until all shall become redeemed. And this submission to the law of life inwardly revealed, which while it prepares the heart for service, and the mind and body to endure, will enable us to obtain complete victory over ourselves, by coming to the foot of the cross, as did those noble men and women whose faithfulness is written in the blood of New England persecution; nor would we fail to offer our wills and lusts, in the obedience of faith, a willing sacrifice, to be nailed thereon. A willingness will be experienced to go down into suffering, and to yield the body as a peace offering if required, even as they did, passively, but not actively resisting, even as our Lord held up on high His gospel message, and in great submission gave Himself into the hands of His accusers.

To be enabled to follow the pointings of duty through suffering and unto death, is indeed to be girded with a measure of the mind of Christ; and to feel His arms underneath, when the world is bearing down with crushing weight; is to have found a place, lifted far above the head of the worldling, or he who in the spirit of Paul before his conversion, would deprive any of that religious freedom which is the birthright of every rational soul. We had need to be watchful, as the common enemy of mankind is presenting at every step in our journey, many devices to ensnare us. And not the least among these is the temptation to take hold of His work unprepared; or having made some progress, assume that we are qualified to point out to others the path assigned to them, when we have not been careful to "tarry at Jeruselem" ourselves. Another unguarded step might find us in danger of resting in our own strength, and ready even to criminate; or to arraign our brethren, because their eyes have not seen things as we claim to have seen them. There can be no religion made effectual, I fully believe, if not grounded in the liberty which is unfolded to us in the Gospel. Christ came to call, that is to persuade sinners. The whole bearing of His personal teaching was addressed to the hearts, the consciences, and the understanding of men. It was His mission to pour in a flood of light upon the world; to bring the soul into nearer and sweeter communion; to unbind the heavy hearted, to loose the bonds of all who are under the power and slavery of sin; and finally to present to mankind a full pardon, as well as a complete salvation, by repentance toward God, and obedient faith in our Lord Jesus Christ. "If the Son shall make you free," that is, released from the shackles of sin, "then are ye free indeed," by which, the divinity of the soul, in its spiritual, and imperishable nature, co-operating without *restraint* with its Creator through the medium of the Holy Spirit, is fully acknowledged. "It is the goodness of God that *leads us* to repentance." Here again is this seed of life in the soul pointed to; the new birth taking place, after that it has become quickened and brought forth into newness of life by the power of the Eternal Spirit, pleading to be heard; and having gained a place in our affections, then to *lead* us, as a tender parent would lead his trusting child.

Are not these views plainly upheld in the example of the great Captain of the New Covenant Dispensation, and by the teaching of His immediate followers. The provision made for the restoration of man from the consequences of the fall, must needs be universal, that it might be impartial, and absolutely just. All were to be embraced; all were to know the Lord, because all were to be taught by the self-same Spirit; "a measure and manifestation of which is given to every man to profit withal." And 600 years before its advent Jeremiah presents in the language of prophecy a touching view of its fulfilment—of the promise made to Abraham, "that in his posterity should all the nations of the earth be blessed." Its universality is described, and the blotting out of transgression through obedience and faith.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt. But this *shall* be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and they shall teach no more every man his neighbor, and every man his brother, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." Jer. 31 chapter, 31 to 34 verse. In the provision made for the redemption of man, through Christ, the great atonement for sin, what an encouraging testimony is here presented, to its perfection, and fulness, and of the unbounded love of our Father in Heaven. In His spotless life, wonderful works, sufferings, death, resurrection, glorious ascension, and mediation, we possess a most instructive record of Him who knew no sin, and therefore inconceivably precious.

Among all the marvellous evidences of wisdom, adaptation, and power, to be seen in the outward creation of God, there is nothing presented which can be at all compared in beauty or perfection to the means appointed through the Saviour of the world, by His miraculous coming in the flesh, for the reconciliation and restoration of man under the fall. Truly the shepherds in announcing from the angel, the incoming glory of the Messiah's reign, heralded the ushering in of a better covenant, and a brighter hope; when types and shadows, and all that had prefigured the Lamb of God, would be swept away, in the light of His own blessed appearing.

And now in conclusion, I would ask, is it not marvellous that men cling so tenaciously to their lusts, which bring only sorrow and shame, and embrace a religious walk so reluctantly; that christianity should have had a life in the world of nearly 1900 years, and number so few who can be called the Lord's consistent, cross-bearing disciples. Well, perhaps we should not think it strange, knowing the power of temptation, and the weakness of the flesh, and that so many hold the Truth in unrighteousness, and are openly, or secretly unfaithful, the effect of whose example must be to mar the work greatly. And then when we consider how irreconcilable are many of the plain precepts of our Lord, with the practice of christian nations, and the views of a large proportion of professing christians with regard to war, and other subjects bearing upon the need of simplicity in life and conversation, and the care all should evince to show forth

in their own conduct the peaceable nature of the gospel under which we live, need we wonder the spread of vital christianity has been marked with so many hindrances and besetments. The cause has suffered more from within, than from without. Its professed friends have done it even greater injury and injustice, than those who have been regarded its enemies. Who can count the wrong inflicted upon humanity, or measure the obstructions placed in the way of christian progress, by persecution alone; committed, not only in the name of christianity but upon those who were christian believers also! We have seen in New England the dark spirit that was awakened there in behalf of a church, assuming to exercise absolute power over the religious convictions and scruples of a considerable number, whose walk was a living exemplification of their high profession. Who shall estimate the extent of this crime upon the christian civilization, and true religious welfare of that, and after generations. P. B.

Philada., 1st mo. 14th, 1875.

For "The Friend"

William Law, A. M.

(Continued from page 166.)

"If it be asked, what is meant by taking away all our sins, the whole is fully told in these words: *To as many as believed, to them he gave power to become sons of God.* This is the true taking away, or forgiveness of sins; not a strong imagination, or brain-fancy, that on such an hour, on such a day, or in such a place, you felt and knew assuredly that all your sins were forgiven you. By such a forgiveness of sins, *that* which made you a sinner is not *destroyed*, but you will have every day the same necessity of confessing yourself a *miserable sinner*, as you had that *morning*, when your sins were not forgiven you till the *afternoon*. The true forgiveness of sins is only then, where *that* which sinned in us is done away, or become powerless in us; but nothing can do this, but *that Power* by which we become sons of God. A blind man has then only a deliverance from his blindness, when he is put in full possession of seeing eyes; this is the only doing away of his darkness. Just so, and no otherwise, are our sins forgiven us, or done away, when the power by which we become sons of God, or the new creature, is so given to us, so possessed by us, as seeing eyes are given to, and possessed by the man who before that was all blindness. And as our *old man* can only then be said to be truly *put off*, when the *new man* in Christ, is raised to life in his stead, so our sins are only then truly blotted out, or done away, when an unsinning nature, or a birth of God, that sinneth not, is come to be the ruling life in us.

Many are the *marks* which the learned have given us of the true *Church;* but be that as it will, no man, whether learned or unlearned, can have any mark or proof of his own *true church-membership*, but his being dead unto all sin, and alive unto all righteousness. This cannot be more plainly told us than in these words of our Lord: *He that committeth sin is the servant of sin;* but surely that servant of sin cannot at the same time be a living member of Christ's body, or that new creature who dwelleth in Christ, and Christ in him. To suppose a man born again from above, yet under a necessity of continuing to sin, is as absurd as to suppose that the true Christian is only to have so much of the nature of Christ born in him, as is consistent with as real a power of Satan still dwelling in him. *If the Son*, saith Christ, *shall make you free, then ye shall be free indeed.* What is this but saying, if Christ be come to life in you, then a true freedom from all necessity of sinning is given to you. Now if this is hindered, and cannot come to pass in the faithful follower of Christ, it must be because both the willing and working of Christ in man, is too weak to overcome that which the Devil willeth and worketh in him. All this absurdity, and even blasphemy, is necessarily implied in that common doctrine of books and pulpits, which teaches that the Christian can never have done sinning, as long as he lives. Well therefore may christendom sleep as securely as it does, under the power of sin, without any thought, hope, or desire of doing God's will on earth, as it is done in Heaven; without any concern at their not being pure, as He who hath called them is pure, or walking as he walked.

The Scripture knows no Christians, but saints, who in all things act as becometh saints. But now if the Scripture saint did not mean a man that eschewed *all evil*, and was holy in all his conversation, saint and no saint, would have only such difference as one carnal man will always have from another. Preachers and writers comfort the half Christians with telling them, that God *requireth not a perfect, sinless obedience, but accepteth* the sincerity of our weak endeavors instead of it. Here, if ever, the *blind lead the blind.* For St. Paul, comparing the way of salvation to a *race*, saith, *In a race all run, but* ONE *obtaineth the prize: So run that ye may obtain.* Now if Paul had seeing eyes, must not they be blind who teach, that God accepteth of all *that* run in the religious race, *and requireth not* that any should *obtain* the prize. How easy was it to see that the sincerity of our weak endeavors was quite a different thing from that, which alone is, and can be the *required* perfection of our lives. The first God accepteth, that is, beareth with. But why or how? Not because he seeketh or *requireth* no more, but he beareth with them, because though at a great distance from, they are, or may be making towards that perfection or new creature which he *absolutely requires*, which is the *fulness of the stature of Christ*, and is that which Paul saith, is the ONE that obtaineth the prize.

The same which Paul saith is said by Christ in other words, *strive*, saith he, *to enter in at the straight gate.* Here our best endeavors are called for, and therefore accepted by God, and yet at the same time he addeth, *that* many shall strive to enter, but shall not be able.

Why so, whence comes this? It is because Christ himself is the *one door* into life. Here the *strivers* mentioned by Christ, and those which St. Paul calls *runners* in a race, are the very same persons; and Christ calling himself the *one door* of entrance, is the same thing as when Paul saith that *one only* receiveth the prize, and that one which alone obtaineth the prize, or that entereth through the right door, is that new creature in whom Christ is truly born. For whether you consider things natural or supernatural, nothing but *Christ in us*, can be *our hope of glory.*

The pleader for imperfection farther supports himself by saying, no man in the world, Christ excepted, was ever without sin. And so say I too; and with the Apostle I also add, *that if we say we have not sinned we make him a liar.* But then it is as true to say that we make *him a liar*, if we deny the possibility of our being freed from a necessity of sinning, for the same [Apostle] saith: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

But surely he that is left under a necessity of sinning, as long as he lives, can no more be said to be cleansed from *all unrighteousness*, than a man who must be a *cripple* to his dying day, can be said to be cured of all his *lameness.* What weaker conclusion can well be made, than to infer that because Christ was the only man that was born and lived free from sin, therefore no man on earth can be raised to a freedom from sinning; no better than concluding, that because the *old man* is every ones birth from Adam, therefore there can be no such thing as a *new man*, created unto righteousness, through Christ Jesus, living and being all in all in him; no better sense or logic than to say, that because our *Redeemer* could not find us any thing else but *sinners*, therefore he must of all necessity leave us to be *sinners.* Of Christ it only can be said, that he is *in himself* the true Vine; but of every branch that is his, and groweth in him, it must be as truly said that the Life and Spirit of the true Vine, is the life and spirit of its branches; and that as is the vine, so are the branches. And here let it be well noted, that if the branch hath not the life and goodness of the vine in it, it can only be because it is broken off from the vine, and therefore a withered branch, fit for the fire. But if the branches abide in the vine, then Christ saith this glorious thing of them, *Ye shall ask what ye will, and it shall be done unto you.* John xv. 7. The very same glorious thing, which he had before said of himself, 'Father, I thank thee that thou hast heard me, and I know that thou hearest me always.' John xi. 41. Now say that this new creature who is in such union, communion and power with God, because Christ is in him, and he in Christ, as really as the vine is in the branches, and the branches in the vine; say that he must be a servant of sin as long as he lives in this world, and then your absurdity will be as great as if you had said that Christ in us must partake of our corruption.

The sober divine, who abhors the pride of enthusiasts for the sake of humility, saith of himself and all men, We are poor, blind, imperfect creatures, all our natural faculties are perverted, corrupted, and out of their right state, and therefore nothing that is perfect can come from us, or be done by us. Truth enough! And the very same truth as when the Apostle saith, *The natural man knoweth not the things that be of God, he cannot know them, they are foolishness to him.* This is the man that we all are by nature. But what Scripture ever spoke of or required any perfect works from this man, any more than it requires the *Ethiopian* to change his skin? Or what an instructed divine must he be who considers this old natural man, as the Christian, and therefore rejects Christian perfection because this *old man* cannot attain to it? What greater blindness than to appeal to our fallen state as a proof of a weakness and corruption which we must have when we are redeemed from it? Is this any wiser than saying, that sin and corruption must be *where* Christ is, because it is *there* where he is not? Our Lord hath said this absolute truth, that unless we be born again from above, there is no possible entrance into the kingdom of God.

What this new birth is in us, and what we get by it, is as expressly told us by his beloved Apostle, saying, *That which is born of God sinneth not.* This is as true and unalterable as to say, that which is born of the Devil can do nothing else but add sin to sin. To what end do we pray that *this day we may fall into no sin*, if no such day can be had? But if sinning can be made to cease in us for one day, what can do this for us but that which can do the same to-morrow? What benefit in praying that *God's will may be done on earth as it is in heaven*, if the earth, as long as it lasts, must have as many sinners as it has men upon it? How vainly does the *church* pray for the baptized person, *that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh*, if this victorious triumph can never be obtained? if notwithstanding this baptism and prayer, he must continue *committing* sin, and so be a servant of sin as long as he lives? What sense can there be in making *a communion of saints* to be an article of our Creed, if at the same time we are to believe that Christians, as long as they live, must in *some degree* or other *follow* and be *led* by the lusts of the flesh, the lust of the eyes, and the pride of life?

Whence now comes all this folly of doctrines? It is because the church is no longer that spiritual house of God, in which nothing is intended and sought after but spiritual power and spiritual life, but is become a mere human building, made up of worldly power, worldly learning, and worldly prosperity in gospel matters. And therefore all the frailties, follies and imperfections of human nature must have as much life in the church, as in any other human society. And the best sons of such a church must be forced to plead such imperfections in the members of it, as must be, where the old fallen human nature is still alive. And alive it there must be, and its life defended, where the being *continually moved and led* by the Spirit of God, is rejected as gross enthusiasm. For nothing but a full birth, and continual breathing and inspiration of the Holy Spirit in the new-born creature, can be a deliverance from all that which is earthly, sensual, and devilish in our fallen nature.

The British Arctic Expedition.

A correspondent of the London Daily Telegraph prints in that journal an interesting account of an interview with Captain Adams, a very successful whaling master, in relation to the approaching Arctic expedition. In the course of his remarks, Captain Adams said: "As regards the possible climate next year, I am inclined to think it will be an open season. We have had fine years since 1869, and the last two have been exceptionally good—so good, in fact, that an expedition might have gone right up to the top of Smith's sound without difficulty. And I certainly have seen nothing this year to make me think that the next will be bad. My feeling was that the expedition ought to have consisted of a large vessel like the Arctic, which is a new ship, scarcely yet constructed, and quite sweet and clean—a great thing when you have to winter in the Polar seas—and two or three smaller steamers, the smaller the better, so long as they were properly built for ice navigation. The larger one could have broken the ice for the others along the straits and the bay, and then put into a harbor at about eighty degrees of latitude. Then the little vessels, being short and handy, could have pushed up Smith's sound without difficulty. A short vessel in such narrow waters would be much the best. You can run behind a bight of land, or a piece of strong ground ice, and so get out of the way of a "nip," where a large vessel would get fixed and destroyed. Just look at how I was seized in Melville bay when I lost the Alexander in 1869. Our prospects were capital; we had done well; had been to the north of Cary's Island, which is within thirty miles of the mouth of Smith's sound, and were coming home, when I saw the ice round me, in the shape of a pair of shears, slowly closing together, and my ship at the end already joined. You may fancy that I got up steam as hard as I could, and did my best to get out. I could see water, and was in great hope that all would be well; had got the bow of the vessel clear and was nearly safe, when the ice came together with tremendous force and seized the stern of the vessel. All effort was useless; I was too late. The fog had kept me from seeing my danger till it was upon me, and all I could do would not rescue the ship from the clutches of the ice. Crash went the timbers, upraised into the air was the ship, the ice actually remaining quite level, although the tremendous weight of craft and cargo were upon it; then it took us down again, and "churned" the steamer up into pieces the size of your hand. Fortunately we were all safe on the ice, with our boats, clothes, and provisions, and all got away, though two men afterward died from the cold and privation we endured. Then in Home bay, on the west of Davis' straits, I lost the Advice in a similar manner—a thick fog, no warning, a terrific nip, and then utter destruction. Now, a short vessel may sometimes escape and just get clear when a long one would be nipped even in two places, and that's why I think you should have very small vessels for the narrow waters of Smith's sound. You see you cannot possibly guard against a nip. We got one this year in the Esquimaux (the ship the gallant captain commands), and if you look you will find that we got off safely, for she's a very strong vessel, and the ice fortunately eased just in time. But you cannot reckon upon that. As for the sledging expedition, it would be most necessary to have both Esquimaux and dogs. The natives can live where Englishmen cannot, and they can find plenty of provisions where we should die. They can always kill animals, too, if they see them, even when we with our rifles would fail to a certainty. One of their favorite sayings with regard to us when we have lost our ship is, "The English know how to die, but not how to live;" and they are just right. Forty-eight hours' exposure and privation would kill the strongest of us, while nothing kills them. They just pull their arms out of their sleeves and then hide their hands in their bosoms, pull their hoods a little over their faces, and then lie down comfortably to sleep on the ice or snow or the hard ground, just as they may find themselves obliged. Nothing comes amiss to them, and as for endurance, I have known them to go over 500 miles on ice ground in their sledges in three days. One man, I recollect, went 300 miles without rest of any kind, and then had a few hours sleep, and then returned the same distance without resting again. I am speaking, of course, of the Esquimaux on the west coast of Davis' straits—they are more nomadic than those on the eastern side, and consequently much stronger and more enduring. Then, again, their powers of deceiving the animals they want to kill for food, so as to get close to them and spear them, are simply perfect, and cannot be too highly valued in a country where everything flies directly it sees a man. They will make a seal so confident that they too are seals, that it will actually "talk" to them, they making a noise so exactly similar to the sound it emits that even a seal itself cannot detect the difference, and then they can go close enough to take hold of the seal's neck, and spear him before he recognizes an enemy in the skin-clad savage that has got him. The expedition must certainly have some of these people; they will readily go with anybody they can trust, and will do anything in their power. I certainly agree with the idea that a good ice master should accompany the expedition, as well as some experienced harpooners. I found coal, as you say, in Eclipse sound in 1871, and, also, large quantities of salmon. With a net sixty feet by twenty I caught hundreds of splendid fish in a few hours, and there were many thousands leaped over the net besides; there was any quantity, in fact. But salmon fishing did not pay, for the reason that you could not always be sure of getting on to the ground, for the ice. So far as loss of life is concerned, I don't think the expedition need fear that. The crew of a vessel "nipped" can always escape on the ice, and if one vessel remains behind the other it will afford a home for the shipwrecked men if the foremost vessel comes to grief. But the expedition must be out in good time, and in that case they would also have the benefit of the whalers' assistance in case of need. It is pretty certain that any way the exploring party would be away not more than two winters for the purpose of making scientific observations, and there is no need to fear their being engulfed like Sir John Franklin's ill-fated crew.

For "The Friend."

In reading the interesting observations of Juan Valdez, in the 21st No. of "The Friend," it occurred to me that they might not be sufficiently intelligible to those who read the Scriptures only in our authorized version, inasmuch as that version does not accurately distinguish between an instrumental light and immediate Divine illumination. The word translated *light* in that text is not a term for light in general, but for an artificial light as lamp, candle, or torch. The clause should therefore read "Unto which ye do well that ye take heed as unto a *lamp* that shineth in a dark place until the *day* dawn and the *day-star* arise in your hearts."

Exception may be also taken to the rendering of this verse in another point. In the original of the first clause the apostle simply says, "and we have more sure the prophetic word." That he intended by this expression to say that any thing was more sure than the voice which came from heaven at the time of the transfiguration is, I think, inadmissible. Either of two other constructions may be allowed. Taking *more* in the sense of *very*, which the Greek idiom allows, the reading would be "and we have the very sure word of prophecy." Or we may take the sense to be, "and we have the word of prophecy made more sure, *i. e.* confirmed, by the miracle of the transfiguration."

In the 20th and 21st verses, the intention of the apostle evidently was, to set forth the Divine origin and authority of the Holy Scriptures, but his meaning is obscured by the use of the word *interpretation*. The primary signification of the original word should, I think, have been adhered to, which is *setting loose*, equivalent there to *setting forth* or *origin*. Knowing this first, that no propheey of Scripture is of private origin, &c.

The distribution of plants by human ageney is diseussed by Dr. Robert Brown in a late number of the Geographieal Magazine. He ealls particular attention to the transportation of seeds in wool. The presenee of foreign plants in wool-drying grounds was notieed many years ago by the eminent botanist De Candolle, near Montpellier, in the south of Franee. An aeeount has been kept of the foreign plants whieh have appeared in that vicinity sinee his observations, and it now includes 438 species, prineipally natives of the Mediterranean countries whenee the wool eomes. Similarly, in the neighborhood of the extensive wool-washing and drying works at Galashiels, are found forty species of plants foreign to Scotland, some of whieh have never previously been met with in any part of Great Britain. To show how slight an aeeident may determine the introduetion of a plant, the author states that the Canada thistle is said to have sprung up in Europe from a seed dropped two hundred years ago, from the stuffed skin of a bird.

THE FRIEND.

FIRST MONTH 30, 1875.

SUMMARY OF EVENTS.

FOREIGN.—An autograph letter from Alfonso was delivered to the Queen of England on the 23d, formally advising her of his accession to the throne, and giving assurances that he intended to rule over Spain on constitutional principles. A similar notification has been received by the government of France.

Prince Leopold has been dangerously ill with hemorrhage of the lungs, but the latest dispatches speak of his probable recovery.

Charles Kingsley, Canon of Westminister, and a distinguished member of the established church, died on the 25th inst. from inflammation of the lungs.

The London Times says that the officers of the ship of war Basilisk, which has just returned to England after a commission of nearly four years, have surveyed about 1,200 miles of coast line, added at least twelve first-class harbors, several navigable rivers, and more than one hundred islands, large and small, to the chart; and, lastly, have been able to announce the existence of a new and shorter route between Australia and China. Two lofty mountajns, each about 11,000 feet high, facing each other on the north-east coast of New Guinea, have been named "Mount Gladstone" and "Mount Disraeli."

The steamer Faraday will be sent to a Scottish port for repairs, and will probably not renew the attempt to recover the lost cable until the settled weather of next spring or early summer.

A terrific gale, with storms of rain, prevailed on the British coasts the 24th and 25th inst., causing many disasters to vessels.

Liverpool, 1st mo. 25th.—Uplands cotton, 7⅝*d.*; Orleans, 7¾*d.*

The debate in the French Assembly on the constitutional bills commenced the 21st inst. De Ventavon's bill was first taken up. It confirms President MacMahon's powers; establishes ministerial responsibility; creates a second chamber; invests the President with powers to dissolve the Assembly, and provides that on a lapse of the Presidential power a Congress of the two Chambers shall decide upon the future government of France.

De Ventavon urged that as the provisional alone was possible, it was necessary that it should be immediately organized.

Members of the Left objected to the exclusion of republican principles from the measure when the republic was the existing form of government.

Carayon Latour, Legitimist, opposed all constitutional bills; attacked the republic and the empire; urged the restoration of the monarchy, and declared his party would vote in favor of granting Marshal MacMahon only the means necessary to preserve order.

Jules Favre argued that it was impossible to maintain the present status. He pointed out the impotence of the Legitimists; demanded the definite establishment of the Republic; warmly praised ex-President Thiers, and made a violent attack on the Bonapartists, for which he was called to order.

After a violent and acrimonious debate Chabaud-Latour moved that the House proceed to the second reading of De Ventavon's bill. The motion was adopted—557 to 146. The bill for the creation of a Senate was taken up the 25th inst., and passed its first reading 512 yeas to 188 nays.

It is announced that Russia, Austria and Germany, have agreed to recognize the new king of Spain at once without waiting for a proclamation by the Cortes.

Alfonso has gone to the army in the north of Spain. A large number of Carlist officers have given in their adhesion to Alfonso. He has issued a proclamation, addressed to the inhabitants of the Basque provinces and Navarre, in which he says that he is the representative of a dynasty which their fathers swore to obey; that he is a Catholic, and will see that justice is again done to the church, and that if they will lay down their arms they will regain the freedom they enjoyed under Queen Isabella. He offers full amnesty to all who comply with his terms.

According to a Madrid dispatch a preliminary parley has been held between the Carlists and Alfonsists, and the basis of an agreement formed the ratification of which on both sides is probable.

In Germany the contest between the government and the Romish hierarchy continues. A Berlin dispatch says, that the Bishop of Paderborn has been committed to the fortress of Wesel, where he is to be imprisoned.

The dispute between Turkey and Montenegro, which threatened a warlike outbreak, will probably be settled amicably. The Porte has withdrawn its demand that the Montenegrins implicated in the Padgoritza outrage be surrendered in order that they may be tried by Turkish tribunals. The Powers have advised the Porte to send delegates to attend the trial at Cettigine. Montenegro is a very small State, but it relies on the support of Russia in cases of difficulty.

The Swedish Parliament has passed a bill enabling women by a marriage contract to retain the possession and management of their property. The bill encountered much opposition from a large portion of the orthodox clergy, who maintained that, as Christ is the head of the Church, the man is the head of the household, and equality between man and wife is abnormal. The king has given his sanction to the measure.

Italy now exports silks to the extent of $35,000,000 a year, and spirits and oils to the extent of $20,000,000, being one-third more than in 1867.

Garibaldi has arrived at Rome to attend the meeting of the Chamber of Deputies. He met with a most enthusiastic reception.

A dispatch from Montevideo says: "The Uruguayan government has fallen, and the rebels are in power. There is a general alarm and business is suspended. The British squadron is in the harbor. Pedro Varela, President of the Senate, has been elected by the rebels Provisional President of the Republic."

A Havana dispatch of the 23d says: One hundred and fifty-eight Sisters of Charity, who were expelled from Mexico, arrived here yesterday on their way to France.

A London dispatch of the 26th says, John Bright addressed an audience of 15,000 persons at Birmingham last night. In his address he spoke especially of the connection of State and Church in England, and referred to some of its evils; condemned excessive church revenues; the appointment of clergymen by private patronage, and the sale of livings. The Church of England alone, among Protestant denominations, furnished numerous converts to Rome. He declined to enter upon agitation to hasten disestablishment, but that would be a great day for freedom, Protestantism and Christianity which would see the full, free disestablishment of the Church.

UNITED STATES.—During the year 1874, 1,925 miles of new railroads were constructed in the United States, which is the smallest mileage since 1866. In 1871 the number of miles built was 7,222, in 1872, 7,340, in 1873, 3,883. At the beginning of the present year there was a total of 72,576 miles of railroad.

There were 604 deaths in New York city last week. The total number of teachers in the New York public schools is 3,039, of whom 2,839 are women; with an average attendance of 42 pupils to each teacher.

There were 373 deaths in Philadelphia last week. The total city expenditures for the year 1874 were $16,449,000, of which $10,248,033 was from taxes, and $2,135,950 from loans. The funded debt amounts to $55,272,132, against which the city holds property to a much larger nominal sum.

The following States have chosen U. S. Senators within the past few days, viz: Michigan, Isaac P. Christiancy; Nebraska, A. S. Paddock; Pennsylvania, W. A. Wallace; Massachusetts, Henry L. Dawes; New York, Francis Kernan; Delaware, Thomas F. Bayard; Indiana, James E. McDonald; Missouri, F. M. Cockrell. Of the eight Senators elected only two were Republicans.

Terrible snow storms have occurred in Utah and Nevada. Fifty Chinese woodcutters were buried by a snow slide in the mountains of Nevada, near Genoa, recently 28 of whom were killed. By a snow slide in Utah twelve men were buried under the snow. Six of these were dug out severely injured, but the others perished.

The Markets, &c.—The following were the quotations on the 25th inst. *New York.*—American gold 112¾; U. S. sixes, 1881, registered, 119; do. coupons, 119½; do. 1868, 119¼ a 119½; U. S. five per cents, 114 a 115¼. Superfine flour, $4 a $4.25; State extra, $4.75 a $5.10; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.10½; red western, $1.25 a $1.26; white Michigan, $1.29. Oats, 67 a 71½ cts. State rye, 95 cts. Yellow corn, 85 a 86 cts.; white, 87 a 90 cts. *Philadelphia*—Uplands and New Orleans cotton, 15½ a 16 cts. Superfine flour, $3.75 a $4.00; extras, $4.25 a $4.75; finer grades, $5 a $7.50. Red wheat, $1.20 a $1.22; amber, $1.23 a $1.25; white, $1.28 a $1.30. Rye, 9[illegible] a 95 cts. Yellow corn, 79 a 80 cts.; mixed, 81 a 81½ cts. Oats, 65 a 68 cts. Lard, 13⅞ a 14 cts. Sales of 3,30[illegible] beef cattle at from 4 to 7¼ cts. per lb. gross. A few extra brought 7½ a 8 cts. Sheep sold at 5¾ a 7¼ cts. per lb. gross. Receipts 10,000 head. Corn fed hogs $9 [illegible] $10.25 per 100 lbs. net. Receipts 5,000 head. *Chicago*—Spring extra flour, $4.25 a $4.62 No. 1 spring wheat, 90½ cts.; No. 2 do., 88 cts.; No. 3, 82½ cts. No. 2 mixed corn, 64¼ cts. No. 2 oats, 52 cts. Lard $13.35 per 100 lbs. *Baltimore.*—No. 1 western red wheat, $1.20; No. 2 do., $1.16; No. 3 do., $1.10; amber Maryland, $1.25 a $1.30. Yellow and white corn, 7[illegible] a 81 cts. Oats, 66 a 70 cts. *St. Louis.*—No. 2 winter red wheat, $1.05½ a $1.06½. Mixed corn, 62 a 64 cts. Oats, 55 a 55½ cts.

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DIED, at his residence near Haddonfield, N. J., on the 21st of 11th mo. 1874, JOSEPH ENGLE, in the 35th year of his age, a member of Haddonfield Monthly Meeting.

——, on the 24th of 12th mo. 1874, MARY STEVENS, wife of Elam Stevens, aged 54 years and 9 months. A minister of the gospel about seventeen years. A member of Newberry Monthly Meeting, Tennessee. "Blessed are the dead that die in the Lord; for henceforth they cease from their labors, and their works do follow them."

WILLIAM H. PILE, PRINTER,
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For "The Friend."

The German Arctic Expedition of 1869—70.

(Concluded from page 186.)

We now turn to the adventures of the Germania, which was the principal vessel of the expedition, and furnished with steam power.

After losing sight of the Hansa, she gradually worked her way through the belt of floating ice, being aided by steam, and reached the Greenland coast, near Sabine Island, in latitude about 74½° North, on the 5th of the Eighth month, 1869. Taking advantage of the more open water, which is generally found between the moving ice and that fast to the shores, the captain pushed on to the northward, but in latitude 75½° he met a barrier of solid ice, which he could not penetrate, and therefore decided to go into winter quarters in a convenient harbor on the south side of Sabine Island, where the ship would be protected from pressure by the drifting flocs, and be liberated from its icy chains on the coming of warm weather in the following season.

This was successfully accomplished. Scientific observations were made, the adjacent islands and coasts were explored and partially surveyed, and a sledge journey to the north reached a point in 77° N. latitude. This is the highest point of land on the *East* coast of Greenland known to have been visited, though the *Western* coast has been found more accessible. After passing the winter safely, the Germania renewed her labors in the following summer, but with no greater success, being stopped in her northward course by solid ice, at the same place where her efforts were baffled in 1867. The available time of the warm season remaining was spent in exploring the coast southward, and on the approach of severe weather, she returned in safety to Germany.

Among the matters which were of especial interest to the inmates of the vessel, during her long sojourn at Sabine Island, were the visits of the white bears. These were first met with many miles from land, on the floating ice, in pursuit of seals on which they feed. The ship appears to have been an object of curiosity to them, and the numerous visits to its vicinity paid by these primeval inhabitants were not without danger—one adventure is thus described:

"On the morning of the 13th, Theodor Klentzer, during the time the men were busied without, or were obliged to take their daily walk, climbed the Germaniaberg to view the landscape in the increasing mid-day light. Reaching the top, he seated himself on a rock, and sang a song in the still air. As he looked behind him, however, he saw, not many steps off, a huge bear, which with great gravity was watching the stranger. Now to our 'Theodor,' who was as quiet and decided a man as he was powerful, this would, under other circumstances, have been nothing; for the bear stood wonderfully well for a shot, and could not easily be missed, but Klentzer was totally unarmed, not having even a knife! Incredible! is it not? But as Lieut. Payer writes, 'the bears always come when one has forgotten all about them.'

"Thus Klentzer saw himself unarmed and alone, far from his companions, and close to the bear. Flight is the only, though a doubtful, chance of safety, and the audacious thought struck him of plunging down the steep side of the glacier; but he chose the softer side-slope, and began to hurry down the mountain. Upon looking back, after a time, he perceived the great bear trotting behind him at a little distance, like a great dog. Thus they descended the mountain for some time. If Klentzer halted, so did the bear; when he went on, the bear followed slowly; if he began to run, the bear did the same. Thus the two had gone some distance, and Klentzer thought seriously of saving himself, as the bear, finding the chase somewhat wearisome, might press close upon his heels. He therefore uttered a loud shout, but the bear, only disconcerted for a moment, seemed to get more angry and approached quicker, so that he seemed to feel the hot breath of the monster. At this dreadful moment—and it was most likely his preservation—he remembered the stories he had heard, and, while running, pulled off his jacket, throwing it behind him. And see! the trick answers: the bear stops and begins to examine the jacket. Klentzer gains courage, rushes on down the mountain, sending out a shout for help, which resounds through the silent region. But soon the bear is again at his heels, and he must throw away cap and waistcoat, by which he gains a little. Now Klentzer sees help approaching — several friends hurrying over the ice. Collecting his last strength, he shouts and runs on. But help seems in vain, for the pursuer hurries too, and he is obliged to take the last thing he has, his shawl, which he throws exactly over the monster's snout, who, more excited still by renewed shouting, throws it back again contemptuously with a toss of the head, and presses forward upon the defenceless man, who feels his cold black snout touch his hand. Klentzer now gave himself up for lost; he could do no more; but the wonderful thought struck him of fastening up the bear's throat with the leathern belt which he wore round his body. Fixedly he stared into the merciless eyes of the beast—one short moment of doubt—the bear was startled, his attention seemed drawn aside, and the next moment he was off at a gallop. The shouts of the many hurrying to the rescue had evidently frightened him. Klentzer was saved by a miracle. We had all hurried out just as we sat below, without coats or caps—indeed, some were in their stockings. The terrified creature fled on to the ice, where he received a cross-fire, then turned hither and thither, and made for Cairn Point. Some of the bullets must have struck him, for he collapsed, and we thought it was all over. But he rallied the next moment, and climbed the steep bank with huge strides, and, leaving traces of blood on the open ice, hurried to the sea. Glad and thankful, our full number were soon seated at the mid-day meal, praising a good Providence who had saved our brave companion from death. From the effects of this day several suffered slightly from pains in the chest, and Mr. Sengstacke and P. Iversen had large frost-blisters on their feet. No wonder, when they had run about in stockinged feet for a whole hour and a half!"

Dr. Borgen was in a situation of still greater peril. He says: "About a quarter before nine P. M. I had gone out to observe the occultation of a star, which was to take place about that time, and also to take the meteorological readings. As I was in the act of getting on shore, Capt. Koldewey came on to the ice. We spoke for a few moments, when I went on shore, while he returned to the cabin. On my return from the observatory, about fifty steps from the vessel, I heard a rustling noise to the left, and became aware of the proximity of a bear. There was no time to think, or use my gun. The grip was so sudden and rapid, that I am unable to say how it was done; whether the bear rose and struck me down with his fore-paws, or whether he ran me down. But from the character of the injuries I have sustained (contusions and a deep cut on the left ear), I conclude that the former must have been the case. The next thing I felt was the tearing of my scalp, which was only protected by a skull-cap. This is their mode of attacking seals, but, owing to the slipperiness of their skulls, the teeth glide off. The cry for help which I uttered frightened the animal for a moment; but he turned again and bit me several times on the head. The alarm had meanwhile been heard by the captain, who had not yet reached the cabin. He hurried on deck, convinced himself that it was really an alarm, roused up the crew and hastened on to the ice, bringing assistance to his struggling comrade. The noise evidently frightened the bear, and he trotted off with his prey, which he dragged by the head. A shot fired to frighten the creature effected its purpose, inasmuch as he dropped me, and sprang a few steps aside; but he immediately seized me by the arm, and, his hold proving insufficient, he seized me by the right hand,

on which was a fur glove, and this gave the pursuers time to come up with the brute, which had by its great speed left them far behind. He was now making for the shore, and would certainly have escaped with his prey, had he succeeded in climbing the bank. However, as he came to the edge of the ice, he turned along the coast side, continuing on the rough and broken ice, which greatly retarded his speed, and thus allowed his pursuers upon the ice to gain rapidly upon him. After being dragged in this way for about 300 paces, almost strangled by my shawl, which the bear had seized at the same time, he dropped me, and immediately afterwards Koldewey was bending over me with the words, 'Thank God! he is still alive!' The bear stood a few paces on one side, evidently undecided what course to pursue, until a bullet gave him a hint that it was high time to take himself off.

"No one thought of pursuing him, for their first care was to carry the wounded man on board, whither the doctor and Herr Tramnitz had gone in order to prepare the requisites for binding up the wounds. The main injuries were in the head, where, amongst numerous other wounds from the bites, two especially from four to six inches long ran along the scalp, the edges of which hung loose, leaving the skull bare for one-third to two-fifths of an inch. The other wounds, about twenty in number, were in part caused by striking against the fragments and rough broken edges of the ice. It is worth while mentioning that, neither during the act of receiving the wounds nor during the process of healing, which progressed favorably, did I experience the smallest pain."

In addition to bears, and the seal and walrus, the travellers met with reindeer, musk ox, and the arctic hare and white fox.

For "The Friend."

The Soldier Disarmed.

The following interesting anecdote is related by Martha Routh, who may still be remembered by some of the older members of our religious Society, as a devoted laborer for the promotion of truth and righteousness, about the end of the last century.

"The back part of our house looked into the yard of a large inn, that was in great reputation, which Friends as well as others usually preferred. The landlord and his wife were very kind neighbors to us, the latter would often come and ask advice of my mother. An officer of distinction happened to be taking up his quarters there; one evening having got too much liquor, he began to quarrel with some of the company, and after some time concluded to go into the yard to decide the fray. The landlord was not at home, and the landlady, seeing the officer draw his sword, fainted; one of the servants exceedingly alarmed, came to acquaint us with the circumstance, fearing murder might ensue. My father was from home, but my mother quickly slipped out, passed through those who surrounded the officer; and as he was holding up his glittering sword, took it out of his hand and brought it into our house. The act so surprised him and the rest of the company, that they soon separated, and the family thereby were greatly relieved.

"In about two hours after, understanding who had got his weapon, the officer sent a submissive request to have it returned; but my mother told the servant that it was safely locked up in our parlor, and would be glad the officer himself would then call for it and put it into the sheath. This he did, and very civilly acknowledged her kind interference. Herein was the scripture declaration fulfilled, 'the righteous are bold as a lion.'"

For "The Friend."

John Griffith.

(Continued from page 185.)

We have learned in the preceding extracts from the journal of John Griffith, how many appearances in the ministry, including his own, there were in Philadelphia Yearly Meeting, within the space of about a year; we have also seen, though but in part, how industrious J. G. was in the exercise of his gift in endeavoring to spread a knowledge of the Redeemer's kingdom, to tell of the good things the Lord had done for his soul, and, with the ability received, in striving to turn people from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them that are sanctified. In addition to this, we have many memorable instances in Youthful Piety and Piety Promoted, of children, some before and some after entering their teens, appearing in public testimony in meetings. Seeing these things, the query may well arise, why are not the putting forth of similar precious fruits in younger and older, observable in the present day? Is the Lord's hand shortened or his power straitened? Is his mercy clean gone forever? Is his grace not sufficient? or is the impleading, wooing voice of his Spirit of life less powerful to arouse and save now than then? There is no doubt that the fault lies not here, but in ourselves. True it is, either we do not duly appreciate the value of our immortal souls, with the inconceivable price paid for them, or we are so destitute of sense and feeling, so unwilling to let the light of Christ shine in our dark hearts and show us their depraved and lost condition through sin, that we by no means, in a general way, are aware of the extent and depth of our spiritual malady. For one effect of sin is, an unaccountable stupidity and infatuation that renders us insensible to our true state; so that instead of arising and shaking ourselves from the dust of the earth, and allowing the eye, however painful the incisions, to be made single through submission to the Saviour's grace, we go on too much giving our time and talents and energies to the world, rather than surrendering every thing which the Truth calls for, and which is not consistent with a preparation for the fixed and eternal state. This, it is to be feared, has rendered too applicable the words of the Prophet: "Thy silver is become dross, thy wine mixed with water."

On the other hand, were there but a taking due heed to the reproving light of Christ, even the tenderly striving influence of his Spirit; with the submissive yielding of ourselves to all the turning and overturning of His holy hand within and upon us for our purification, how would he prove himself mighty; how would he save; how rejoice over us with joy; how rest in his love; how joy over us with singing! So that these could say, "Then was our mouth filled with laughter, and our tongue with singing:" for, "they that sow in tears shall reap in joy." But this after the cross has been submitted to, and judgment has passed upon the transgressing nature; for "Zion *shall be* redeemed with judgment and her converts (they that return to her) with righteousness." Then there must of necessity be a putting the mouth in the dust, if so be there may be hope, and a separation be witnessed from the world and its spirit, according to the vision of the Prophet: "I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor (that is trouble) for a door of hope;" yet, as is added, "she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt," (from the bondage of sin.)

John Griffith, after having recovered from the yellow fever, in which he seemed nigh unto death, and having, with the disciplinary credentials, embarked for England on a religious visit, upon which voyage he, with the ship and all on board, were taken by a privateer and run into a French port; finally, through the preserving care of the Shepherd of Israel, was enabled to arrive in London in the 10th mo. 1748, after a passage of about four months.

In that city, as extracted for the present number, he alludes to the necessity of the new birth, and draws a distinction between the works of the flesh and those of the Spirit. He also treats of church government, and the right authority to act therein; which is not without application in this day. It would seem that the state of things in London was even then in a lapsed and painfully discouraging condition. He represents that man's will and wisdom had very much taken the place of the little, low, meek thing, which by the power of God had place and rule in the beginning. This tended very much to the discouragement of the breathing, panting babes after heavenly substance: who, J. G. saw, were to obtain the victory over the prevailing spirit *through sufferings*.

With John Griffith, Thomas Scattergood in his day, with others also, mourned and wept in and over that city, and the church in it; so that the admonitory words to the angel of the church of Sardis, might in truth be revived: "I know thy works, that thou hast a name that thou livest, but art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. * * Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for *they are worthy*."

The journal resumed:—"In our way, we lodged with our worthy friend Samuel Bownas, who, with his housekeeper, entertained us with affectionate kindness. Now did we begin to enjoy the sweetness of brotherly love again. The Quarterly Meeting for Dorsetshire was held next day at that place, to which we went. It was very small, and the power of Truth which is the crown of all our religious meetings, as I thought, was very low therein. We must live in that power at other times, if we expect its gracious assistance in the weighty affairs of the church when met for the management thereof; for that which is born of the flesh is but flesh, and cannot enter into the kingdom of God, nor so much as see it. All is certainly of the flesh that hath its principal delight and satisfaction in sublunary things. So that, although some

may maintain the character of God's people as to the outward appearance, yet if the love of earthly things hath the chief room in their hearts, the love of the Father is not in them; and therefore such are not qualified to do God's work. Church government, according to the discipline He in his wisdom hath established, requires our understandings to be divinely enlightened to move rightly therein; but where any speak and act in the same natural reason and understanding whereby they manage their outward affairs, which although capable of the one, is altogether unfit for the other; for 'the world by wisdom knows not God,' consequently these are not likely to understand his work; but in their pretended endeavors to promote, they mar it, and frequently darken counsel by a multitude of words without right knowledge. Instead of raising life in a meeting, they bring death and darkness over it, to the great pain of the upright hearted, who are-not always ready (like those above hinted at), but experimentally knowing their sufficiency for every good word and work to be of God, they dare not move until it please him, by moving upon their hearts, to open their understandings and to be a spirit of judgment unto them: in this only, there is binding and loosing, remitting and retaining, with Divine approbation; which is livingly known and sealed upon the understandings of the faithful, by the Holy Spirit of promise. Our way was quite shut up as to ministry or other public service in that meeting; after which we pursued our journey to London. I continued about two weeks in the city, visiting meetings as they fell in course, being mostly low and pretty much discouraged in my mind with a deep sense of my own weakness, the greatness of the work before me, and the mournful state of the church, as it appeared to me, in London. I had but little openness as to ministry, yet endeavored to wade along as patiently as I could; it appearing to be my principal business to suffer with the oppressed Seed, mourning with a sensible remnant, who I perceived had sackcloth underneath, because of the prevalence of worldly wisdom and grandeur in that great city; the lowly meek spirit of Jesus, which by the power of God was exalted amongst us in the early times of our being a people, was in a general way overlooked and disregarded; and man's will and wisdom taking its place, was grown very high, and assumed the government, where the wisdom of God formerly bore rule. But this did not prosper; instead thereof, greater waste and desolation prevailed. Those who were breathing and panting after heavenly substance, were greatly discouraged, being ready to say, All is gone! the glory is departed from Israel! what can we do now? but I saw they were to be raised in the Lord's time, as an army to fight his battles against the uncircumcised in heart and ears; and that the victory over that spirit was to be obtained through suffering."

J. Griffith having a mother, a brother, and two sisters, living in Radnorshire, South Wales, he went there to see them, taking meetings going and returning. He says, "I staid thereabouts somewhat more than two weeks; in which time I had divers very large, and some very open precious meetings; many of other societies flocking to them, who seemed much reached by the testimony of Truth. But alas! I found things very low among Friends, which was cause of sorrow to my mind. Wrong things were creeping in, and very few if any, had judgment and courage enough to deal plainly with disorderly walkers. I was at their Monthly Meeting, and endeavored to stir them up to a more diligent and zealous exercise of wholesome discipline; but they appeared weak."

Taking his leave of his mother, brother and sisters, "I got," he says, "to London on the seventh day of the week, and the day following attended Grace-church Street and Devonshire House Meetings; but I had very little openness therein. My spirit was very low and greatly depressed, so that I seemed near fainting under the weight of my burden. On Second-day the Yearly Meeting began. The first was a meeting of ministers and elders in the morning. Many brethren were met from divers parts of the nation, amongst whom, I looked upon myself as a mere child, having much fear and reasoning in my mind lest I should dishonor the great Master's cause, and discover my great weakness, as it appeared in my own view, to those pillars in the church and experienced servants in the Lord's work. But he in great mercy condescended to my very low estate, and regarded my humble breathings, giving me the word of life to preach with demonstration that day, which much opened my way in the minds of Friends, and was of considerable advantage to me in my future service; for very much depends upon our having good place in the hearts of the faithful, and that cannot well be until they know us. Christian prudence teaches not to lay hands suddenly on any; therefore such must see and feel the spirits one of another, in some degree, before they can unite. Was there not great care and caution in this respect, gross hypocrisy by putting on the outward appearance, might be encouraged, which would be a grievous wound to God's cause. Many Friends, after this meeting, showed affectionate regard to me; but none more than that substantial minister of the gospel, Samuel Bownas. It had a proper effect upon my mind, to strengthen it, and cause humble acknowledgment to the Lord for his mercy; it being my humble prayer, that whatever I might go through on account of the unfaithful, my service and labors might be acceptable to the saints, and that I might be favored with a sense of the unity and help of their spirits accompanying me therein."

(To be continued.)

"*Giving In.*"—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickerings which attend such a disposition: and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier, and more prudent to yield somewhat of precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

We are concerned that the management of our Christian Discipline be not committed to hands unclean; *particularly of such* who allow or connive at undue liberties in their own children or families. "If a man," said the Apostle, "know not how to rule *his own house*, how shall he take care of the church of God."—*Discipline of Philadelphia Yearly Meeting.*

For "The Friend."

Thomas Rutter.

The following extracts from a memoir of Thomas Rutter, are copied for "The Friend" if deemed suitable for its columns. The waywardness of his youth, which degenerated even to vice, and to contempt of serious things and serious persons; his yielding to his father's wishes still to attend meetings; his unexpected arrest in one of these by the solemnly stirring words of the apostle Peter, put forth by a minister present; his being "filled with awe, and with *a light which discovered to him clearly his sinful condition*," and whereby he was broken into many tears; his attempt, though in vain, to shake off these heavenly convictions; his sore conflicts of spirit—the pangs of the new birth; his temptations to despair; his earnest, humble, penitent cry to an ever pitying Father to save his soul from being lost, all speak an intelligible language to those called to walk by the same rule, and to mind the same thing. Their truthfulness and impressiveness should claim the close attention of all, older and younger, who are inquiring the way to an immortal crown, which, as here represented, can no otherwise be obtained than through and by the self-reducing, self-denying, but soul-rejoicing, peace-securing cross. His scripture reading; his retirement seeking; his diligence in attending public worship; his disappointment of help from man; his begotten sense that religion is a deep work; his being supported in prayer and patience till Infinite kindness condescended to his state and clothed his heart with love—love to God and love to man; his preparation through contrition and tears and varied baptisms for the ministry in which he came forth with the approbation of Friends, when about eighteen years of age; his faithfulness herein, with his growth and enlargement till he became "a zealous, reaching, and acceptable minister," all tend to prepare us for the sequel of an upright life—his death. His last illness was borne with Christian fortitude; and faith and resignation seemed to be the clothing of his spirit. He spoke of the danger of putting off the work of salvation till a time of sickness. He said he had "known something of the love of grace, *whereby* boasting is excluded." He was very modest of any attainment made. Was very sensible of his own unworthiness, and said that all he was, he was through mercy and by the grace of God. With a full belief of an admittance into the realms of purity and peace, he put off mortality.

The extracts are as follows:—"Thomas Rutter, of Bristol, departed this life in a lively hope of the mercy of Christ, the 2d of the Ninth month, 1803, aged 59. He had been a minister from his youth, having first come forth in obedience to what he regarded as a requiring of the Lord for that service, when he was about eighteen years of age. Previously to this, in his very boyish time, he had suffered the follies of youth to degenerate into vice; and at length into infidelity, and a contempt for serious things and serious persons. However, to please his father, he still continued to go to meetings, in one of which his attention was caught by a preacher whose subject was the passage from 1 Peter iv. 18: 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear.' Immediately he was filled with awe, and with a light which discovered to him clearly his sin-

ful condition; and he was broken into many tears. Nevertheless, he soon attempted to shake off these impressions; but in vain: he sunk under the contest, and then was tempted to despair. He confessed however in his mind, that he had been divinely visited; and being sensible that nothing short of the arm of Omnipotence could save him from being lost, he sought it earnestly with humble supplication. He read the Scriptures, he often sought retirement, and was very diligent in public worship; but his soul was long detained in a mournful state.

At length his mind was gradually enlarged, and his first comforts arose in meditation, though they were but faint. The ministry also of two certain friends was useful to him; and he made them a visit, supposing that they would feel for his state, and would comfort and instruct him. But he was disappointed, and led to cry, 'Lord, if thou help me not, I perish; for vain is the help of man.' But when, after this gradual preparation, it pleased Infinite Kindness to afford him a sense of favor, the current of love was so strong, that he knew not how to forbear calling upon every creature to join him in the song of praise. For a time he felt no evil, had an almost continual sense of the Lord's presence, and hastily concluded that his regeneration was complete. But temptations again beset him, and he soon felt the further necessity of daily watchfulness and prayer. Religion appeared to be a very deep work; but he was supported in the path of patience by some portions of comfort, and by the secret presence of the Almighty.

It was not long after he was brought into this watchful state, that he felt his mind strongly impressed to speak by way of exhortation to others. From this service he was very averse; and endeavored, with contrition and tears, to examine his call, and, like Gideon, to try the fleece. The more he examined, the more the evidence was confirmed, till after various baptisms, he gave up his soul to obey, should further requirings be manifested. This was not, however, speedily the case. He underwent a further trial of apparent desertion, which he humbly received as a chastisement for his delay; but at length a more full resignation was the means of reproducing peace, and he found an engagement to come forth with these words: 'Christ's sheep hear his voice. Let us wait to hear the voice of Christ.' After this also, he sunk very low in his mind, but was gradually enlarged, and soon became a zealous, reaching, and acceptable minister.

He travelled in most parts of England and Wales, where there are Friends, and was twice in Ireland; but to particularize his journeys would be foreign to the purpose of this compilation.

During his last illness, which was painful, and borne with Christian fortitude, he uttered many expressions, showing his faith, and his resignation; and he bemoaned the situation of such as defer to the time of sickness, the important concerns of their soul's well being. 'The pains of the body,' said he, 'are enough to struggle with.' Speaking of himself, he said, 'I have nothing to glory in but my infirmities. I have known something of that law of grace, whereby boasting is excluded. No merit in me! All of grace! All of the pardon and power which are in Christ! O! that I had the tongue of an archangel, to sound forth this glorious truth, that it is not by works of righteousness, which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' Consonant to this also, he frequently said, 'I never was more deeply sensible of my own unworthiness; and that all is of mercy, mere mercy!' A little before his departure he signified his assurance of an admittance into the kingdom of eternal rest; and at his close was mercifully favored with an easy release from the pains of mortality."—*Piety Promoted.*

Selected.

BEYOND.

Beyond life's toils and cares,
Its hopes and joy, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
One bright, unending morrow.

Beyond time's troubled stream,
Beyond the chilling waves of death's dark river,
Beyond life's lowering clouds and fitful gleams,
Its dark realities and brighter dreams,
A beautiful forever.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word
To grieve the broken-hearted.

No long, dark night is there,
No light from sun or silvery moon is given,
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare,
The glorious light of Heaven!

No mortal eye hath seen
The glories of that land beyond the river,
Its crystal lakes, its fields of living green,
Its fadeless flowers and the unchanging sheen,
Around the throne forever.

Man hath not heard the song
Of rapturous praise within the shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

Selected.

THE WATER-FOWL.

BY WILLIAM CULLEN BRYANT.

"There is a path which no fowl knoweth."

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a power, whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest
And scream among thy fellows; reeds shall bend
Soon o'er thy sheltered nest.

Thou'rt gone; the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

Cause of Wind Storms on the Plains.

Professor John H. Tice has written a letter giving his theory of the cause of the terrific wind storms that periodically sweep, with such destructive force, over the plains of the West. He says:

"All winds flow out of a high barometer and into a low one; the high barometer is in the direction whence the wind comes, and the low in the direction whither it goes; winds not only flow out of a high barometer, but from all sides of it. The air to sustain the outflowing current being thus precluded from entering laterally must therefore come from the zenith, consequently under a high barometer there must be a descending or down pouring current of air. Again winds not only flow into an area of low barometer, but pour into it from all sides; hence, they cannot escape laterally, for all avenues of escape are closed except towards the zenith, and hence thither they must go. Since the earth under a low barometer spouts up its air towards the zenith, therefore there must be an ascending current within an area covered by a low barometer."

In looking for the spot from which the great plain storms are started from the earth—the point where the low barometer is situated—he dismisses Arizona, Mexico, Texas, the Gulf of Mexico and the Caribbean Sea, because in neither place is the right temperature found, and finds the source of the western simoon on the hot plains north of the Amazon in South America. He proves by Humboldt that on these plains tremendous upward currents of air are often experienced. Humboldt for instance, says:

"Under the vertical rays of the never-clouded sun, the indurated soil cracks asunder as if from the shock of an earthquake. If at such time opposing currents of air, whose conflict produces rotary motion, come in contact with the soil, the plain assumes a strange and singular aspect; sand spouts are formed. The sand rises through the rarified air in the electrically charged centre of the whirling current like conically shaped clouds, the points of which both ascend from the earth and descend from the sky. In all respects they resemble the roaring water-spout so much dreaded by mariners. The lowering sky sheds a dim, almost straw-colored light on the desolate plain. The hot, dusty particles which fill the air increase its suffocating heat, and the east wind blowing over the long-heated soil, brings no refreshment, but rather a still more burning glow."

Professor Tice then shows how this current, lifted to a great altitude, flows northward until it strikes the high barometer of the western plains and then descends. It is a syphon eighteen hundred miles in length, the ends resting, one on the great plains of South America, the other on the great plains of North America, while its arc is in the air above the clouds; and the motive-powers which cause the mighty flow are heat and cold and the electric currents, which flow on parallel lines but in opposite directions, and which constantly repel each other.—*Virginia (Nev.) Enterprise.*

Oh, my dear Friends, up and work for the Lord God, for the despised Light and Truth of Jesus in your day, and let us not be less vigilant in the tender, diligent, fervent spirit for God, than the world is for their mammon,

that so we may appear men for God, not for ourselves, minding the things of Christ and not our own. So shall God's truth spread to the utmost parts of the earth, and the heathen shall become the inheritance of that true Light, which lighteth every man that cometh into the world.—*Wm. Penn.*

For "The Friend."

Friends' Freedmen's Association.

The following extracts from letters of those engaged in the Freedmen's work, show, that notwithstanding the general improvement in the condition of the colored people where our schools are, there are yet many widows, orphans, aged or sick people, who are in need. We have sent some aid, but need funds to extend more to such. Clothing or goods may be sent to 116 N. 4th St., money to Richard Cadbury, care Provident Life and Trust Co., 108 S. 4th St.

"Goldsboro, N. C., 1st mo. 23d, 1875.

The cold weather has reached us at last! Oh, how it takes hold of these little ones, that come out to school so thinly clad. Such suffering as this, I cannot look upon, without putting forth efforts to relieve. I know there are many friends in Northern homes, whose hearts are softened, when they know of suffering from cold and hunger, and they are always ready to give. I wish to know if something can be done for these poor children. If a nice bale could be sent, such as cloth for boys pants and jackets, and some linsey for girls dresses, this would do much to protect them from the cold, cold winds. A. B. B.

"Christiansburg, Va., 1st mo. 23d, 1875.

The box of nice warm clothing from the Women's Aid Society, reached me in good order. Among the first cases to receive of its contents, was a poor woman, with two little children, forsaken by her husband, who was a wicked drinking man, and she tried to live, as an humble, God-fearing Christian. The night before we offered her help, she gave the last five cent piece she had, to help one whom she supposed to be worse off than herself; and when help came to herself, she seemed truly overjoyed, and grateful to her kind Heavenly Father, for his great goodness to her.

* * * * * * *

We shall be very careful that the articles go in the right direction, and make them benefit as many of the deserving poor as possible. I forgot to mention some of our scholars needed this and that warm article, and they are now able to continue at school, by reason of the comfort given. C. S. S.

"Danville, Va., 1st mo. 19th, 1875.

Our hands are full, and we hear of many cases of sickness we have not time to go to see. I have called on several to-day. It is becoming very sickly, and a large number of recent deaths. We do all for them we can, and yet many die for the want of things comfortable. How pitiful the condition of many of the helpless poor.

1st mo. 22d, 1875.—What an amount of suffering North, as well as South, there must have been. Here, almost without bedding, save only a few old rags, with tattered garments, and limbs exposed, without fire, in open woods, many with shivering frames, have nearly perished. Peculiarly fearful is a severe cold spell, when people make so little preparation to fortify against it.

Alfred H. Jones.

For "The Friend."

"Circumstances Alter Cases."

Under the above title an article appeared in No. 15 of the current volume of "The Friend," which it is feared by some may convey an erroneous impression, and perhaps an impression different from what was intended. In charity it is hoped, that the writer did not wish to convey the idea that "*sleeping in meeting*" was under any circumstances to be excused; yet it is difficult to reconcile with such a conclusion the expression used in the article alluded to,—that "if it arise from debility of diseased flesh may He pity and spare." This is a specious plea, and may be made use of with just as much fairness to cover many other deficiencies or weaknesses. Our late valued friend, David Cope, when quite young, being much tried in this particular, was one day after meeting, accosted by a Friend—no doubt zealous for the right ordering of things—in a rather abrupt manner, who said to him, "David, I was ashamed of thee to-day, sitting there in meeting asleep." The manner and the salutation raised a spirit of rebellion in the youth's mind. He was soon after spoken to by another Friend in a very different way; one who, no doubt, was equally zealous for the cause of Truth, but whose heart had felt and yielded to the baptizing power of Divine love: "Well, David, thou hadst a hard struggle to-day, hold on: thou wilt overcome after a while!" Dear David, in relating this circumstance in after years, used to say, "I honored him then, and I honor him now that he is in his grave." This is the spirit in which we ought to look upon the failings of another; remembering the injunction of the Apostle, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted;" but not to excuse or even palliate so palpable a weakness as giving way to a sleepy or drowsy spirit during the short period set apart for the solemn purpose of Divine worship. How full of tender admonition and rebuke was the saying of our Divine Master to his disciples on that memorable night in the "Mount of Olives." After the agonizing prayer, "He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch with me an hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark, chap. xiv. v. 37.

The attention of the writer, as well as the readers of the article alluded to, is kindly, but earnestly directed to the note appended to it by the Editor of "The Friend," viz: "Human weakness, even under such circumstances, may be overcome by the assistance of Divine Grace," and if we give way to weakness in this respect, we have every reason to fear that others will follow in its train, until in time spiritual blindness may overtake us. How much harm is done by one drowsy spirit in a meeting it is difficult to estimate, and when given way to by those who occupy prominent positions in Society, the consequences are sad to contemplate. The Discipline of Philadelphia Yearly Meeting, page 85, says: "It is the sense and judgment of this meeting, that where a drowsy spirit appears in any of the members in our religious meetings, they may be labored with for their help; and where it is given way to, that Quarterly, Monthly and other meetings should be cautious of employing such in the weighty services of the discipline."

For "The Friend."

An article in a recent number of "The Friend," copied from a "late paper," and entitled "The Power of Vegetable Growth," seems calculated to give a very erroneous impression, in regard to the method in which the growth of most trees is accomplished.

If the writer had said that the spreading roots of the filbert tree just beneath the surface of the earth, had by their enlargement gradually raised the millstone, as we frequently see the bricks of our city sidewalks disturbed by the roots of the trees beneath, then might his statement be accepted as within the verge of probability. But there is no room for such a construction. The statement is very plain, that the tree having increased in size until the trunk had filled the "eye" of the stone, then "lifted the millstone and * * wore it like a crinoline about its trunk."

Now this, if true, would be a very pretty illustration of the power of the tree to lift a considerable weight; but it is not in accordance with known facts.

Any one who has become acquainted with the rudiments of botany, is aware that exogenous plants (to which series the filbert, as well as our other forest and orchard trees, belongs), increase in height *only at the tips of the branches*, and that the trunk or body never makes any growth lengthwise. The increase of size transversely is accomplished by the formation, during each season of growth, of a layer of new wood under the bark. In this way the "eye" of the millstone would in course of time become entirely filled by the tree, but the stone would never be lifted, because the wood and bark of the tree has no growth in an upward direction.

I am aware that there is much ignorance on this point, even among farmers, and others who have had constant opportunities of observing the operation of Nature's laws. On many occasions when selling young fruit or shade trees to such persons, often intelligent and well read, I have been surprised to hear them say, "Do not trim off too many of the lower limbs, for in time, as the tree grows, they will be higher from the ground." The reverse of this is in a measure true, for while the centre of the limb will remain fixed in height, any addition by growth to its diameter, brings the under side nearer the ground.

My grandfather was an acute observer of the *facts* of nature, and often called my attention to them in my boyhood, and so pointed were his illustrations, that they made a lasting impression upon my mind. The first time he brought to my notice, this peculiarity in the growth of trees, was at his home in the country. In the yard was a row of trees, each of which was utilized, by having an iron hook driven into the trunk at a convenient height; to accommodate the clothes line. He was engaged in drawing these hooks a little way out of the trees, to allow room to pass the line between the point of the hook and the bark, while I stood by watching him. He said to me (in substance) "Every year or two these hooks have to be drawn out a little, or the bark chipped away from around them, or else they would become entirely grown over by the tree, but although they have been in the trees a long while, they have never got any further from the ground, and our short

servant girl can reach them to hang the line, as well as ever."

He was on one occasion, one of a commission of reference, whose duty was to settle a disputed boundary line. The notes of an old survey mentioned as one point of this line a "marked oak sapling." When they had arrived, as nearly as they could tell, at this point, they found what they supposed to be the same oak, but grown in the meantime to be a large tree, and no marks to be seen upon it. They knew that if they cut with care into the tree, they would find the old marks, if they had ever been there; for a scar or mark such as surveyors make on a young tree, always remains, even though it may be concealed by a covering of sound wood. They had concluded to search for the old marks in this way, and one of the party, who we will call A, took the axe and began to cut as high as he could reach. My grandfather told him that surveyors were not accustomed to mark more than about three feet from the ground, and he thought it would be a waste of time to look for it so high. "But," said A, "this tree was marked when it was a sapling, and since then has grown to be a large tree, and the marks must be quite as high as where I am cutting." My grandfather, seeing that to dispute the matter would not convince the man of his mistake, asked him if he could recollect any instances where trees, standing in the line of a fence, were used for posts, having holes cut in them for the insertion of the points of the rails. A. said he could name several instances of the kind, as also gates hung to growing trees. "Well," said my grandfather, "does thee recollect that any of them have grown so as to lift the fence or gate enough for a hog to creep under?" The argument was so conclusive that A. began to cut at the proper height, where the marks were found. E. T., Jr.

For "The Friend."

To the Editor of "The Friend."

Dear Friend,—In view of the frequent enquiries addressed to us, and believing that there are many who feel a great interest in the relief of the sufferers from the destruction of their crops throughout this State, the Executive Committee of Kansas Yearly Meeting think it right to send a short retrospect of their work to "The Friend."

Since our last letter was written, five trips have been made by our agents, embracing in their extent fifteen meetings of Friends. They have found in all cases that the number of families requiring assistance was much greater than originally estimated. This was especially the case in those meetings in the eastern portion of the State, which the committee had hoped would have been able to get through the winter without assistance.

From the commencement of their work up to the present date, our agents have extended relief in one form or another to over two hundred families, the committee have also forwarded small donations, chiefly in money, to upwards of twenty-five families scattered throughout the State, at points which it seemed impracticable to relieve through an agent. As the season advances and home supplies become exhausted, it becomes painfully evident that the destitution is much more general than was originally supposed—numbers even in the eastern counties requiring assistance. The committee now estimate that the total number of families to which they shall have to extend aid, will exceed three hundred.

Hitherto the committee have devoted all their energies to supplying food and clothing to our suffering brethren; but in view of the fact that unless some food for stock be furnished in the more destitute districts, many Friends will be unable to cultivate their land next spring, and will consequently become permanently pauperized; the committee are now seriously considering whether it may not be their duty to endeavor to furnish some relief in this respect also, trusting to the liberality of Friends in more favored districts to furnish the necessary means.

In thus again appealing to their friends for aid, the committee desire earnestly to thank those who have assisted them thus far, and to assure them that our agents report that Friends everywhere manifested a spirit of patient endurance under their sufferings, and a confiding trust in our Heavenly Father's care, and that many were the expressions of thankfulness to our eastern friends for the help they have so generously extended.

On behalf of the Executive Committee of Kansas Yearly Meeting,

Francis A. Wright,
Secretary.

Lawrence, Kansas, 1st mo. 23d, 1875.

Selected.

To all the Inhabitants of England, and to all that dwell upon the Earth.

God alone is the Teacher of His people. He hath given to every one a measure of grace, which is the Light that comes from Christ. It checks and reproves for sin. All who wait in that Light, come to know the only true God and Father of Light, in Christ Jesus, who is the way to Him. This I witness to all the sons of men:—that I came not to the knowledge of eternal life by the letter of the Scripture, nor by hearing men speak of the name of God. I came to the true knowledge of the Scriptures, and to the eternal rest in Christ of which they testify, by the inspiration of the Spirit of Jesus, the Lion of the tribe of Judah, who alone is found worthy to open the seals of the book.—*William Dewsbury*, (one of the first Friends.)

American Woodlands.—In discussing the distribution of American woodlands, Professor Brewer said that though Maine is the great source of pine and spruce lumber, the hard wood species predominate in that State. The wooded area of New England is not diminishing, but the amount of sawed lumber is lessening—an indication that the trees are cut younger. In the Middle States the wooded area is sensibly and rapidly becoming smaller. The New England and Middle States furnish hard-wood trees: in the Southeastern States, from Virginia to Florida, is a belt of timber which supplies the hard and yellow pine; and the northwestern region contains immense areas of common pine. From the Gulf of Mexico to the Arctic Ocean stretches a treeless area three hundred and fifty miles wide in its narrowest part, and eight hundred and fifty miles wide on our northern boundary. West of this region is the narrow wooded Rocky Mountain region, and west of this is the barren region of the Great Basin. On the Pacific coast are some of the noblest regions of the world; and official government reports say that the forests in some parts of Washington Territory are heavy enough to "cover the entire surface with cord-wood ten feet in height."—"*Sci. Miscellany*," *in the Galaxy.*

Anecdote of an Early Settler.

When reading some of the incidents recorded in "Musings and Memories," under the head of Providential Deliverances, I was reminded of an occurrence which I heard narrated in my early days, and which impressed me at that time, as showing the watchful care of a kind Providence over those who endeavor to trust in Him, who sees and provides for the wants of his helpless, dependent creatures.

The first settlers in a wilderness commonly meet with unanticipated hardships and privations, before they are able to establish a comfortable home, and so it fared with some of the original immigrants into New Jersey. One of these, according to the tradition to which I have referred, located himself and family near Rancocas Creek. During a certain winter, probably the first spent in the colony, the cold was severe and protracted, with much snow, and their supplies of food became at first scanty and finally almost totally exhausted. There were no neighbors to whom the anxious father could apply for the much needed relief, but he trusted it would come in some way from Him who provides even for the sparrows. In this state of mind, feeling very pensive and sad, but endeavoring to look to his Father in heaven for help and succor, the poor man walked abroad for another almost hopeless effort to find something for his suffering wife and children. While proceeding along or near the bank of the creek, a deer suddenly appeared and gazed at him, and apparently frightened at the man's nearer approach, the animal turned to the creek and went upon the ice which covered it. Observing that the deer made but feeble efforts at escape, and slid awkwardly on the ice when he came towards it, the man followed and after a time succeeded in coming up to the animal, which he dispatched with his hunting knife, and thus secured a supply of savory and nutritious food, which lasted the family until the severity of the winter was over and supplies could be obtained from other sources.

The Proposed Tunnel Under the British Channel.

The London *Daily News* says; "The project of connecting England and France by a sub-marine tunnel is said to have been the subject of conversation between the Lord Mayor and the Minister of Public Works in Paris, and an arrangement is reported to have been come to between the governments of England and France sanctioning preliminary experiments. The idea is by no means a new one, for as far back as 1838, M. Thome de Gamond interested himself in the subject, and spent both time and money in studying on the spot the nature of the strata through which the proposed boring would pass. In 1867, that gentleman exhibited plans and models of a channel tunnel, and two years previously Sir John Hawkshaw had commenced a series of practical researches, causing borings to be sunk on both coasts, and examining the bottom of the channel all across in a great number of places, by means of apparatus contrived for the purpose. Since that period—namely, in 1872—the Channel Tunnel Company has been incorporated; and

Sir John Hawkshaw, Mr. James Brunlees, and M. Thome de Gamond, have been appointed the engineers of the undertaking. Mr. William Low, a gentleman much interested in the scheme previous to the formation of the company, has, we understand, now ceased to have any connection with it in an official capacity. The assent in principle of the governments of England and France has been obtained; but until the time arrives for constructing junctions with the railways terminating at Dover there will be no occasion to apply to Parliament. On the English coast, St. Margaret's Bay, a depression in the chalk cliffs, about four miles east of Dover, has been selected as the point of departure; and on the French side, a spot about midway between Calais and the village of Sangatte has been fixed upon. By adopting this line, it appears from observations which have been made by Sir John Hawkshaw that the tunnel can be almost wholly excavated in the lower bed of homogeneous chalk; and this stratum is upwards of 500 feet deep on each shore from high water mark. It is believed, on apparently good grounds, that the chalk is continuous and that it stretches beneath the sea uninterruptedly across the Straits. The maximum depth of water on the line of the proposed tunnel nowhere exceeds 180 feet below high water mark, the water being deepest in the centre, and gradually diminishing in depth towards the sides. The tunnel itself would be placed by the engineers at such a level that the depth of strata over it would never be less than 200 feet; and this depth, which is amply sufficient for security, would permit the railway approaches to be formed with tolerably easy gradients. It has been ascertained by actual experiment that, provided the chalk be solid, the water will not permeate it; and it has also been shown on more than one occasion that comparatively little subterranean water exists in that formation. But the illustration of the possibility of tunnelling beneath the sea level is to be found at Brighton. Sir John Hawkshaw has there completed a tunnel 5¼ miles in length along the sea shore, and in close proximity to the margin of the sea. This tunnel is wholly in the upper chalk, where the material is not very compact; and it is 12 feet at one end, and 20 feet at the other end, below high-water mark. Considerable quantities of water, chiefly fresh, were encountered in the progress of the work, and as much as 10,000 gallons per minute had sometimes to be pumped out; but the works were not prevented from proceeding. As pumping power ten times the magnitude of that employed at Brighton could, if necessary, be applied, the entry of small quantities of water during the construction of the channel tunnel would not be in the least dangerous. Nothing, probably, could hinder the completion of the work but the existence of open, unfilled fissures, reaching from the sea to a depth of at least 200 feet. It is believed that such fissures, if at any time existing, will be found to have been filled up in the lapse of ages."

Idleness and luxury produce premature decay much faster than many trades that are regarded as the most fatal to longevity. Labor in general, instead of shortening the term of life, increases it. It is the lack of occupation that destroys so many of the wealthy.

Friends and Enemy.—Death is a sure visitant at every home. Rich and poor, young and old, alike must meet his summons. How different in aspect to those who are ready and waiting for His call, from the dread which His presence brings to the heart of the unprepared.

An old Scotch minister lay sorely ill, and a neighbor calling upon him said:

"Do you really think you are dying, dear sir?"

Looking up calmly, he said: "Really friend, I am not anxious whether I am or not; for if I die I shall be with God, if I live He will be with me."

When the great historian, Gibbon, was drawing near the close of his life, he was asked how the world appeared to him. Said the dying skeptic:

"All things are fleeting. When I look back I see they have been. When I look forward *all is dark and doubtful.*"

I have never yet seen any one so much out of the way of Truth, or anything so unworthy or absurd in itself, but *this* would have a party and supporters, and *that* votaries and espousers, to vindicate them and contend to further evil and mischief.—*T. Story.*

THE FRIEND.

SECOND MONTH 6, 1875.

It serves greatly to moderate the anxiety or despondency, that at times arise in the heart of the true christian, from the contemplation of the existing condition of the civil and religious world, to recall the general tenor of the teaching of the facts of history, showing, that notwithstanding the misuse of good, and the perversion of blessings and privileges into evils, which unregenerate men are prone to effect, by yielding to their corrupt propensities, the overruling providence of the Almighty is ever, secretly or more openly, educing good therefrom, and shaping all things, so that ultimately the growth and welfare of the members of his Church militant will be promoted thereby. Not that wrongdoing can receive his blessing, or that unrighteous acts are in accordance with his will; but by his almighty power and unfathomable wisdom, He controls the powers of evil, so as to make them subservient to advancing his purposes; as He causes the wrath of man to praise Him, and the remainder of wrath He restrains.

In this fallen world, the best can see but in part, and know but in part; but if their steps are really ordered by the Lord, though they may not see the full accomplishment of the end they aim at, or may even be altogether disappointed and thwarted by the ignorance or irreligion of some of those, whom they may have hoped would have been co-laborers with them, yet they may take encouragement and be incited to perseverance, from the assurance, that as they are working in conjunction with a power that is almighty, the right result will ultimately be attained; and that by patient continuance in well doing, they cannot lose the precious reward of the righteous. When oppressed and discouraged by abounding evidences of departure from the purity and spirituality of Christ's religion, we are apt to allow the attention to be too exclusively occupied with the adverse circumstances that immediately affect us, and the cause we have at heart; without sufficiently considering, that the cause or causes that have produced the evils we deplore, might have gone on secretly and more generally sapping the foundation of vital religion in the hearts of the people, had not the sad results that have aroused our regrets and fears, called forth some to point out the hidden spring of the trouble, prompted to efforts to rescue as many as possible from its baleful effects, and led to a christian course for having it removed.

Backsliding and revolt from the doctrines and testimonies of the gospel, in a religious society, spring from an inward, organic defection among the members; and while that remains, however concealment may be attempted, its effects, sooner or later, will be developed in regular progression; though the external symptoms of the existing inward unsoundness, may put on diverse phases, in its varied transmigrations.

It is more common to draw inferences from striking facts, than to discern the elementary causes of even wide-spread departures from original, fundamental principles; and as possession of the divine life of religion, renders the humble christian acutely sensitive to the evils of his own time and place, he is often drawn to recall, and unduly enhance the good of the past, while its evils are hidden from his view. He must, therefore, be upon his guard, lest he be tempted to suppose that the present, as he fears, unprecedented defection from correct principles, and the adoption of wrong practices, are a prelude to a total loss of the religion enjoyed by those who have gone before, and which he has accepted and found to be a precious inheritance. But there have been previous periods in the history of the Church, when it seemed that the whole head was sick and the whole heart faint; and doubtless then, the trembling believer was beset with fears, lest truth would have finally to succumb to error. But in the Church militant, as in nature, there has heretofore, appeared to be alternation; winter and summer, seed time and harvest. The inexhaustible Source and Centre of all good, however, changes not, and the laws by which He governs, are fixed and ever operative. We are too apt to jump at conclusions from insufficient data, and to judge of the state of society from the exterior, without examining what may be beneath. It is, therefore, well to bear in mind that the little stone cut out of the mountain *without hands*, went on increasing until it filled the whole earth; and that the prophecy that of the increase of Christ's government and peace there should be no end, warrants the assurance, that He is so ordering events, as to bring this grand purpose to completion.

The humble, fearful disciple of the King of kings, lives under the continued power and influence of the great Unseen, and may not falter or turn aside, though the progress and future welfare of the cause that is dearer to him than life, like his Master, may not be unveiled to mortal eyes. He is called to walk by faith and not by sight, and to endure, as seeing Him who is invisible; accepting the trials which surround him and test his fidelity, as the necessary ordeal for preparing his spirit for "glory, honor and immortality. It is his duty to wait, to trust, to hope; persevering in rightly directed labor or patiently

borne suffering, with unwavering confidence, that He who sees the end from the beginning will take care of his own cause, and finally justify his ways to man.

But there is a temptation constantly lurking amid the defections and controversies that obstruct the progress of truth, and dishearten the lover of peace and concord; which is, that as he is but one among hundreds, or it may be, thousands, who are, or ought to be equally affected as himself by the overflowing evil, where so many are concerned, he may remain idle, though not indifferent; without yielding to the deep feeling and right labor, necessary to stem the tide, or ward off its destructive encroachments. But while unsanctified activity is mischievous, and a close inspection of motives is imperative, the disciple of Him who said, 'My Father worketh hitherto and I work,' may not fold his hands in idleness, when the cause of truth and righteousness is assailed, nor shrink, from a false humility, or a fear lest his popularity may suffer, to make use of the opportunities presented to give his countenance and aid to the right and the true. Under all circumstances, however discouraged, if we desire to have continued access to the Fountain, from which alone the soul can draw nourishment and strength, we must cleave closely to those eternal principles of truth that belong to the religion of Christ in its purity and spirituality; by the practical application of which, the soul grows in knowledge of the mysteries of godliness, and is enabled, at seasons, to "draw water with joy out of the wells of salvation."

SUMMARY OF EVENTS.

FOREIGN.—The Bank of England has reduced its rate of discount from 4 per cent. to 3 per cent.

The Roman Catholic Archbishop Manning has issued a pamphlet of 200 pages, in reply to Gladstone's expostulation. He maintains that the Vatican decrees have not changed the conditions of civil allegiance, and that the recent decrees have not extended the power of the Pope. The Archbishop declares that the European Powers have entered into a systematic conspiracy against the Church, and warns them that they are wrecking themselves. Gladstone, he says, invites Catholics to rebel against divine authority, and encourages schism, heresy and deadly sin.

The electors of Greenwich have adopted a resolve expressing in cordial terms their confidence in Gladstone, and regretting his retirement from the leadership of the Liberal party.

The Marquis of Hartington, in a recent speech, referred to John Bright's address at Birmingham, and said he could not agree to the views it advanced in favor of the disestablishment of the Church of England. He declared it was evident that the British people were not prepared for such great changes in church or government.

A London dispatch of the 31st ult. says: A lock out in the coal mines of South Wales has commenced, and 120,000 miners are idle. The shipwrights of New Castle-on-Tyne, to the number of 6,000 have struck.

Great Britain has declined to send a representative to the International Conference at St. Petersburg, alleging that no practical result can be anticipated.

Liverpool, 2d mo. 1st.—Uplands cotton, 7⅝*d.*; Orleans, 7⅞*d.* Breadstuffs quiet.

During the year 1874, the life-boats of the National Life-boat Institution saved 543 lives on the British coast, and saved fifteen vessels from destruction. The Institution also granted rewards to fishermen and others for saving 170 lives during the year, making a total of 713 lives saved.

In the French Assembly the debate on the constitutional bill of De Ventavon was resumed on the 28th ult. Laboulaye moved an amendment to the bill providing that the government be composed of a Senate, Chamber of Deputies, and President of the Republic, who shall be chief of the executive power. Laboulaye said the object of his amendment was to recall the fact that the Republic was the existing government of France, and to convert that fact into law; the Republic alone could give the country security, while a monarchy was an impossibility.

On the 29th, the Assembly by a vote of 335 yeas against 359 nays, rejected the proposed amendment; the entire Ministry and the Right Centre voting against it. The clause of Ventavon's bill providing that the legislative power shall be exercised by a Senate and Chamber of Deputies, the latter to be elected by universal suffrage, was debated and passed.

A bill has been drafted which authorizes a government concession for the construction of a submarine railway tunnel between France and England.

A flood in the river Seine, last week, inundated the lower portions of Paris to the depth of three feet, and the river was so high that steamboats could not pass under the bridges, and were therefore compelled to cease running.

On the 30th ult. the French Assembly decided, by a vote of 353 yeas to 352 nays, that the President of the Republic shall be elected by a majority of the Senate and Chamber of Deputies in Congress assembled, that the Presidential term shall be seven years, and that the President can be re-elected.

A Madrid dispatch of the 29th says: The movement of the army of the north has begun. There is a gradual advance all along the lines, and three important positions have been captured.

The Carlists have left the provinces of Biscay and Guipuscoa, and moved into Navarre with all their material of war.

The Carlists positively deny that they have entered into negotiations with the Alfonsists for a convention.

Decrees have been issued in Madrid permitting the press to discuss the acts of the Ministry, but forbidding attacks on royalty or religion, and prohibiting the publication of intelligence which may be serviceable to the Carlists.

The government of Russia has recognized Alfonso as King of Spain.

The Emperor of China died on the 12th inst. It is not known who will be his successor, though it is supposed the choice will probably fall on his cousin, a boy only five years of age.

The Emperor of Russia has sent a note to the Prince of Montenegro, congratulating him upon the peaceable solution of the difficulty which arose between his government and that of Turkey.

A dispatch from Rome states that King Victor Emmanuel has had a cordial interview with Garibaldi on the subject of the unhealthy condition of the "Campagna."

A Madrid dispatch of the first inst. says: Marshal Serrano has returned to this city.

A great council of Carlist leaders has been held at Pointe La Reyna. Don Carlos presided.

The Army of the North continues its advances. It has taken Monreal and Lerga. The relief of Pampeluna is considered certain. The Carlists are abandoning the route without resistance.

UNITED STATES.—The interments in Philadelphia last week numbered 402. From the report of the Trustees of the Gas Works, it appears that the number of meters and service pipes introduced during 1874, was 2,292; adding these to the number before in use makes the total number 80,733. The entire length of street mains is 612 miles.

Theodore F. Randolph, (Dem.), has been chosen by the legislature of New Jersey to represent that State in the United States Senate.

It is stated that the Rothschilds and their associates, have concluded with the U. S. Treasury a contract for $25,000,000 new five per cent. bonds, and that with this contract goes the privilege of taking the entire unsold remainder any time within six months. This makes a total of eighty millions taken by the Rothschilds, and the Seligmans and associates.

The applications for the establishment of new national banks, and for increased circulation under the free banking clause of the new finance bill, nearly all come from the Middle and New England States. The Western and Southern States have not thus far availed themselves of the benefit of the new bill.

The total coal area of the United States is sectioned off in square miles about as follows: Illinois (largest of all), 36,000; Missouri Basin, 26,887; Iowa, 18,000; Kansas, 17,000; West Virginia section, 16,000; Ohio section, 10,000; East Kentucky section, 8983; Pennsylvania section, 12,502; Pennsylvania anthracite, 472; New England Basin, 500; Maryland section, 550; Tennessee, 5100; Alabama, 5330; Indiana, 644; West Kentucky, 3888; Texas, 4500; Michigan Basin, 6700; Nebraska, 3000; Arkansas, 9043; Virginia, 185, and North Carolina, 310.

The next Congress, according to the list of members elected, will have on its rolls eighty-two confederate officers and soldiers and only twenty-six Union officers and soldiers.

Ex-President Andrew Johnson, has been elected to the U. S. Senate by the legislature of Tennessee, and General Burnside by that of Rhode Island.

The mean temperature of the First month at Philadelphia, by the Pennsylvania Hospital record, was 25.72 deg., which is 11.31 degrees lower than that of the First mo. 1874, and 5.60 degrees below the average mean temperature of First month for the past 86 years. The amount of rain during the month was 3.36 inches, including melted snow.

The Public Debt statement issued on the first inst., shows an increase of the national debt during the First month of $1,397,870.

The Markets, &c.—The following were the quotations on the first inst. *New York.*—American gold 113¼. U. S. sixes, 1881, 119⅜ a 119¾; do. 1868, 119¼ a 119¾; do. five per cents, 114¼. Superfine flour, $4 a $4.25; State extra, $4.70 a $5; finer brands, $5.50 a $10.50. No. 2 Chicago spring wheat, $1.08; red western, $1.24. Oats, 67 a 70 cts. Yellow corn, 84½ a 85 cts.; white, 85 a 86 cts. *Philadelphia.*—Uplands and New Orleans cotton, 15½ a 16 cts. for middlings. Superfine flour, $3.75 a $4.00; extras, $4.25 a $4.75; family flour, $5 a $5.50; higher grades, $6.50 a $7.50. Red wheat, $1.18 a $1.20; amber, $1.23 a $1.25; white, $1.28 a $1.30. Rye, 90 a 95 cts. New yellow corn, 77 a 78 cts. Oats, 62 a 66 cts. Rice, 7⅞ a 8¼ cts. Western lard, 13¾ a 14 cts. About 2,500 beef cattle sold at 7¼ a 7¾ cts. per lb. gross for extra, 6½ a 7 cts. for fair to good, and 3½ a 4 cts. for common. Sheep sold at 5½ a 7 cts. per lb. gross. Receipts 10,000 head. About 5,000 hogs sold at $10 a $10.25 per 100 lbs. net. *Baltimore.*—Superfine flour, $4.00 a $4.25; extra, $4.50 a $5.00; finer brands, $5.50 a $8.25. No. 1 western amber wheat, $1.25; red, $1.20. Yellow corn, 78 cts.; white, 80 cts. Oats, 64 a 68 cts. Rye, 98 cts. a $1. *Chicago.*—No. 2 spring wheat, 88 cts.; No. 3 do., 82¾ cts. No. 2 mixed corn, 64½ cts. Oats, 52 cts. Rye, 96 a 97 cts. Lard, $13.45 per 100 lbs.

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy's study room, will be wanted at the opening of the Summer Session; the latter part of the 4th month.

Application may be made to

Joseph Pasmore, Goshenville, Chester Co., Pa.
Thomas P. Cope, No. 1 Walnut St., Philada.
Charles Evans, No. 702 Race St., "

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of Mifflin Cadwalader, in Middleton, Columbiana county, Ohio, on the 24th of the 11th month, 1874, ARMELIA GARRETSON, in the 87th year of her age, a member of Middleton Monthly Meeting.

——, at the residence of her husband, near Moorestown, New Jersey, on the 27th of 11th month, 1874, MARY S., wife of Eli Sharpless, and daughter of the late Thomas Savery, in the 29th year of her age, a member of Chester Monthly Meeting, New Jersey.

——, on the morning of 1st mo. 11th, 1875, ESTHER GIFFORD, in the 75th year of her age, a member of Philadelphia Monthly Meeting, and widow of Jonathan Gifford, deceased, formerly of Tuckerton, N. J. As she drew near her close, she several times with much feeling and clearness said, "I am a poor creature, nothing to trust in or depend upon, but the mercy of my dear Saviour."

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For "The Friend."

John Griffith.

(Continued from page 195.)

In the selections for the present number, John Griffith alludes to those he terms "the few, busy, forward members" in meetings, in whom headiness, high mindedness, and much volubility, instead of the meekness, and gentleness, and humility of Christ, seemed the rule of conduct. While deprecating this excess, he attributes it in part to the connivance, cowardice, or unwise holding back of those whose proper business it was not only to contend earnestly for the doctrines and testimonies of the Society, but to labor to support that beautiful order, subordination and harmony in the church, which the Truth always leads into, and will support under. That thus, through the blessing and assistance of Him who is the sufficiency of all those who put their trust in him, they might set the power and authority of Christ over such disorderly spirits. He declares that such negligence and half and half work, not only brings poverty and leanness into the souls of such themselves, but likewise opens a door for the spirit of misrule and error if not intolerance, to enter, tending much to the weakness and unfruitfulness of such a meeting.

Our author next alludes to those, a numerous class, who, Demas like, have for their portion embraced this present world. These, though they may retain the outward form of a religious life, yet having lost the dew of their youth, are in great danger of bartering their birthright, and of becoming like residents on Mount Gilboa, where there is neither dew, nor rain, nor fields of offering. This, as in the case of Achan, is not only destructive to those who give themselves up thereto, but brings a cloud of thick darkness which may be felt; being a hindrance to the growth and life of the meetings of which they form a part.

To those at the next meeting cited who, instead of laboring for themselves to draw water out of the wells of salvation, were looking to, and depending upon others for entertainment if not for spiritual help, the example of silence set by J. Griffith, was well calculated to teach them to labor themselves for the springing up of the well of the water of life, which, we are assured, shall ever remain to the true seeker, a well of water *in them*, springing up unto everlasting life. True it is, as J. G. expounds, that there can be no real advancement in the new-covenant religion of Christ Jesus our Mediator and Emmanuel, until that silence in which we can hear and heed the still small voice of His Holy Spirit, is experienced and deeply prized.

J. Griffith next makes mention of some who were satisfied with reports from others of the good land; while they themselves were content to take up their rest here, and become servants to tribute. This caused suffering on his part, because the channel of Truth was obstructed, and the cry of the poor servant closed up. He concludes with a representation of his own greatly abased condition, being ready, at times, to query, "To what good purpose do I visit the churches?" That thus succeeding pilgrims may take courage; and those called to go forth like him as ambassadors for Christ, may, by his example, be encouraged and not sink under the burden. These the Lord will teach and lead and preserve on the right hand and on the left, as they are willing to be again and again baptized into death, not only on their own accounts, but also on account of others; and travailing in spirit that Christ may be formed in the hearts of the children of men, and that His kingdom may be set up and exalted over all to the eternal praise and glory of His indwelling Spirit of life and grace.

The journal continued:—"On Seventh-day we went to Woodbridge, in order to attend the Yearly and Quarterly Meetings there for the county of Suffolk. We were at their meeting on First-day; on Second-day was held their meeting for discipline, wherein the power and virtue of Truth seemed to be low and depressed; and although I was fully persuaded there were some living, concerned members therein, who had the cause of Truth at heart, yet they appeared also depressed. The chief reason whereof I then apprehended, and have more clearly seen since, was giving too much place to a few busy, forward members, in whom man's will and wisdom were too much exalted, who assumed the rule and government of that meeting; in which they were too much indulged by the cowardice of those whose proper business it was to work for God; that by his blessing and assistance, they might exalt the might and authority of Truth over such spirits. For the dominion and majesty of Truth in a meeting soon foils and overcomes them, as it is abode in by the heirs thereof; but if they are slack and negligent in possessing their right, usurpers will often take it from them in this sense. Such who are called to work for God in his church, by holding back more than is meet, not only bring poverty and leanness upon their own souls, but also open a door for the spirit of antichrist to enter. I have often seen, that when the wise woman neglects to build the house, the foolish woman, by pretending to build, hath pulled it down with her own hands: this has been no small cause of the waste and desolation in some places. I have had much labor with that busy, active, forward spirit since, both in meetings and in private plain dealing; as also in stirring up and encouraging the right-minded to stand their ground; which I hope has not been altogether without some good effect. I could not be easy to proceed without making the above remarks, as a caution to those into whose hands this may come, since it is no small thing to be guilty of negligence in the work of God, nor to engage therein without a proper qualification.

"Broughton Meeting was very painful and afflicting. The great loss which some in that part of Lincolnshire, through which I passed, have sustained, by forsaking the Fountain of living water and the commonwealth of our Israel, that they might embrace this present world, Demas like, was sorrowfully felt. Although some of them retain the outward form, yet having lost the dew of their youth, they are become dry and formal; by whose means, and the undue liberties indulged in by too many of the youth, a thick darkness was raised that might be felt; which eclipsed the beauty of our Zion.

"At Hansworth-wood-house meeting, on the borders of Yorkshire, there were but few Friends, and of these few, most seemed to depend much upon the labor of the ministers, as is sorrowfully the case in many other places. I had nothing to administer to them but an example of silence, that appearing the best adapted to their states; for unless the great benefit thereof is experienced, there can be no real advancement in true religion. I went from thence to Sheffield, which was a large meeting, and the doctrine of Truth was largely and livingly opened therein; I believe to general satisfaction, and to the comfort of the upright hearted. I went to Highflats, and was at their meeting on First-day, which was very large; being composed of plain country Friends. The Lord was pleased to favor us with a precious opportunity together, in the comfortable enjoyment of his love shed abroad; under which holy influence, the doctrine of Truth was largely opened; the glorious, powerful name of the Lord was magnified, and his humble, dependent children were encouraged to serve him with a perfect heart and with a willing mind."

Of a meeting at Leeds J. G. thus records: "This being a large meeting, I staid over first-day, and am persuaded a sensible, weighty body of Friends belonged to it; yet there seemed to me a much larger number, who contented themselves in the profession of Truth, and in hearing the report of others concerning the heavenly country. The indifference of these, together with their eagerness after words, appeared to me the cause of the painful anxiety of spirit I had to suffer under both morning and afternoon. * * Being alone, I was often low and much discouraged, in a

deep feeling of my own weakness. I had to wade along, from place to place, in a painful sense of a greatly declined people, amongst whom I was concerned to labor; so that had not the Lord at times made me sensible that his everlasting arm was underneath, to support my afflicted soul in various probations, I had certainly fainted. But blessed be his holy name forever, he was often graciously pleased to open a way for me to hold on where I could see none, leading me by the hand like a tender merciful Father, one step after another; and giving me more place in the love and regard of his people than I looked for, or could, as I thought, reasonably expect. I was many times greatly abased in my own sight; ready to say, to what good purpose do I visit the churches? for I seem to move in an untrodden path, as under the weight of the hills and mountains of exalted unfruitfulness; and often as it were, groping in the chambers of death, with such constant afflicting views, that I was ready to say with the prophet, 'I am a man of unclean lips, and I dwell amongst a people of unclean lips.'. But the live coal from the holy altar, soon removes all that tincture of seeming defilement, which doth not proceed from our own sins and misearriages, but from those of others. Then, deep wader for the good of souls, this is written principally for thy sake, that thou mayest see others have gone the same way before thee, and be encouraged not to sink under thy burden.

"I found in the Lord's time that tribulation worketh patience, and patience experience, and experience hope. The Lord gave me thereby clearly to see, that I must thus feel the wounds, bruises, and putrifying sores of the sons and daughters of Zion, or I could not speak to their states and conditions feelingly and effectually, for their help and recovery. Our Lord and Saviour Jesus Christ, was touched with a feeling of our infirmities. He bore the weight and painful sense of the sins of the whole world, tasting death for every man; whereby he reached forth a merciful hand of help and salvation for the recovery of all, sufficient for all who believe in and obey him. His faithful messenger must know, in degree, a drinking of the same cup, and being baptized with the same baptism he was baptized with, not only on their own accounts, but also on the account of others. He still suffers by his spirit, as under the weight and oppression of sin and iniquity in the hearts of the children of men; and all those who are one in spirit with him, must in measure feel his sufferings, and sympathize with him therein; travailing in pain, that Christ may be found in the hearts of mankind, ruling in his kingdom on earth, as he rules in heaven. But these things are too mysterious for the wise and prudent of this world to understand, being only revealed to those who are born of God."

(To be continued.)

Intelligence in a Cat.—The following incident is stated to have occurred in Springfield, Illinois. In the family with which the cat lived, it was the practice to leave a kerosene lamp burning all night on a bracket in the hall. One night lately, when all were asleep, the lamp got out of order, the wick caught fire and blazed up to the ceiling, endangering the destruction of the house by fire. The cat, it would seem, not only saw but comprehended the danger, for she jumped upon the pillow of her master and aroused him by energetically pawing his face, so that he awakened in time to avert the threatened mischief.

The Second Alpine Tunnel.—The construction of the Mt. Cenis tunnel was encouraged by Cavour, the great statesman of Piedmont. The first shovelful of earth exeavated from the Alpine tunnel, now so commodiously connecting France and Italy, occurred in August, 1857, under his order and in his presence, as in that also of Victor Emmanuel and his son-in-law Prince Napoleon, assembled at Modena in honor of the event. On the 17th of September, 1871, the tunnel was formally opened to public travel.

In 1871 another ambitious and keen-eyed statesman began another tunnel, even on a larger scale, through the Alps at another point. No sooner had he returned to Berlin than Prinee Bismarck gave order to build a tunnel under Mount St. Gothard, connecting Germany via Swiss territory in part with Italy. The engineers in consequenee drew up their plans, and submitted them through German mediation, to the governments of Switzerland and Italy, which immediately sanctioned the same, and appropriated money for their execution. The St. Gothard tunnel was commenced Oetober 1, 1872, and is now being constructed under the same system as that which gave to the world the Mount Cenis. It will be twelve miles long, and be completed in 1882. It will level, so to say, one of the most dangerous peaks of the whole Alpine chain, and commercially, it will be of chief benefit to Germany, although, at the same time, another advantageous link for all Europe, for just as the more Atlantic cables there are, the more Alpine tunnels there are, the better for all. It is estimated that the cost of the St. Gothard tunnel will exceed that of the Mount Cenis tunnel, and no one ean foretell to a nicety what it will cost, as anticipated expenditures may turn out, in reality, to be at fault. It is Bismarek's favorite, and he watches it with as fatherly an eye as the Piedmontese did his own. On more grounds than one it is safe to say that there will be no difficulty, financial or other, in building this great thoroughfare, now fairly under way, destined to tie together materially the united fatherland with united Italy. The actual excavation in the work of boring through, which was commenced simultaneously on both sides of the mountain, has given very satisfactory results. Up to the end of the second year, or September 30th, 2,728 yards—a little over a mile and a half—had been bored; and it is calculated, according to the programme of the engineers in charge, that by September 30th, 1875, 4,875 yards in all will be bored. For the last three months both on the German end, at Goschen, and the Italian end, at Alrolo, the improved Farroux machinery affords better results than have been obtained in tunnelling, or seven yards per day. The contractors are now working at $750 per yard. The aperture is to be perfectly straight, and the excavators are to join hands when they meet under the middle of old St. Gothard, dethroned.

Obedience.—Let the ground of all thy religions actions be obedience, examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—*Quarles.*

For "The Friend."

Birthright Membership.

It will not be questioned, that a right of membership in the religious Society of Friends is a valuable right; and though it may have been aequired at birth, and not upon conviction of the truth of our doctrines, nor with a knowledge of the source and importance of our christian testimonies, ean it be said truthfully no benefits are conferred upon our members, on account of being *thus* planted within the bosom of the church. It may be urged, a membership so obtained must be of a nominal character for a number of years, until by the unfoldings of the Light of Truth, the heart is first awakened, and brought into a capacity to receive and profit by religious impressions. And this is even true; but does it furnish any solid objection to the system itself, which was intended to place our children in their earliest years, in sueh elose affinity with the church, as that they might be regarded its offspring; and if so, to influence and mould; assisting the parents; co-operating with them, and holding up their hands in the important work of the child's training, and in aiding to supply the religious instruction best fitted to enamor his young heart with a sincere love of uprightness, that in eoming years, when he steps forth among men into aetive life, he may show truly the world is kept in proper subordination.

I would not substitute any means for the child's good, which would take the place of parental care and authority, wherever these are exercised under a right concern, but I would have the church, through authorized channels, by committees, or by stirring up the members to individual duty, as well as in its collected capaeity, to be brought into a nearer *spiritual* acquaintanee with each household, and enabled more fully to travail one for another in our exercises and trials; which would prove the means of making us, in the Divine Hand, more truly one people. And yet we hear it asserted, this oversight and care for the flock, might be as effeetually employed, if the children were as the children of other professors, not members by birthright. Grant that this is so, and we know the work of vital religion is wholly the work of grace, which we cannot confer, and that if our children are ever qualified to unite with us in christian fellowship, it will be through the eonvicting power of the Spirit of Truth operating upon their hearts, immediately or instrumentally; indeed if they become Christians at all, whether united to the parents in outward communion or not, still the ehange of heart which has taken place is to be ascribed to the same power, His quickening measure of light in every soul. I know that we cannot, nor can any professing church possess upright and faithful members unless such are brought into harmony with the teachings of the Lord inwardly revealed; and from this point of view it might seem to be a matter of small moment, whether our children inherit the privilege of membership, or reeeive it by adoption at a later and maturer age. I know that the *true* Friend is not *born* into membership, but as a disciple for his Master, he is born of the incorruptible Seed and Word of Divine Life; and if to receive a right of membership at birth, in a religious Society, is to introduce into the visible church a succession of nonbaptized and nominal members, the practice ought not to meet with favor. If our princi

ples are grounded in the Truth, which I fully believe, or if they make a nearer approach to the Apostolic standard, in their practical bearing upon the pursuits and conduct of everyday life than generally prevails, will they not commend themselves to the acceptance of our youug people, and their honest convictions also, as they advance from youth toward manhood, under careful parental influence; if, indeed, our children are truly in earnest themselves, and do not slight their privileges of occupying, with their older brethren, a common relationship to Society in regard to membership. I am satisfied the institution of a right among Friends at birth, is a salutary provision; and that if a succession of faithful members is not maintained under it, it will not be without it.

Because there are so many examples among our young men, who, about the time they attain their majority, are prepared to renounce their rights, or have become offenders by non-conformity to our discipline, sometimes in marriage, but more frequently by continued absence from our religious meetings, we must not charge the account to any other causes than those which would have prevailed, and perhaps with greater latitude, had they not been born members. The fault lies in a want of faithfulness; in an undue love of even lawful things; in the dissipation of sensual indulgence, or by loving the world too well, that we might embrace its follies and its fashions. A broader path is sought than the simplicity of early Quakerism admits of; a path wherein a more formal religion might be tolerated, and many practices pass unreproved, which merit our disapprobation. Parents may not discharge their full duty, and as a church we have sorrowfully lapsed from the vigor and brightness of earlier days; that it may be said a cloud obscures the brightness of the firmanent, and there is less to gladden the heart of the dedicated servant, or to encourage our young people to cling with full purpose of heart, to a belief which would lead them by the way of the cross into a life of obedience, and separation from the bondage of the world. Not having fully submitted to the power of the Lord's Holy Spirit, they have not realized the fulness of the blessing that follows an entire surrender, and are unwilling to believe their religious duties may not be well attended to, even while eagerly pursuing the pleasures and amusements of this life. How many there are who are caught in this delusive snare, and are even lulled into the belief that such liberty is allowable, because they hear so little from even religious professors, to stain the world in their estimation. "The fathers where are they, and the prophets, do they live forever?"

The life of our religious Society, though marked with vicissitudes, and many sharp trials, presents much that is deeply instructive and encouraging. It embraces the written experience of the work of Divine Grace in the hearts of many dedicated servants, both men and women, who were ornaments in their day, and honored lights in the world. I want that our young people should highly value a religious association, which would shield them from many temptations, and guard them from corrupt contact; which furnishes ample sources for moral and intellectual improvement, and the fullest opportunity for both literary and scientific acquirement. Part not easily with your *birthright*, it was designed to confer lasting good; to make us more truly united and homogeneous, and fitted therefore, not by doctrine only, but more eminently by example, to gather others into the same simplicity of life, and religious belief. It has a long history to commend it, dating back to the time of our honored founder, having been instituted at an early period after his religious labors began. In those days of greater purity of heart, it was eminently blessed; and as I believe its design was abundantly fulfilled in our early, and even later experience, so our ranks even now would be filled with a worthy, and larger succession of birthright members than we possess, had we kept out of the wasting flood of religious speculation on the one hand, avoiding with equal care a religion of sentiment on the other, and keeping a single eye to the important trust confided to us, when called in the beginning out of dead works, to revive the spirituality of the primitive church. May our young people, to whom we must look for a succession, return to first principles, knowing that faithfulness can alone rebuild the Temple, and give us united hearts, in endeavoring to perpetuate the noble work of our predecessors, who obtained for us, by their earnest devotion under suffering, many precious privileges. P. B.

Philadelphia, 2d mo. 3d, 1875.

The Sloth.—Some travellers in South America have described the sloth as very nimble in its native woods, and have disputed the justness of the name which has been bestowed upon it. The inhabitants of the Amazons region, however, both Indians and descendants of the Portuguese, hold to the common opinion, and consider the sloth as the type of laziness. It is very common for one native to call another, in reproaching him for idleness, "bicho do Embauba" (beast of the Cecropia tree); the leaves of the Cecropia being the food of the sloth. It is a strange sight to watch the uncouth creature, fit production of these silent shades, lazily moving from branch to branch. Every movement betrays, not indolence exactly, but extreme caution. He never looses his hold from one branch without first securing himself to the next, and when he does not immediately find a bough to grasp with the rigid hooks into which his paws are so curiously transformed, he raises his body, supported on his hind legs, and claws around in search of a fresh foothold. After watching the animal for about half an hour I gave him a charge of shot; he fell with a terrific crash, but caught a bough, in his descent, with his powerful claws, and remained suspended. Our Indian lad tried to climb the tree, but was driven back by swarms of stinging ants; the poor little fellow slid down in a sad predicament, and plunged into the brook to free himself. Two days afterwards I found the body of the sloth on the ground; the animal having dropped on the relaxation of the muscles a few hours after death. In one of our voyages, Mr. Wallace and I saw a sloth (B. infuscatus) swimming across a river, at a place where it was probably 300 yards broad. I believe it is not generally known that this animal takes to the water. Our men caught the beast, cooked, and ate him.—*Bates' Amazon.*

I know no religion that destroys courtesy, civility and kindness — *Wm. Penn.*

For "The Friend."

The Protest of the German Friends, of Germantown, against Slavery.

In the number of the *Penn Monthly* for the present month, Isabella James answers Prof. Seidensticker's strictures on her work, "The Potts Memorial," and incidentally, naturally comments on what I wrote in "The Friend," introducing S.'s article.

On carefully perusing her answer, I do not see that good would result from entering into any argument in the matter. To those who are familiar with our own church organization, the facts that the paper from the German Friends passed through the "Monthly Meeting held at Richard Worrell's," — Dublin Monthly Meeting,—in after years attached to Abington Meeting, and hence the records of that body are found among the papers of the latter meeting,—thence to Philadelphia Quarterly Meeting, and by it forwarded to the Yearly Meeting, precludes any doubt as to the issuers of that protest being members of the Society of Friends.

I have recently examined the first records of Philadelphia Yearly Meeting in reference to this matter, and find the following minute therein:

"At a Yearly Meeting held at Burlington, the 5th day of the 7th month, 1688.

"A paper being here presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping of Negroes, It was adjudged not to be so proper for this meeting to give a positive judgment in the case, It having so general a relation to many other parts, and therefore at present they forebear it."

The original protest is copied on the minutes of this year, as also the endorsements of the Quarterly Meeting of Philadelphia, and the minute of Dublin Monthly Meeting to that meeting.

It would seem very unreasonable to doubt the recognition of the Friends of that day, of the membership of their "German Friends." So there I leave it.

William Kite.

Germantown, 2d mo. 5th, 1875.

A Happy Close of Life.—Of Judith Fell, daughter of Thomas and Anne Fell, of Cumberland, Eng., it is said in "Piety Promoted," that she was never inclined to vain company, nor to pride nor lightness of carriage, but was always very sober, and ready to be a good example to others, so that she abundantly enjoyed the love of the Lord. When in her last illness some inquired of her how she did; she replied, "I am well every way. If I should live ever so long, it can never be better; for my heart is fully satisfied, and my soul magnifies God, who is worthy for ever." Another time she requested her father not to desire her health, for she said she felt that which was beyond all her weakness and sickness. Another time she said, the sting of death was removed, and she felt victory over the grave, and praised the Lord, saying, "Surely it is thou, O God, that lives and reigns, and must reign for ever; and they are blessed who serve thee and fear thy name. Thou, O God, reignest in the hearts of the sanctified, and thou hast sanctified my heart, so that I can truly praise thy name. Thou knowest, Lord, for what end thou hast cast me on this bed of sickness, surely it is for the glory of thy name; therefore, Father, glorify thyself in me."

The day before she died, she said she saw that that day she was given to her friends; had some refreshing sleep and was quiet and easy in her spirit. At the end of that night her sickness increased, and she desired to see some friends to whom she had words to communicate. When death was near she broke forth in praises, saying, "He is come that brings joy: Oh! the streams of his love run over all, even to the skirts of the garment. Now is the fountain set open for Judah and Jerusalem to bathe in. Once more solace thyself, my soul, and delight thyself in thy Saviour; for I feel his love and life run afresh in my soul, so that now my spirit doth magnify him that lives for ever." Her distemper prevailing upon her, they thought that she would not have spoken any more; but she lifted up her head and said, "This is the way to rest; this is the way to rest for ever." In a little time she drew her last breath, and ended her life comfortably, in the twenty-fourth year of her age, in the year 1682.

Building a South American Canoe.—The first day a suitable tree was found for the shell of the boat, of the kind called Itauba amarello, the yellow variety of the stone-wood. They felled it, and shaped out of the trunk a log nineteen feet in length; this they dragged from the forest, with the help of my host's men, over a road they had previously made with cylindrical pieces of wood to act as rollers. The distance was about half a mile, and the ropes used for drawing the heavy load were tough lianas cut from the surrounding trees. This part of the work occupied about a week: the log had then to be hollowed out, which was done with strong chisels through a slit made down the whole length. The heavy portion of the task being then completed, nothing remained but to widen the opening, fit two planks for the sides and the same number of semicircular boards for the ends, make the benches, and caulk the seams.

The expanding of the log thus hollowed out is a critical operation, and not always successful, many a good shell being spoilt by its splitting or expanding irregularly. It is first reared on tressels, with the slit downwards, over a large fire, which is kept up for seven or eight hours, the process requiring unremitting attention to avoid cracks and make the plank bend with the proper dip at the two ends. Wooden straddlers, made by cleaving pieces of tough elastic wood and fixing them with wedges, are inserted into the opening, their compass being altered gradually as the work goes on, but in different degree according to the part of the boat operated upon. Our casca turned out a good one: it took a long time to cool, and was kept in shape whilst it did so by means of wooden cross-pieces. When the boat was finished it was launched with great merriment by the men, who hoisted colored handkerchiefs for flags, and paddled it up and down the stream to try its capabilities. My people had suffered as much inconvenience from the want of a montaria as myself, so this was a day of rejoicing to all of us.—*Bates' Amazon.*

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word or making a friend. Seeds thus sown by the wayside often bring forth an abundant harvest. You might so spend your summer among the people, that they and their descendants should be better and happier, through time and eternity, for your works and your example.

Selected.

"COULD'ST THOU NOT WATCH ONE HOUR?"

The night is dark; behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
"Could'st thou not watch one hour alone with me?"

O! thou so weary of thy self denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou *always* suffer tribulation?
And if thy Christian warfare *never* cease?
The shadow of the quiet habitation
Shall gather all to everlasting peace.

But here we all must suffer; walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
The morning star doth wait the endless dawn.

The captive's oar may pause upon the galley
The soldier sleep beneath his helmet crest,
And Peace may fold her wing on hill and valley,
But thou, O, Christian! shall not find thy rest.

Thou must walk on, however man upbraid thee—
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own.

Heed not the images forever thronging
From out the foregone life thou livest no more,
Faint-hearted mariner! still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith, to thee so dim;
Declaring before God their dedication,
So far from thee—because so near to him.

Can'st thou forget thy Christian superscription?
"*Behold we count them happy who endure.*"
What treasure wouldst thou in the land Egyptian,
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor wandering soul! I know that thou art seeking
Some easier way—as all have sought before—
To silence the reproachful inward speaking—
Some landward path, unto an island shore.

The Cross is heavy in thy human measure;
The way too narrow for thine inward pride;
Thou can'st not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh! that thy faithless soul one hour only
Would comprehend the Christian's perfect life;
Despised with Jesus—sorrowful and lonely—
Yet calmly looking upward in the strife.

For poverty and self-renunciation
Their Father yieldeth back a thousand fold;
In the new stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly teacher
The weary soul can only find its peace,
Seeking no aid from any human creature,
Looking to God alone for his release.

And He *will* come in his own time and power,
To set his earnest-hearted children free—
Watch only through the darkness of the hour
That brings the endless morning unto thee.

The fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie;
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.

For "The Friend"

Misapplied Scriptures.

In a recent number of the *New York Observer*, a leading Presbyterian paper, is an article on "Misapplied Scriptures," written by John Hall, a clergyman of New York, which may prove interesting to some of the readers of "The Friend," as a testimony to the spirituality of the Christian religion. In it, he says:

There is a misgiving in many minds as to Baptism and the Lord's Supper, resting mainly, we are persuaded, on a misapprehension of two notable passages in John's gospel. Many have a vague, general idea that the ordinance of baptism is essential to salvation inasmuch as we read in ch. 3: 5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They hastily conclude that the birth "of water" is baptism. In some instances even Protestants have an indefinite notion that there may be more Scriptural authority for "baptismal regeneration" in the mediæval sense than is commonly admitted.

Will the reader please note the following points:

(*a*) In v. 3 our Lord's language is "born again;" in v. 5, "born of water and the Spirit;" and in v. 6 and 8, "born of the Spirit." The connection shows that the same idea is intended in all these phrases.

(*b*) Baptism, as a Christian rite, was not instituted at the time of this conversation with Nicodemus. The baptism before this, and known to the hearers of John, was a baptism of repentance; and no such language is employed in relation to it, as we have here.

(*c*) Whatever our Lord meant by this language he had a right to expect Nicodemus to understand. He was never unreasonable. He never reproached without cause. He was never uncandid and unjust. But if the words he employed referred to Christian baptism, there was no reason whatever why Nicodemus should "know these things." But the Lord says to him, "Art thou a master in Israel and knowest not these things?" v. 10.

(*d*) The new birth is undoubtedly referred to in v. 3, and we may assume, confidently, that v. 5 is explanatory of v. 3, in such a way that Nicodemus being a "master in Israel," ought to have known it. If, for example, it had a distinct place in his own Scriptures, he ought to have known it. Has it such a place? Examine Ezek. 36: 25, 26, 27:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*."

Here we have the "sprinkling of clean water," which cleanses from filthiness, in one, that is the figurative member of the parallelism; and in the next, that is the literal, we have the new heart and spirit; and in v. 27 we have the Holy Spirit put within. In a word, we have the ideas and the language descriptive of a radical change of nature which any "master in Israel" might be expected to know. But it is a prophecy of the new birth

only, and has no direct relation to any ordinance by which it shall be brought about.

It confirms this view surprisingly that our Lord should instantly employ another figure of the same general character, to suggest, as it were, to the slow mind of Nicodemus what he did not understand. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." v. 8. Whence did this figure come? Whence ought it to come to command interest and confidence in a Jewish mind? Why the Lord had just made one informal reference to Ezekiel, in chap. 36th. He now makes a second to the same book, and the very next chapter. Who forgets the vivid picture of Israel, in the "dry bones?" Here is v. 9 of that chapter:

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live."

Here now we have the water and the wind —Old Testament figures illustrative of the means of regeneration, not in any sense an ordinance or rite, but the Holy Spirit of God. They come from two consecutive chapters: they are found side by side in Ezekiel. They were read in the synagogue. There was no excuse for the ignorance of a master in Israel regarding their meaning and significance.

We see, therefore, that baptism could not be the point of our Lord's allusion to water; but that there was another reference, not forward, but backward, which Nicodemus might well be supposed to understand, and which referred to the exclusive, unparticipated work of the Holy Ghost. The only connection the words have with baptism may be found in the incidental circumstance that the qualities in water that made it an apt symbol of the Spirit's work in the Old Testament, make it a fitting symbol in the New. But a symbol is one thing; an agent, or an instrument, is another.

Hence we read in Mark 16: 16—"He that believeth and is baptized shall be saved." It is not added, "He that believeth not *and is not baptized*;" but "He that believeth not shall be damned." The *human* side of the transaction is put to us. When the *divine* side of it is presented, it is exactly as in Ezekiel and in John, as one may see in Tit. 3: 5:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

A corresponding embarrassment, we are persuaded, is in many minds regarding the Lord's Supper; as if the Lord meant to make it essential to salvation in John 6: 53, 54:

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

The purpose of these words is to teach the general truth that *union with Jesus is essential to life.* For, note again:

(*a*) The Supper was not yet instituted. What more unlikely than that the Lord would utter such a vital truth as this in a form of which his hearers could not possibly know anything? They had no preparation of mind for it, if the Supper was meant. Eating blood would be an idea specially revolting to a Jew.

(*b*) But a careful reading of the chapter shows how naturally and cogently the words come in from v. 26:

"Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

He rebukes their sordid following of him, and, after his gracious manner, founds a positive counsel on their folly. In v. 31 they challenge him for a sign like the manna. He replies in effect: "It is not a question of Moses *versus* Messiah at all. God gave the manna, *and He gave me.* I am the manna." v. 32. Anything so good they are willing to have at once, and they say: "Evermore give us this bread." v. 34. But he shows them their error in v. 35–40, in effect, saying: "No! I am here and am the bread, and ye will not eat, for to believe is to eat." Then they murmured, and cast up his lowly birth. He replied in effect: "I am greater than Moses—v. 43–39—for the manna-eaters are dead; but he that eats (that is, believes in) me, lives for ever." "One word borrows another," till he puts it in the strongest way, *following out the figure which the dialogue produced:* v. 53.

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

In other words, Jesus says—his language moulded by the objections to which he is replying—"Receive me and you receive life; reject me and you die."

[Being desirous to give what assistance we can to our suffering brethren in Kansas, we publish the following minute, received some days since; we however think it a mistake to divert whatever funds may be subscribed, from the parties originally authorized to receive and distribute them. It creates confusion and dissatisfaction, and, in some measure weakens responsibility.]

At Walnut Creek Monthly Meeting of Friends, held by adjournment from the 9th to the 13th of 1st mo. 1875.

As we are receiving letters of inquiry every few days desiring to know our true situation, and also seeing some publications which we fear may cause some to believe that we have been amply provided for, we think best to have published an article setting forth our present circumstances.

There are about twenty-nine families belonging to Walnut Creek Preparative, nineteen at Mill Creek Preparative, being 65 miles east of Walnut Creek, and eight at Mt. Ayr, about the same distance south-west, in all about 250 members, which comprise our Monthly Meeting; and we believe there is not more than three families but what will require aid, viz., one at Mill Creek, and two at Mt. Ayr.

We received last week a draft of two hundred and eighteen dollars, from Ceser's Creek Monthly Meeting, Ohio, which came in a time when we were all about out of provisions, and was very gratefully received.

In the entire absence of all vegetables, and but little meat, it takes more breadstuffs to do us than if we had plenty of such things.

We will also want feed for our teams, as without many of them will starve before grass comes, and what do get through will be so weak they will be of little value in putting in the spring crop.

In the early spring there will be a great demand for garden and vegetable seeds of all kinds.

As we are so isolated, we think it best to ask those of our friends who may wish to aid us, to send direct to our receiving agents, viz: Zimri M. Hadley or A. B. George, (Dillon H. Dillon being absent.) And as there is so much uncertainty in our getting the aid designed for us through the State aid societies, we suggest that as much as convenient may be sent by draft or registered letter, for we can procure, in a few days drive, provisions on very reasonable terms; we can get flour at from $2.00 to $2.50 per cwt.; chop feed at $1.50 per cwt.

The Meeting for Sufferings propose to furnish Walnut Creek Preparative with 450 bushels of wheat, which will not supply them with seed. We wish to sow a larger proportion of small grain than heretofore, for fear of another failure in the corn crop. As to those not of our Society, they are in more destitute circumstances than Friends, as there has not been so much care extended to them. We further add that we shall not receive a large portion of the supplies that Jonathan Wilson expected we would from other sources.

All shipments should be sent to either of the above agents, to Burr Oak, Jewell Co., Kansas, via Hastings, Neb. All other communications send direct to Burr Oak, P. O.

Signed by direction of the Meeting.

THOMAS MOORE, *Clerk.*
ELIZABETH F. DILLON,
Clerk for the day.

THOMAS MOORE, Correspondent.

"*Can't Afford It.*"—A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted, a business man and a Christian, but one who had hitherto excused himself from making liberal contributions on the plea that he "could not afford it." This plea from a man of undoubted wealth, had probably seemed almost incredible to our friend the collector; but as he now sat in view of the sumptuous suite of parlors, awaiting the appearance of their proprietor, the truth flashed upon him. He felt that the plea had been sincere; the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding, "But I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by every thing around me, can indeed leave you little, if anything, to spare for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir!"

The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him, with acknowledgments for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could *not* afford to squander. He presented the collector a check for $1000, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety.—*Examiner.*

For "The Friend."

Ancient Doctrine.

"Poor man is in a lapsed fallen condition, and in a state of alienation from God, and therefore cannot come to him but by a Mediator." There is one Mediator between God and man, the man Christ Jesus, and he must make peace for him or he will never have it; how then shall we come to Christ if he is the only means, and there is no other by which we may come to the knowledge of God. Hearken to it, how may we come to Christ? I answer, you will never come to him, if he first come not to you, you will never be able to do it. It is not coming to Christ when you say you do *believe* that Christ died and rose again, and ascended up into heaven, and sits at the right hand of God, and lives for ever to make intercession for his people, and to read those words and doctrines which he preached; but if you believe that *he is the eternal Son of God, and the author of eternal salvation to all that obey him*, you must *come to him*, and *entirely* give up yourselves to his glory and service; without this you cannot come to him, nor will he bring you to the Father; Christ is come near to us, he stands at the door of our hearts, and knocks; behold, that calls for attention, for people to take notice of. What does he knock for? that thou mayst open the door of thy heart; *for if any man open, I will come in and sup with him, and he with me, and my Father will come to him, and will make our abode with him.* Now people are loath to do this, to open the door of their hearts to Christ, or they do not believe it is Christ that knocks, and that rebukes and checks them, when they refused to open to him. When they find something within them that reproves them for their sin, and doth condemn them that they cannot be quiet, they will never believe that this is Christ. But what saith our Saviour: *Unless you believe that I am he, you shall die in your sins.* For there is nobody else that can help you out of them. Thus these men object, "Christ is in Heaven, how can he be here? His doctrine and precepts are here, let us make use of them all; He will come again at the day of judgment." Does he not judge you now? He is the judge both of quick and dead, and he is the Searcher of hearts, and the trier of the reins; so that thou canst not think an ill thought but he will tell thee of it. * * This is the Lord Christ, a quickening Spirit, who is made manifest in the flesh; "*he hath given* to every man a measure of the Spirit to profit withal." The grace of God which bringeth salvation hath appeared to all men. This manifestation of the Spirit and Light, we have from Christ. These are the ways and methods that Christ takes to approach near to us; we cannot take another way to approach to him. He saith, "If you have the Light believe in the Light, that you may become children of Light." They that are the children of Light, shall have it for their inheritance, and they that are children of darkness, shall have darkness for their inheritance. While we have the Light we must believe in it, and so become children of it. What do you mean by believing? There is something within me, checks and reproves me for sin, and calls me off from it. Must I hearken to this? *Is this what you mean by believing?* They that reject it now, shall believe hereafter, for all the world at last, and those in eternal torment, shall certainly confess, that there was grace, and light, and means afforded them, that they might have escaped that misery that has befallen them." S. Crisp's Sermons, preached at Devonshire House, London, 1691.

This was the doctrine taught in those days, but it was the Life that was manifested through the ministry, that had the blessed effect. His presence, and power, manifest both in speaker and hearer; Light and Life reaching over and chaining down death and darkness; the promise being fulfilled, viz: "I will give you wisdom, and power, which none shall be able to gainsay or resist." The heresies that abound are permitted, to cause all such who have received a measure of the holy anointing to seek for more, to agonize for it, and to wait until endued with "power from on high." It may be, the vessels want more purification, for the Lord infinitely holy, to manifest his power through. There is certainly that amongst us, which seeketh outward greatness, and glories in outward attainments after "the rudiments of the world;" great mental powers, and not the simplicity of a *little child;* the simplicity of Him, who although He was Lord of all, and possessed all things, yet in bringing many sons unto glory, of whom and for whom are all things, it became Him to make himself of *no reputation*, but took the form of a *servant*, so poor, that He had nowhere to lay His head, the "*despised Nazarene*," mocked, scourged, spit upon, and crucified. But He is now exalted far above the heavens, that He might fill all things; a Name above every name. He had truly the heaviest cross; He now wears and forever will wear the brightest crown. And shall we, Oh! my Friends, refuse to be known as His disciples? refuse the cross He puts upon us? Read what the apostle Paul suffered for His sake; but he gloried in the cross, suffered most cheerfully; none of those things moved him; the glory of this world was despised; and all his long list of sufferings made him the more willing (with hundreds more in his time) to rejoice that he was counted *worthy* to suffer shame for His sake; no Cross, no Crown. And in the days of the early Friends, how cheerfully they bore the sufferings, cruel, dreadful, awful as they were; no wonder the Life and power was mighty upon them, their very enemies testifying on their behalf. They were not ashamed of a plain attire, nor of the language and demeanor, that caused the scorn and contempt of the age. If my younger brethren and sisters will bear the baptism of Christ, by being faithful in small as well as greater things, they will grow in grace as well as increase in Divine Wisdom; until the Lord fully prepares them as David, who could sling a stone to an hair's breadth; and was not afraid of any champion who defied the armies of the God of Israel; whose strength was in the Name and Power of the Lord. Oh! that many hearts may be made willing, and then we shall have an army of valiants as heretofore. Judges in Israel as at the first, and counsellors as at the beginning. Amen, amen, saith my soul. S. C.

Millville, Orleans Co., N. Y., 1st mo. 31st, 1875.

Allowing forty pupils to a teacher, the country needs 260,000 instructors for its children of between six and sixteen years of age. In Massachusetts the teacher's average term of service is three years, and this is too long a term for an average of the country, yet, taking it as such, it appears that 87,000 new teachers have to be had yearly. The normal schools of the country prepare about 5200 teachers annually, and where the 80,000 or more come from is an interesting problem.

For "The Friend."

Representatives to the Yearly Meeting.

The proper number and the right appointment of these are too important to be misunderstood. The Book of Discipline, page 52, says, "Each Quarterly Meeting [shall] appoint a *suitable* number of judicious Friends as its representatives, which are not to *amount* to more than *would be* in the proportion of three of each sex to each Monthly Meeting." By which it is plain that any Quarterly Meeting having three Monthly Meetings, (Abington for instance), may send nine men as the legal "amount" of representatives to the Yearly Meeting. But the appointment is to be "*suitable*" to the circumstances and condition of the meetings composing the Quarter. And in the right ordering of the representation, the Discipline has wisely left the selection not wholly on the ground of the numbers in each Monthly Meeting; yet has left vested in each Quarterly Meeting its inherent prerogative of controlling its subordinates by the appointment of one or more representatives *at large;* as has been the custom in our Society from time immemorial. Thus, after one or two representatives for each Monthly Meeting have been named in the Quarterly Meeting, and the full amount of three to each has not been reached, the Quarter is competent to name others *at large* until that number is reached. But the plainest dictates of impartial justice and fairness in representation, point to the largest Monthly Meetings as those out of which *those at large* should be sent up to the Yearly Meeting.

The case of Abington is in point. One of her Monthly Meetings report *one child* only as of school age; another of her Monthly Meetings report *nearly one-ninth* of all the children in the Yearly Meeting. Could any thing be more plainly just and disciplinary than that the latter Monthly Meeting should have four or five Friends representing them in the Yearly Meeting, who, with the two or three from each of the other Monthly Meetings, would make, in all, the limited constitutional "amount" of three to each Monthly Meeting. Y. W.

Philada., 2d mo. 5th, 1875.

Selected.

"Must it not be our experience, in order to partake of the benefit of the sufferings and death of Christ, to be brought into obedience unto righteousness? and what can do this for us, but the Power of God immediately made known to us by the inward revelation thereof. My dear friend, I feel alarmed in seeing that we as a community, are in great danger of leaning to the understanding of man; and that for want of trusting in the Lord with all the heart, we are intermingling indeed with that which is not distinguished by gospel simplicity, but which has a tendency to bring us to be satisfied with many things out of which, as a people, we were brought by a strong hand and a stretched out arm, which delivered from the iron hand of cruel persecution, as well as from all false dependence in religion. All will not, however, thus return, either to the maxims or customs of the world, or to the beggarly elements, to be again brought into bond-

ıge; a preeious seed remaineth, and will re-
nain, however hidden, where the real life of
he erucified Immanuel will be found, and
who will by and by eome forth and shine, as
he children of Him who is Light, and in
whom is no darkness at all. Yea, I believe
t shall yet be the inquiry relative to such as
abide in the Truth: "Who is she that look-
eth forth as the morning, fair as the moon,
clear as the sun, terrible as an army with
banners."—*S. Grubb.*

Selected.

While a man's outward circumstances may appear to eall for removal to a new country to provide for a growing family, it is of the first consequenee to know that he has the Divine approbation in doing so; serious mistakes have been made, and the parties have lost in a religious and temporal sense; and meetings have also lost strength by such reduetions.

THE FRIEND.

SECOND MONTH 13, 1875.

The eolumns of "The Friend" have reeently contained eopious extracts from the opinions of the Judges on whom rested the decision of the suit for the possession of the Boarding Sehool property at Mount Pleasant, Ohio, brought by those who separated from Ohio Yearly Meeting in 1854. The foot notes whieh accompanied this reprint, pointed out several mistakes and erroneous conclusions into which some of the Judges had fallen. It is not surprising that persons not familiar with our proeeedings, should have failed to appreeiate the true significanee of some of the transactions of our Meetings for Discipline, and should have drawn from them incorrect inferences, and thereby, however unwittingly, have turned aside the course of justice; as we fully believe was done in this case.

To us it seems abundantly evident, that the aetion of those Friends in Ohio Yearly Meeting, who joined in the movement at the head of which Jonathan Binns was plaeed, was a disorganizing and revolutionary proeedure—a violation of the discipline and usages of the Society, and of the judgment of much the larger portion of the meeting. It was a procedure which could not have taken place, if there had not existed an excited party feeling; and it would never have been acquiesced in by other bodies of Friends to the extent it has, if the question could have been considered and decided by them simply on its own merits. This was clearly manifested in the discussions on the subject in the Yearly Meeting of London, in 1855. The sympathies of many of the influential members of that body were with the Binns' party, but a conclusion was not arrived at, until parts of four sessions had been spent in deliberating on it, during which nearly 150 Friends expressed their opposition to acknowledging this organization. London Yearly Meeting however finally decided to acknowledge as brethren that body with which they were most in sympathy, at the same time admitting that its proceedings had not been "*in all respects such as we could approve.*"

That *sympathy* and not *order* was the ground on which this decision rests, is clearly shown by the following account of the proceedings, written by one who was present on that occasion, and a deeply interested observer of what was passing before him.

"Upon the first report reaching that country, 'The London Friend' had an editorial in which it took the ground, that the true Yearly Meeting was that of which Benjamin Hoyle was elerk, but after a short time, it took the other side—the writer apprehends entirely upon the ground of sympathy with the phase of religious sentiment underlying the difficulty,—the key in fact to the whole matter.

"Almost immediately upon the introduetion of the question by the then elerk, Joseph Thorp, who informed the meeting that there were upon the table two epistles from bodies claiming to be eonsidered Ohio Yearly Meeting, one signed by B. Hoyle as clerk, and the other by J. Binns as clerk, and desiring to be instrueted as to how to dispose of them—Josiah Forster, than whom perhaps no Friend living was more intimately acquainted with the order, discipline and usages of the Society, rose and said, almost verbatim, 'Friends, this body claiming to be considered Ohio Yearly Meeting, whieh has Jonathan Binns for its clerk, is no Yearly Meeting. It is a disorderly organization.'

"The fact that the discussion occupied four sittings of about four hours eaeh, that about 300 Friends spoke upon it, that as regards numbers they were nearly equally divided in judgment, that so many as 140 Friends, many of them of equal standing for sound judgment, and religious weight and experienee, could not refrain from endeavoring to prevent the decision which was ultimately arrived at, ought at least to have serious place with all who are concerned for the right. We believe it may be stated, without fear of denial by any one eompetent to give an opinion upon the subjeet, that the whole decision turned upon the question of sympathy; and that, for the time, the importanee of supporting the order of the Society was virtually set aside. In the course of the deliberation, the Address issued by London Yearly Meeting in 1851, to all the Yearly Meetings, was ealled for to be read by the clerk, in which that body took exactly opposite ground."

Thus it was that London Y. M. gave its sanction to the proceedings of the Binns' party—proceedings whieh many of those engaged in them admitted to be out of order, and for which there was no pretence of necessity on the ground of maintaining the original doctrines of the Soeiety; for no suspicion of departure therefrom existed at that time, or has ever since been asserted, that we know of, as respects those Friends for whom B. Hoyle continued to act as clerk. The main reason urged was the presenee in the Yearly Meeting of two or three members of the smaller body of Friends in New England, whom they were unwilling to recognize as Friends, and therefore claimed that the meeting was not select. How weak an excuse will serve, when the feelings are exeited, is shown by the subsequent action of the same people, and their supporters elsewhere, in admitting to their meetings for discipline persons who make no elaim to be Friends, but are active members of other religious soeieties!

It should be borne in mind that about that time the spirit of separation was rife, and that a similar proceeding was contemplated in Philadelphia Yearly Meeting; some prominent Friends in England having gone so far as to write letters to Friends here, giving them assurances of reeognition by London Yearly Meeting, if sueh a step should be consummated, and holding up to them the case of Ohio, as a sueeessful example.

Believing therefore that those Friends in Ohio, for whom Benjamin Hoyle continued to act as clerk, were entitled to be regarded as the long-established Yearly Meeting of Ohio, and therefore the rightful trustees of such property as had belonged to that body, our convietion remains unshaken of the reetitude and wisdom of the course of Philadelphia Yearly Meeting in owning them as brethren, and in retaining this position notwithstanding the adverse pressure brought to bear upon it. The deeision of a eourt of law cannot ehange wrong into right.

This convietion rests not only on the questions of order and discipline involved, but from the firm persuasion of its close connexion with the preservation of the Soeiety of Friends on its original foundation. The separations whieh oecurred in New England in 1845, and in Ohio in 1854, were both fruits of the unsettlement and discord introduced into our religious Society, by the promulgation within its limits of doetrines which were not in aeeordanee with the long-established prineiples of Friends. At that time the departure from our ancient standard was not so fully developed as it now is; and many well-intentioned Friends thought that others were unnecessarily alarmed, or influeneed by prejudices and partizan zeal. Experienee shows that where matters are brought into question, that deeply affeet the welfare of religious societies, not only much warmth of feeling is caused, but many seeondary considerations beeome involved in the eontroversies; and these exercise more power over us than many of us are willing to admit; so that we believe it is no light attainment to judge righteous judgment in such eases—a judgment weighed in the balance of the sanctuary.

Hence we think it would be uncharitable to assume that all those in Ohio Yearly Meeting, who took part in the separation of 1854, had departed from the doetrines held by the founders of our religious Society; or that they would in after years continue to justify the violations of our diseipline and order, whieh the exeitement of the time stimulated them to make. Neither would we make sueh a charge against those in other Yearly Meetings who sanctioned their proeeedings. Every important subjeet has something to be urged in favor of its deeision in different direetions; and we do not doubt that in some cases, what we believe a mistaken judgment was arrived at with honest intentions. But it is now painfully evident that the tendency to doetrinal change, the withstanding of which was the primary cause* of weakening the bond of unity between other Yearly Meetings and those of Philadelphia and Ohio, has since greatly progressed, till now practices are introduced and doetrines preached from the galleries of Friends' Meeting-houses, which would have alarmed and roused the opposition of many Friends, who thirty or forty years ago were themselves subjects of concern to their brethren, because they had in some points departed from the faith of our forefathers. We do not

* See "A Brief Narrative in relation to the position of Philadelphia Yearly Meeting," which may be had free of charge, by applying to Jacob Smedley, Jr., No. 304 Arch St., Philadelphia.

doubt that there are in various parts of the heritage, many who are greatly tried with these things, and yet do not see in their true light, the relative positions of the two bodies in Ohio. They highly value the doctrines and testimonies which George Fox and his fellow-laborers were raised up to revive amongst men; and they are grieved to see the nominal deseendants of those worthies turning back into that out of which our early Friends were led by the Spirit of Truth. We greatly desire that all such honest-hearted ones may come to see, that Friends in Philadelphia and Ohio Yearly Meetings are suffering for the same cause that is dear to them; that their interests are one, and their sympathies should be one. We cannot but hope that in the Lord's way and time, the barriers which now in measure separate those who claim the same appellation, of "Friend," will be so removed, that all those who truly own the doctrines and testimonies of the early members of our Society, will be drawn into a closer fellowship with each other, though they may have been widely scattered in a dark and cloudy day. Then the ancient prediction will be realized: "Thy watchmen will lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion." It would indeed be cause of unfeigned rejoicing to see evidences of the near approach of that day. Among its signs will be an increase of that charity which seeks the restoration of wanderers, and would fain heal the breaches and restore paths to walk in; a more fervent concern for the preservation of one another in the unchangeable Truth, and a godly zeal for the upholding of all our doctrines and testimonies, which will repudiate all those compromises that tend to lower the standard of Truth, and to fritter away the distinguishing features of our profession;—a zeal, which will lead those actuated by it to submit to be evil spoken of, rather than to acquiesce in what they know to be of evil tendency.

SUMMARY OF EVENTS.

FOREIGN.—The British Parliament reassembled on the 5th inst. The Queen in her speech says that the peace of Europe continues unbroken, and she trusts it will remain so. The conference at Brussels on the usages of war had been concluded, and its deliberations had been carefully examined. In view of the importance of the principles involved, and the improbability that the widely divergent opinions in regard to them could be reconciled, proposals for any further negotiations have been declined by her government. The question of recognizing Alfonso as King of Spain is yet undecided, but will not be long delayed. Exertions for the suppression of the east African slave trade continue, and it is hoped will result in its complete extinction. The Queen recommends the passage of acts for the improvement of the dwellings of the working classes, for the consolidation of the sanitary laws, to prevent the pollution of rivers, and for the establishment of the office of public prosecutor.

In the House of Commons during the debate on the address, the Marquis of Hartington said, he trusted that Alfonso would not be recognized as King of Spain until there was some proof that he would rule in accordance with the wishes of his people.

A meeting of the Liberal members of Parliament has been held to select a Parliamentary leader in the place of Gladstone. The Marquis of Hartington was unanimously elected, and John Bright congratulated the meeting on its choice.

Advices from the Cape of Good Hope say that large nuggets of gold have been found in the gold fields of the colony.

London, 2d mo. 8th.—U. S. bonds, 1865, 107¾. Consols, 92½.

Liverpool.—Uplands cotton, 7⅜*d.*; Orleans, 7⅞ a 8*d.*

The French Assembly, by a large majority, adopted an amendment to Ventavon's bill, by which the President of the Republic, with the advice and consent of the Senate, will have power to dissolve the Chamber of Deputies. The clause making ministers responsible for their general policy, but holding the President responsible only in case of high treason, was passed. The clause declaring Versailles the seat of the Executive power was passed. The clause providing that in the event of a vacancy in the Presidency, by death or otherwise, the Chambers shall meet immediately, and the Council of Ministers shall exercise the Executive power *ad interim*, was passed.

The consideration of the bill in detail having been completed, a motion to proceed to a third reading was carried by a vote of 521 yeas to 181 nays.

The bill providing for the organization of the Senate was to be considered on the 11th inst.

Subscriptions to the Paris municipal loan have been offered until they amount to forty-two times the required sum.

A committee of Austrian nobles who have hitherto contributed liberally for the Carlist cause, have advised Don Carlos to conclude a peace with his rival.

Dispatches from Madrid state that the Spanish forces have succored Pampeluna. The advance of the troops had caused several collisions with the Carlists, in all of which they were defeated. On the 7th inst. fighting continued in the vicinity of Estella. The Carlists now occupy about the same positions which they held when General Concha was killed. King Alfonso has entered Pampeluna. A strong Carlist force made an attack upon his troops near Orteiza with the object of capturing the young king, but were repulsed.

There are 1,409,448 slaves in the Brazilian empire, by the last census.

The public accounts of the Dominion of Canada, for the year ending 6th mo. 30th, 1874, show receipts from customs $14,325,193, excise $5,594,904, post-offices $1,139,973, and public works $1,509,915; on all these there was a large increase. The revenue exceeded the expenditures about $3,400,000.

City of Mexico advices to the 2d inst. have been received. The *Trait D'Union* says, Protestantism, sustained by funds remitted from London and the United States, is making an active propaganda in the Republic, and the number of Reformed Churches is increasing. Not a month passes without conflicts between Catholics and Protestants.

UNITED STATES.—The civil rights bill, after a prolonged and earnest contest in the House of Representatives, passed on the 5th inst., yeas 162, nays 100. The bill as adopted was the House bill reported by the Judiciary Committee at the last session. A motion to substitute the Senate bill failed, so that the one which has passed the House will have to receive the sanction of the Senate before it can become a law. In the shape in which the bill passed, the provision relating to public schools was stricken out. The bill simply declares: "That all persons within the jurisdiction of the United States shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, public conveyances on land or water, theatres and other places of public amusement; subject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude." Other sections prescribe penalties for violations of any of its provisions.

The Treaty negotiated last year by the U. S. Secretary of State with the Canadian government for reciprocal freedom of trade between Canada and the United States, has at last been considered in the Senate. A brief examination and discussion of the measure disclosed the fact that it had but few supporters in the Senate, and the treaty was rejected without a division.

The report of the Commissioner of Patents shows that 13,072 patents were granted to citizens of the U. States during the past year, of which number 1644 were to Pennsylvanians.

Angus Cameron has been elected U. S. Senator from Wisconsin, by a coalition between the Democratic members of the legislature and a minority of the Republicans who were opposed to Carpenter, the present Senator. Cameron is in favor of a sound and stable currency and a tariff for revenue only.

The interments in New York city last week numbered 600, and in Philadelphia 353, including 80 of consumption and penumonia.

A spirit of wild speculation in mining stocks recently broke out in San Francisco, attended with an extravagant rise in the value of shares. The bubble soon burst and there was an aggregate depreciation of one hundred millions of dollars in three weeks. By this folly a few persons have been enormously enriched at the expense of many who bought at the inflated rates. A large proportion of the losers are persons of small means who invested all their earnings in these stocks.

Affairs in Louisiana remain in an unsatisfactory state, all efforts to make a compromise between the Kellogg party and the conservatives having failed. The situation in Arkansas is no better. On the 8th inst. President Grant sent a message to the U. S. Senate in relation to the latter State, in which he says that in 1872 Brooks was lawfully elected Governor, and that he has been unlawfully deprived of the possession of his office since that time; that in 1874 the constitution of the State was violently overthrown, a new constitution adopted, and a new State government established. The President says, "I respectfully submit whether a precedent so dangerous to the stability of State government, if not of the national government also, should be recognized by Congress. I earnestly ask that Congress will take definite action in this matter to relieve the Executive from acting upon questions which should be decided by the legislative branches of the government."

The Markets, &c.—The following were the quotations on the 8th inst. *New York.*—American gold 114½. U. S. sixes, 1881, registered, 119½; do. coupons, 120¼; do. 1868, 119¾; do. five per cents, 115⅛. Superfine flour, $4 a $4.25; State extra, $4.66 a $5; finer brands, $5.50 a $9.50. No. 2 Chicago spring wheat, $1.05; red western, $1.23 a $1.24; amber State, $1.24. Oats, 64 a 69 cts. Yellow corn, 82 cts.; white, 83 a 86 cts. *Philadelphia.*—Middlings cotton, 15¾ a 16¼ cts. for uplands and New Orleans. Superfine flour $3.75 a $4.00; extras, $4.25 a $4.75; finer brands, $5 a $7.50. Red wheat, $1.17 a $1.20; amber, $1.22 a $1.24; white, $1.25 a $1.30. Rye, 95 cts. New yellow corn, 78 a 79 cts. Oats, 62 a 66 cts. Lard, 14 cts. About 2,700 beef cattle sold at from 3¾ to 8 cts. per lb. gross, the latter for choice. Sheep sold at 5¼ a 7 cts. per lb. gross. Receipts 10,000 head; hogs, $10 a $10.50 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, 85 cts.; No. 3 do., 81 cts. No. 2 mixed corn, 63½ cts. Oats, 52 cts. Lard, $13.70 per 100 lbs. *St. Louis.*—No. 2 winter red wheat, $1.06; No. 2 spring, 90 cts. Corn, 64 a 66 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held on Seventh-day, the 20th inst., at 10 A. M.

CHARLES J. ALLEN,
Philada., 2d mo. 6th, 1875. *Clerk.*

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy's study room, will be wanted at the opening of the Summer Session; the latter part of the 4th month.

Application may be made to
Joseph Pasmore, Goshenville, Chester Co., Pa.
Thomas P. Cope, No. 1 Walnut St., Philada.
Charles Evans, No. 702 Race St., "

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to
Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, 1st mo. 19th, 1875, at her residence, after a short illness, ELIZABETH, widow of Elisha Sidwell, in her 74th year. She was a member of Short Creek Monthly Meeting of Friends, Ohio. The day previous she said to a relative, "I have earnestly desired to be forgiven for anything wrong I may have done." And at another time, "I see nothing in my way, I am only waiting;" and again, "Weep not for me, but weep for yourselves and for your children." Conscious to the last, her close was peaceful.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Remarkable Visit of Ann Mercy Bell.

Ann Mercy Bell, of York, England, was a valuable minister who died in the year 1776, aged about 69 years. In the short account of her published in "Piety Promoted," we are informed that "while in a private capacity, she was well esteemed as a Friend of circumspect life and conversation, a pattern of plainness, and therein, as well as in other respects, a good example. At length, steadily adhering to the divine teacher in her heart, and under the influence of the spirit of truth, she had, from a well grounded experience, to declare to others the way of life and salvation. In this service she faithfully labored, according to ability received, at home, and adjacent parts." * * "In the year 1753, she found a concern to visit Friends in London; and during her stay in that city, under the influence of love to mankind, had to exhort the inhabitants thereof, in the streets, markets, and many places in and about London, Westminster, and Southwark, calling them to repentance and amendment of life. In this service she was signally furnished with ability to labor, to the tendering many of their minds, and acknowledgment of her goodwill to them; and such was the ardor of her mind, and the flowing forth of love to them, that she frequently preached three or four times a day, in different parts. On her return home she had to acknowledge that she was favored with the reward of peace; which she esteemed a sufficient reward for the various exercises which attended that laborious service."

The writer has recently met with a somewhat extended narrative of her religious engagements in London, thus referred to, published in England under the title of "A summary account of an extraordinary visit to this metropolis [London] in the year 1753, by the ministry of Ann Mercy Bell," portions of which will doubtless be interesting to the readers of "The Friend." The account was drawn up by Joseph Phipps who accompanied her in this arduous undertaking. A note prefaced to a recent reprint, calls our attention to it, as illustrating the truth *that a "strict practical adherence to the recognized views of the Society of Friends on Gospel Ministry, is compatible with the most extensive 'missionary' labors among all classes and conditions of men."*

It may be premised that she had previously been engaged in a religious visit to Devonshire and Cornwall, in which as related in a letter by Mary Weston to Israel Pemberton, of Philadelphia, dated 3d mo. 8th, 1753, "she had uncommon service at public places of resort, markets, among stage players, &c., as also concerned to go through many of the streets of the city of Exeter preaching repentance to the people, sometimes going to the magistrates, and those in authority, with warnings, exhortations, &c., and from what I learn had great place in the minds of many. Indeed she seems gifted for such service; a courageous able minister in the judgment of most."

Joseph Phipps says: "The design of collecting the following circumstances together, from minutes taken, time after time, as they were transacted, is, that there may not be wanting a record, of the most general religious visit, that, perhaps, this capital ever received, by any one person; agreeable to the advice couched in the following citation, from the writings of that truly apostolical minister of the gospel, George Fox, viz: 'All my dear friends, everywhere, who have been moved of the Lord God, to speak in steeple-houses to the priests, or in markets to the people, or in courts, or in fairs, or assizes, or towns; let an account thereof be drawn up together, in one book, with the substance of their words, which they spake in the power of God. This would be a book that may stand to generations; that they may see their faithful testimony, and what strength God did ordain, out of the mouths of babes and sucklings.'

"According to the purport of this advice, the author has endeavored to give a just, though short, account of the case, as it has all along appeared to him, who has been one of those most constantly concerned, as an attendant therein. The narration is as follows.

"Ann Mercy Bell, having acquainted the proper meeting, with a concern which had long lain weightily upon her mind, to visit the inhabitants in some of the public parts of this metropolis; and that meeting after deliberation, having left her to her liberty; on the 5th of the 8th month, 1753, about 10 o'clock in the forenoon, she set out, accompanied with several friends, and came into Rosemarylane, at the end of Red Lion Street. The lane was spread, up and down, with abundance of loitering people; and, upon our friend's beginning to speak, many of them flocked up to us.—She preached *the necessity of repentance and amendment*, sometimes walking, and sometimes standing a few minutes, in a most tender and engaging manner. Opening the conditions of many, showing the danger of continuing in them, and recommending the grace of God, in mercy extended, for their help; which apparently was received with great openness of heart.

"We proceeded gradually, till we came opposite to a public-house, at the corner of a street: and a hasty shower coming on, the people invited us in for shelter. Many were sat drinking in the boxes, to whom Mercy gave a compassionate exhortation, which was kindly accepted, both by the guests, and the woman who kept the house.

"When the shower was over, we left the house, being followed by a pretty many to the Ropewalks; where, stepping on a small rising bank, she stood a while in silence, till the people gathered more generally, which they presently did, from several parts, to a great number. Here she had a fresh and open time, for about the space of twenty-five minutes. A great solemnity came over them, and the tears streamed plentifully from several of their eyes. They gave various tokens of the reach they felt, by smiting their breasts, and other sensible expressions of concern; and, when she closed her speech, several cried out, 'We never had such a visit as this! this is not such preaching as theirs, that come with hell and damnation in their mouths. She comes from God, to offer his grace and mercy to us. It is great mercy to us, poor miserable creatures, indeed!' One woman tenderly acknowledged, that she had originally descended from Friends, but had left them when young, for the sake of a wider path, and made herself miserable. She was thankful to find the Divine visitation renewed to her, and that she was not finally forsaken. In the afternoon Mercy attended Westminster Meeting.

"The 19th, in the morning, she appeared in three different places, between East Smithfield and Ratcliff Highway, about an hour and a half in the whole, to great numbers of the lower sort. The generality behaved commendably, and some were pretty much tendered.—About twelve o'clock, she returned to a friend's house in the city, and her concern coming afresh upon her, to go into the principal streets, she gave up to it; though in great fear and trembling.—When she came into Cornhill, the street was filled with people, passing from their several places of worship. She appearing in tender warning, and exhortation, at three different places, before and under the Royal Exchange. And although she stood to some disadvantage, being upon a level with the crowd, yet several heard her with sobriety and attention. After she had done speaking, and was moving forward, two or three persons made a little disturbance, by pushing such as were next them one against another; but the generality showed so great a disgust at their behavior, as presently put an end thereto.

"The next stop she made was opposite the Mansion House, where she appeared a considerable time. She had afterwards another opportunity near Queen Street end in Cheapside, to good satisfaction.

"Being then about two o'clock, she went to a friend's house, and took a little refresh-

ment; had an acceptable time with such as were present, and afterwards attended a funeral, at Friends' burial-ground in Bunhill-fields, where she was enabled to bear a weighty testimony, and so finished her public service for that day. A laborious day it was both to her mind and body, as well as to some that accompanied her, who sincerely sympathized with her in this uncommon and exercising engagement, and had an undeniable sense of the truth and weight of her concern.

"Nor was this day's labor without a lasting effect to some; particularly to one, who hath several times since declared, that, being averse to this manner of appearance, as he was hastening by the crowd, which stood to hear her, upon casting a look up to her, her very countenance pierced him, and the words she was then expressing touched him to the quick, conviction suddenly surprised and fixed him; and though he had, for a long series of time, entertained a great deal of the *infidel* in him, the testimony came with such demonstration, it all presently vanished, and left not a doubt remaining. His condition was opened to him, his understanding enlightened, and the bent of his mind so changed, that he took all opportunities of attending her afterwards, both in public and private.

"The 23rd, in the morning, she was at the Savoy Meeting. In the afternoon, she appeared at three different places, in Tothill Street, Westminster; at three more in Longditch, pretty largely; once in Angel Court, and had a few words at King Street end, near the Abbey.

"In every place she was furnished with fresh matter, and a living spring, to the help and admiration of some, who thankfully expressed the feeling sense they had of the Divine power, baptizing, as well as teaching, through her ministry."

(To be continued.)

For "The Friend."

Papal Infallibility.

(Continued from page 187.)

The reader who has carefully perused the language of the Vatican Decrees, will perceive that they assume two positions for the Roman Pontiff, of great significance if accepted by the adherents of that faith in their full scope, and directly tending to his release from all responsibility, even to ecclesiastical tribunals or consistories of his own subordinates. The two concluding paragraphs of chapter 3rd, boldly assert his entire independence of those œcumenical councils or general assemblies of the Bishops and other officers of the Romish church, which had been regarded as the embodied wisdom of the Papal church for many centuries; so that hereafter it is not lawful to appeal from the judgments of the Roman Pontiff, to such a council as to an authority higher than that of the papal chair. Taking this in connection with the dogma asserted to be "divinely revealed," in the 4th chapter, that the Pope "is possessed of that *infallibility* with which the Divine Redeemer willed that his church should be endowed for defining doctrine regarding faith and morals," the monstrous pretension is put forth, that the Pope embodies the power of the whole church in his own person, and that he cannot err in judgment or do any wrong. This is a new departure indeed from the traditional belief of Romanists themselves. Says Dr. Schaff, "comparatively a modern innovation. It was not dreamed of for more than a thousand years." * * "Ancient Creeds, Councils, Fathers and Popes can be summoned as witnesses against the Vatican dogma." "The four œcumenical creeds the most authoritative expressions of the old Catholic faith of the Eastern and Western Churches, contain an article on the 'holy Catholic and Apostolic Church,' but not one word about the Bishops of Rome or any other local church." * * "The œcumenical councils of the first eight centuries, which are recognized by the Greek and Latin churches alike, are equally silent about, and positively inconsistent with Papal infallibility." * * "In the first Nicene Council there was but one representative of the Latin church; and in the second and fifth œcumenical councils there was none at all."

It will be readily perceived that the doctrine thus put forth by the modern Romanists is a tool which has two edges; and whilst if true of Pius 9th, it must be equally so of all his predecessors in the papal chair. This involves its supporters in the necessity of proving that every Pope who has ever occupied that office has been consistent in his doctrines and acts with all others, since the Divine unity cannot contradict itself. Let us examine a little into the voice of history on this head; not history as interpreted by protestants, but facts that Romanists themselves have substantiated. Dr. Schaff writes, (Pope) "Honorius taught the Monothelite heresy, which was condemned by the sixth œcumenical council, *i. e.*, the doctrine that Christ had only one will, and not two, corresponding to his two natures." "An œcumenical council universally acknowledged in the East and in the West, held in Constantinople 680, condemned and excommunicated Honorius, 'the former Pope of old Rome,' as a heretic who, with the help of the old serpent, had scattered deadly error. The seventh council (787), and the eighth (869), repeated the anathema of the sixth." "The succeeding popes down to the eleventh century, in a solemn oath at their accession, indorsed the sixth œcumenical council, and pronounced 'an eternal anathema' on the authors of the Monothelite heresy, together with Pope Honorius, because he had given aid and comfort to the perverse doctrines of the heretics." "The popes themselves, therefore, for more than three centuries, publicly recognized, first, that an œcumenical council may condemn a Pope for open heresy, and secondly, that Pope Honorius was justly condemned for heresy." The above is but one of many instances in which one Pope has contradicted and condemned another. To the sincere seeker for truth, nothing more is needed to explode the bubble of infallibility announced with such solemn parade by the 764 dignitaries of the Romish communion, who were assembled together in the Basilica of the Vatican in the year 1870.

The Papal system is indeed throughout its whole history, a pregnant example of the propagation of one error upon the stock of another, until finally the hybrid production can scarcely be identified with the original root.

When the lowly Nazarene was visiting the towns of Galilee and Judea, on his mission of mercy, without a home to call his own, as he preached the gospel to the poor, and dined with publicans and sinners, imperial Rome held sway over the then civilized world, and Judea paid her tribute as a conquered vassal. On one occasion, as He was travelling with His chosen company of humble fishermen to Jerusalem, two of them besought Him for the special dignity of sitting on His right and left hand when He should be glorified in His kingdom. What was the lesson that He taught on this occasion, so much to be commended to all who would use spiritual power as a stepping-stone to personal ambition? Let His own words tell. "But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many." Matt. xx. 25, &c.

At another time we are told that the twelve disputed among themselves who should be the greatest, and again we find Him laying down the same rules of humility: "If any man desire to be first, the same shall be last of all, and servant of all." Now can there be any show of consistency with the principles so forcibly inculcated in the two cases cited and reiterated on many other occasions with peculiar emphasis, and that pretence of the Romish hierarchy that Peter was appointed by his Divine Master, a Prince and Ruler over his brethren? Where do we find anything in all the Epistles or acts of Peter to warrant such an assumption by him, or laying any claim to precedence over his brethren? They breathe the sweetest spirit of humility, and teach that *all* are to be subject one to another in the church; and the elders whom he exhorts, and of whom he only claims to be one, he counsels to be examples to the flock, and *not* "as being lords over *God's* heritage." That Peter was exclusively deputed to "feed the sheep and lambs" of Christ's fold, as set forth in the Vatican decrees, because of the language addressed to him by the Saviour after His resurrection, is utterly inconsistent with the Scripture record of the commissions given by Him to the apostles collectively during the interval between his crucifixion and ascension.

John's narrative states that at one time the disciples were assembled together for fear of the Jews, "and Jesus came and stood in the midst of them, and said peace be unto you; as my Father hath sent me, even so I send you; And when He had said this he breathed on them and said, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain they are retained." Now this power and authority is fully equivalent to that conferred upon Peter, as recorded in Matthew xvi. 19, where he is promised the keys of the kingdom of heaven, and shows that it was not peculiar to him, but was a gift to be held in common by all the Apostles who remained faithful. Then as for the papal view of the expression of Christ to Peter when He said, "Thou art Peter, and on this Rock I will build my church;" there is no better refutation probably of the idea that Peter was the Rock than that apostle's language in his 1st Epistle, 2d chapter, 3rd verse, &c., viz: "If so be ye have tasted that the Lord is gracious. To whom coming as unto a *living stone*, &c., ye also, as lively stones, are built up a spiritual house, &c. * * Behold I lay in Zion a chief corner-

stone, elect, precious, &c. Unto you therefore which believe He is precious, but unto them which be disobedient, the *stone* which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a *rock* of offence," &c. Here is no assertion of claim on the apostle's part that *he* was the stone or rock ordained for the Head of the church, but a perfect concord with his "beloved brother Paul," who reminds the converted Ephesians that they "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the *foundation* of the apostles and prophets, *Jesus Christ himself being the chief corner-stone.*"

Even supposing that Peter was entitled to some precedence over his fellow apostles, by what magic link is this primacy transmitted to Pope Pius 9th, or any of his predecessors in the Papal See? Ecclesiastical historians inform us that it is not only doubtful and totally unproven that Peter was ever a bishop of Rome, but equally uncertain that he ever even visited Rome.

For "The Friend."

The following extracts are taken from a volume of essays entitled "Woman's Ministry and other papers," by J. K. Miller, recently published by J. B. Lippincott & Co. They so fully confirm the views advocated in "The Friend," that, emanating as they do from a member of the Presbyterian Society, it is thought they will interest the readers of "The Friend."

Water the Roots.

"In these days of bustling Christian activities, is there not danger that we neglect the culture of our hearts? One Sabbath morning Wilberforce called upon Clarkson, and found him sitting among his papers, busily engaged upon his great emancipation schemes. He said to him, very earnestly, 'Oh, Clarkson! do you ever think about your soul?' Clarkson replied, 'Wilberforce, I have time to think about nothing now but these poor negroes.'

"And is there not danger that many who are absorbed in schemes of benevolence, may forget to look after their own souls? Is there not the same danger in the life of every Christian pastor and Christian worker? Is not the tendency of these days, even in the church, toward the cultivation of a working religion, oftentimes to the neglect of deep heart piety? I have not one word to say against Christian activity. No one can do too much. But efficient activity can spring only from deep heart religion. First sit at Jesus feet, and then ministry will follow as naturally as the harvest follows the sowing.

"The Redeemer's own life was an example for our imitation, and never was there such a worker as he. All his energies were given out in unceasing activities. But his life had a root. He spent hours, oftentimes whole nights, in prayer. He was always full of the Holy Ghost, and went ever from silent and deep communion to his toils. And the same is true of all the truly great workers who have ever toiled in the church. They took care of their own souls as the best and only true preparation for caring for the souls of others. Their grand developments of Christian energy were the regular outgrowths of fervent piety. They took root downwards, and bore fruit upwards. And so it must ever me. Efficient, continued, and fruitful activity can result only from a life that is hid with Christ in God. What the church wants then, to-day, is not less Christian energy and activity, it wants more; but that it may have it more, it must first have more heart-life. A christian life can only be luxuriant and fruitful when its roots grow in a deep soil, and receive plentiful showers of spiritual influence. And it is in the closet that the roots of Christian life grow. If there be no secret prayer, no silent communion, no personal living with God, there can be no genuine fruits of the Spirit. In many senses, the root is the most important part of the tree. Men do not see it. It is hidden under the ground. It gets no praise from men. Yet in the dark it works in silence, and in its secret laboratory it generates the life which goes up into the tree, and which manifests itself in trunk and branches, in foliage and fruits. The leaves are woven down in that dark earth-factory. The colors that tint the flowers are prepared down in that lowly workshop. The little blocks that are piled in silence, one by one, as the beautiful fabric of the tree goes up, are hewn out in the secret quarries of the roots. The fruits which every year hang in rich clusters on the branches, draw all their richness and lusciousness from the roots. And if the tree droops and languishes, he that would revive it must look to the roots.

"And these analogies hold true in the spiritual life. A man's secret and personal religious life is not that which the world sees, and praises, and understands; nor is it that which directly blesses and benefits the world. It is not a man's closet which is to be set upon a hill. But that there may be a beautiful, luxuriant and fruitful life in the sight of the world, there must be a secret, hidden root-life to nourish this visible growth. That a man may be active and useful, as a Christian worker, he must first be wrought upon by the Divine Spirit. Every active Christian life must have, therefore, for its counterpart, a close personal walk with God. The energy of the one must be balanced by the intenseness of the other. The danger is not that we work too much, but that we pray too little. It is to be feared that we have too many deserted or rarely frequented closets. We take too little time for quiet, solitary communion with God. When we are hurried with duties, we take still less time for secret devotion. Our activity trenches upon our communion. Our work takes us away from our waiting.

"It is right to give, but we must first receive from God, or how can we give? We must not go out to starving souls with an empty basket; we must wait at Jesus' feet until He fills our hands with bread.

"We are so cumbered with much serving that we have no time to sit down to silent meditation. In our hurry for results we do not give God time to bring the fruits to perfection in our lives. We pluck them while green and unripe, and think to feed men with them thus. If we would be busy Marthas, we must first be waiting Marys. We must receive at God's hand before we distribute to the multitude."

Some persons are of a merciful, forgiving disposition, and *blessed are they;* but as a molehill to a mountain, as a drop to the ocean, so are the mercies of men in comparison of His, "who dwelt in the bush, when the bush burned and was not consumed."—*S. Scott.*

The Grasshopper Ravages.—A letter from the Commissioner of Agriculture gives, in a few words, an estimate of the extent and severity of the injuries inflicted by the grasshoppers in the West. The area of their depredations comprises a zone from two hundred to two hundred and twenty-five miles wide, extending from the settlements of Southern Dakota, through Nebraska and Kansas, over five hundred miles in length, and inclining to the South. The injuries reported from the western counties of Iowa and Minnesota are of less importance, but the extent of territory visited by the grasshoppers during the last season is over one hundred thousand square miles. The grasshopper district west of Missouri has a population of considerably over half a million; including all the districts in which more or less injury was done, the total population affected is not less than three-quarters of a million. As to the extent of the destitution, it varies in degree in different counties, but the Commissioner estimates the number of persons rendered wholly or partially destitute by the plague at from seventy-five to a hundred thousand. These numbers are large enough; but it ought not to be difficult for a country so rich as ours, to at least relieve the suffering caused by an exceptional calamity of this kind, and we are glad to be able to add that the country appears to be doing its duty in the matter.—*Phila. Inquirer.*

From "The British Friend."

Saving Light, Universal.

Dear Friend,—Some two years or more since, I cut out an extract from a speech, and stuck it into a copy of Barclay's Apology, at the proposition concerning "Universal and Saving Light." I afterwards made a copy, at a time when I thought it might not unsuitably find a place in *The British Friend,* but did not then send it. I now do so, in case thou shouldst at any time incline to find a corner for it.

Thine truly, M.

Extract from the speech of ——— Casalis, formerly a missionary among the Basutos, *vid.* 32nd Report of the Aborigines' Protection Society:—

"* * * Well, we found the people very ignorant, and without the knowledge of God. They had no relation to civilization. They had been separated from the rest of mankind for thousands of years. Yet something forcibly struck us. In the midst of all their depravity and of their gross ignorance, their conscience had preserved its primitive rectitude. Conscience was still speaking in the name of God, and telling them what was good and what was bad. The notion of duty was still written in the hearts of these poor heathen by the hand of the Almighty. From the very beginning, when we had learnt enough of the language to be understood, we read to them the Ten Commandments. They at once said, 'You need not read those.' We asked them why? They answered, 'We knew them before you came. We did not know that they were the laws of Jehovah, because we did not know Him whom you call Jehovah.' We found that all the commandments of the second table, 'Thou shalt honor thy father and thy mother,' 'Thou shalt not bear false witness against thy neighbor,' &c., were known to them. 'All these commandments,' they said, 'are engraven in our hearts.'"

W. Hepworth Dixon's Model Village.

W. Hepworth Dixon, who is now, says the *Alliance News*, in the United States, is supplying to the English press a series of letters, of which the fifth has just appeared. In one of these he describes the "New England Village" of St. Johnsbury, in Vermont, of which Colonel Fairbanks, of platform scale celebrity, is the great benefactor; and W. H. Dixon gives a highly appreciative account of what he sees in it. For example, he says:—"St. Johnsbury is a garden. Yet the physical beauty of the place is less engaging than the moral order. No loafer hangs about the curb-stones. Not a beggar can be seen. No drunkard reels along the street. You find no dirty nooks, and smell no hidden filth. There seem to be no poor. I have not seen, in two days' wandering up and down, one child in rags, one woman looking like a slut. The men are all at work, the boys and girls at school. Each cottage stands apart, with grass and space, each painted either white or brown. White is the costlier and most cheery color, and the test of order and respectability is a white front. Few of the cottages are brown. I see no broken panes of glass, no shingles hanging from the roof. No yard is left in an untidy state.

"St. Johnsbury is a working village, and the people in it mainly working men. It is a village such as we are striving after in our Shaftesbury Parks and other experiments in providing cheap and wholesome lodgings for our laboring classes, in the hope that they may be persuaded, first to save their money, and then to put it into real estate, by purchasing the houses in which they live. Here the problem has been solved; a working class proprietary secured. In many cases, I have reason to infer, in most—the craftsmen own the cottages in which they live. Inside, each cottage is a model of its kind, with all appliance for cleanliness and comfort; in short, a neat and well-conducted domestic shrine."

W. Hepworth Dixon is evidently strongly impressed with the felicity of the inhabitants of this model village. From other sources we learn, what might have been pretty safely guessed from the description, that this village is like our own Shaftesbury Park and Bessbrook, a Maine Law village, the liquor-traffic being carefully and rigidly excluded from it.

What, says W. H. D., are the secrets of this artizans' paradise? Why is the place so clean, the people so well housed and fed? Why are the little folks so hale in face, so smart in person, and so neat in dress? All voices, I am bound to say, reply to me, that these unusual, yet desirable conditions in a workmen's village, spring from a strict enforcement of the law prohibiting the sale of any species of intoxicating drink.

But the strongest corrective feature in the Maine Liquor Law appears in the following:—Should a tipsy stranger be taken in the street (as sometime happens, though the case is rare), he is seized like a stray donkey, run into a pound, and kept apart till he has slept away the fumes of his abominable dram. An officer then enquires where he got his drink. On telling, he is set free, and the person who sold the liquor is arrested, tried, and punished for the man's offence. The vendor, not the buyer, is responsible for this breach of moral order. It is just the same, whether the person supplying the liquor sells it or gives it away; so that a man entertaining his friends at dinner has to stand before the Magistrate and answer for the post-prandial conduct of his several guests. One can imagine how this rule is likely to promote good fellowship round the mahogany tree!

Selected.

WHO GIVETH SONGS IN THE NIGHT.

Job xxxv. 10.

There are songs in the merry spring time,
There are songs in the rosy dawn,
And songs ring out their welcome,
When the new young life is born.

There is joy in the sparkling daylight,
And voices are all in tune;
We can sing in the calm sweet morning—
We can sing in the sunny noon.

There is joy on the harps of heaven,
Where the blessed angels sing,
And no damping breath of sorrow,
To let down the golden string.

But *night* with its darkling shadows,
Where the chilly earth dews cling,
What magic touch of gladness,
Can make the silence ring?

There's One who once walked in the darkness,
Forsaken and all alone,
And He left there a voice of singing,
Which He giveth to His own.

He giveth! Ah yes, He giveth!
You can read the mystery now,
He who strikes the joyous key-note,
Where the circling seraphs bow;

He comes down into the darkness,
With His touch of living light;
He who wakes the sleeping echoes:
And songs are sung at night.

Hush! listen! and you will hear them;
We have heard them, and sung them too;
The voice may be low and plaintive,
But the notes are *always true.*

Is the midnight closing around you?
Are the shadows dark and long?
Ask Him, to come close beside you,
And He'll give you a new sweet song.

He'll give it, and sing it with you,
And when weakness lets it down,
He'll take up the broken cadence,
And blend it with His own.

While another and yet another,
Shall sing the same sweet lays,
Because He came close beside you,
And taught you how to praise.

So the darkness and the singing,
Shall be strangely mingled still,
Till you see the Eternal day-light,
That shines upon Zion's hill.

And many a rapturous minstrel,
Among those sons of Light,
Will say of his sweetest music,
"I learnt it in the Night."

And many a rolling anthem,
That fills the Father's home,
Sobbed out its first rehearsal,
In the shade of a darkened room.

Lord Jesus! Thou art honored,
Where the vaulted heavens ring,
With ten thousand hallelujahs,
That saints and angels sing.

And surely Thou art honored,
When the night winds sadly moan,
And the songs are sung in darkness,
Which Thou givest to Thine own.

C. P.

"Praise no man too liberally when he is present, nor censure him too lavishly when he is absent; the one savors of flattery, the other of malice, and both are reprehensible."

For "The Friend."

John Griffith.

(Continued from page 202.)

"At Thirsk, on First-day, we had a precious open meeting, in which the testimony of Truth was greatly exalted, and the upright-hearted sweetly comforted. The praise of all belongs to the Giver of every good and perfect gift. Next day we went to visit our ancient honorable friend John Richardson, at his house near Hutton in the Hole. He had scarcely sight enough to distinguish us (J. Griffith and companion) one from the other. We were received and entertained by him with true love and brotherly affection. He was much at liberty in his spirit, and very free in discourse about religious things, in which his life and great delight appeared to be. He showed us a journal of his life and travels in the service of the gospel, since published,* wherein are many very useful observations and remarkable occurrences, which I hope will be of great service in the world.

"At Darlington, in the county of Durham, I had close painful labor; earthly mindedness in professors is often the cause of such hard work, as it obstructs the current of life, both in themselves, and also frequently in our religious meetings, like the Philistines stopping up the wells which the true seed hath opened in the hearts of believers; so that many times, instead of their having to sing, Spring up, O well, and we will sing unto thee! there is mourning and painful labor in sympathy therewith, to have them opened again, that the flock of Christ's fold may all be watered with the refreshing streams of that river which flows from the presence of God.

"Attended their meetings at Sunderland on First-day: that in the morning was very open and satisfactory, the testimony of Truth going forth freely to the several states of those present, who were much affected therewith. In the afternoon it was a heavy afflicting meeting; little being felt of that which crowned the meeting in the morning. We often find afternoon meetings are heavy and painful, occasioned, no doubt in part at least, by answering the cravings of nature to the full; whereas they should be denied a full gratification, as little sustenance would, for that short space of time, answer much better, and be no injury to the constitution. If any think this hint impertinent, there is reason to fear that they are yet too much strangers to the nature of true worship, and the many impediments in the way of its due performance; what I have above mentioned is none of the least. I was quite shut up as to ministry in the afternoon."

At Whitby, J. Griffith says, "I had very close laborious work. An earthly lofty spirit had taken (gotten) place in some of the professors; the tendency whereof is, by darkening the understanding and blinding the judgment, to account various weighty branches of our Christian testimony, small trifling things.

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* John Richardson died the 2nd of the Fourth month 1753, in the eighty-seventh year of his age. An account of his life may be found in F. L., vol. 4th, p. 60. Before the sixteenth year of his age, he saw clearly those things that accompany life and salvation. It is a worthy testimony and not only in reference to this early period. He says: "I came to see that all outward performances in matters of religion did not avail or render man acceptable to God, but as *the heart came to be truly given up to him*, that he might not only purge it from defilement, but keep it clean through the indwelling of his Holy Spirit."

[ere the flesh that warreth against the spirit, aving the ascendency, its language is quite pposite thereto. The flesh saith, there is ttle in dress; religion doth not consist in ap-arel; there is little in language; there is little n paying tithes, &c., to the priests; there is ittle in carrying guns in our ships, to defend urselves in case we are attacked by an enemy. To which, I think, it may safely be added, here is little or nothing in people who plead hus, pretending to be of our Society; for if hey can easily let fall those branches of our Christian testimony, I am fully persuaded hey will maintain the others no longer than hey apprehend it will suit their temporal in-terest. I have often wondered why such con-tinue to profess with us at all. They are not really of us, who are not concerned to main-tain those principles and testimonies which the Lord hath given us to bear.

"The meeting at Bridlington was small, and the life of religion very low. Oh how greatly is that and many other meetings de-clined, both as to number and a lively experi-ence of true religion: some Friends informed me as I remember, that they knew the time, when fourteen or fifteen ministers belonged to it; and now perhaps, there is not a much greater number of members of all sorts. Once there was a wonderful time of gathering into the vineyard of Christ; but since, with sorrow and lamentation it may be said, there has been a losing, scattering, and dwindling away in many places; the principal occasion where-of seems to have been, an inordinate love for transitory enjoyments, lawful in themselves and in their places, but not to have the chief possession of the mind. When this becomes the sorrowful state of any, they cannot savor the things that be of God, but the things which be of men; and are of consequence de-prived of that all sufficient help, so to live and walk, as to answer the witness of God in others; to train up their children in the nur-ture and admonition of the Lord; and to main-tain the testimonies of Truth with a convinc-ing strength and efficacy. So that although the form is retained in a considerable degree by such, and they may also be fortified with arguments, to maintain the consistency of our profession with the primitive plan laid down in Holy Writ, yet wanting the salt of the kingdom in themselves, all their pretensions without it will prove nothing; yea worse than nothing; seeing that by how much they have had the opportunity of knowing more than others; by so much their condemnation will be greater.

"At Hull the meeting was indeed a very painful exercising time of silence, in a mourn-ful sense of great declension. We find it re-corded in the Holy Scriptures, that we must enter the kingdom of heaven through many tribulations. It is indeed a very wonderful mercy, that such unworthy creatures as we are should be so highly favored, as to be admitted therein on any terms. I have con-sidered that our afflictions in this day, both in the manner and cause, differ much from the trials of our worthy predecessors. Their bodies were frequently imprisoned and gross-ly abused by people of different religious persuasions; but our spirits when engaged in the work of the gospel, are often im-prisoned, depressed and greatly afflicted, by means of the great unfaithfulness of many under the same profession with ourselves; being at times on account of such, so closed up in a painful sense of death and darkness, as to be somewhat like the prophet of old, quite shut up and dumb with silence. This may be occasioned by those who are so far alienated from the sensible reaches of the measure of grace in their own minds, as not to be opened thereby to receive to advantage the word preached; for the word goeth not forth in vain; but will accomplish that for which it is sent. Silence may also be neces-sary, on account of those who have often been comfortably refreshed by sitting under a liv-ing ministry, yet neglecting their own duty in a spiritual labor for heavenly bread, look too much for food from the labor of others; which unjustifiable dependence and expecta-tion, are often disappointed and mortified. The main design of Gospel ministry is to turn the children of men to the grace of God in themselves, which will teach them to work out their own salvation, and diligently seek the Lord for themselves, and their strength being renewed in him, their spirits would unite with, and greatly help and relieve, the ministers in their Gospel labors.

"I attended their meetings at Leeds on First-day, which were low and rather pain-ful; my service therein was close and search-ing; but those who are at ease in Zion like smooth things best, and are almost ready to say now, as some did formerly to the seers, see not; and to the prophets, prophesy unto us smooth things. I went from Leeds to the Quarterly Meeting at York, wherein I had considerable openness in service; yet my spirit was secretly pained most of the time; the cause whereof, as I apprehended, was the numbness and earthly mindedness of many members of that large assembly; in which there was, notwithstanding, a substantial body of wise and lively spirited Friends; which, by account, has continued in a succes-sion from the early times of our Society."

(To be continued.)

[We have been furnished the following ex-tracts by the Friend to whom the letters from which they are taken were addressed, for pub-lication in our Journal. Ed.]

Springdale, Leavenworth Co., Kansas,
1st mo. 18th, 1875.

Dear Friend.—Thy letter of the 9th has just come to hand, and I hasten to respond. I have been very busy looking after the needy and dividing out what we have, where it seemed the most needed. I acknowledged the receipt of that very acceptable and valuable box of goods that thou sent. I wrote imme-diately on receiving it to ———. Springdale Quarterly Meeting has eight hundred and for-ty-four members; according to the best infor-mation we can get, more than half of them will be obliged to be helped from time to time to provisions, clothing, and bed clothes, until something can be raised; that at least two thirds of them will be obliged to be helped to seed corn, seed wheat, and other seeds if they plant. Springdale Monthly Meeting is composed of thirty-eight families and parts of families; members, one hundred and sixty-four. We believe that twenty of these fami-lies, making one hundred persons, will have to be provided with provisions of nearly all kinds that they consume, from this time until such time as they can raise something for themselves; that thirty families will have to have help to seed corn, oats, wheat, and such other seeds as they may plant or sow. Bed clothes is one thing that we have overlooked in making our appeals, and many Friends have been here from three to ten years, and their bedding has not been renewed, and what they brought is about gone; we have been surprised to find the destitution in this; one family of four persons we found had but one bed quilt, which was the only article of bed clothes in the house, and a miserable poor open house; the weather is very cold, the coldest winter we have ever seen here, twenty degrees be-low zero several times, and the suffering is much greater than we had expected; yarn stockings are very scarce; the wolves are so numerous here that we do not raise many sheep; we hear of very many frozen feet and limbs. We have kept a list of all that we have helped, out of the two boxes sent—98 in all; and they are all gone, and many apply-ing every day. One came to me at meeting to day to see if he could get something for a neighbor of his. I told him the goods were all gone, and we had given out our children's clothes very close, but for him to tell his friend to come over; but he told me he had no clothes to wear out, so my wife will go and see them. I went to Lawrence last fourth-day, the mercury 21° below zero, a distance of twen-ty-four miles, in the wagon, to try to get some-thing, but the demands were so strong on them there, that I came home without any-thing. The committee requested me to go and see Governor Osburn, and see what could be done in the way of a little corn for our horses, as we are nearly all out, and our horses are growing poor, so we fear if they winter through, they will not be able to work in the spring; several horses have already died.

Of a Friend and his companion who were vis-iting the families of Friends there he says; —— who was here yesterday as companion to ———, said his horses had got so poor that they gave out when they went to meeting, so they had to go on foot. He and ——— were travelling on foot. We have not felt at liber-ty to use any of the money that has been sent to us, to buy horse feed, as it will be needed to buy bread stuff. In my former letter I said that our library at Springdale was poorly furnished with Friends' books, and that I be-lieved they would be eagerly read if they were accessible, but at this time we feel that if we can just get along through this season with-out starving, we will try and get along with-out books and every thing else that can be done without. The committee desire me to say that our investigation leads us to the be-lief that it will take at least one thousand dollars to carry Springdale Monthly Meeting through till such times as we can expect to help ourselves. When we take into considera-tion the number of meetings and families in this Yearly Meeting, and believe that Spring-dale is in no worse fix than many others, the sum seems so very large that I hardly feel like writing it, but such is our condition, humili-ating as it is to tell it; we hope we may be provided for (as we have been so remarkably for the last two months) without Friends feel-ing too much taxed or worried. The letter also says, we have about six thousand colored persons who drifted over from Missouri and Arkansas, during the war, almost destitute of every thing. They have erected little cheap shanties, that are very insufficient to protect them from the severe prairie storms, and having made now two failures in crops it has reduced them to such suffering as cannot be

described, and is not generally known. The fact of my having served this county for two years as commissioner of poor, in addition to word having gone out that we have received some goods for distribution, makes this class come in daily for help, in miserable condition; it makes the heart sad to have to tell them we have nothing for them. They are tender hearted, and very thankful for anything. Well, I have written much more than I expected when I commenced. I hope thee will excuse me for writing our distressed condition so fully; but our feelings of thankfulness to our kind friends can never be expressed.

Extracts from "The Higher Life."

BY I. BALDWIN BROWN, B. A.

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Psalm xxvii.

I think that this is the Psalm of Psalms. All the elements of vital force with which these Psalms are charged, are here in their highest power. When it was written or why it was written we know not. But we know that David, when he wrote it, must have been lifted into the sphere of the purest and most intense experience of which the human spirit can be the subject; and yet—and this is the mystery of the Psalms, and the secret of their spiritual power—it is a region into which the aspiration of the poorest, the weakest, the most burdened human heart can follow him, nor is it closed against the most trembling human step. Reading these words, we seem to be borne up, as the Prophet says, "on eagle's wings," into this upper firmament, which David calls the pavilion, the tabernacle of the Most High. We catch the glow of the Psalmist's inspiration, his joy in God enters into us, and stirs a kindred passion. "The Lord is my light and my salvation," we, too, find ourselves singing, "The Lord is the strength of my life, of whom shall I be afraid?" A poor, stammering, trembling mortal, the creature of a day, crushed before the moth, who thought himself yesterday but as a worm, or as a beast before God, is caught up as he hears the Psalmist singing in the height. Something within expands and glows as he soars: he feels that he, too, can bear part in this blessed music; that this God, is his God as well as David's, that he also is the child of Christ and of the resurrection, a free citizen of the eternal celestial world.

If they are our best and most blessed helpers who lift us into a world, which lies beyond and above the round of our common tasks, and the dusty paths along which we daily plod, who give to us a new sense of things unseen, open for us new springs of faith and hope, and teach us to "count them blessed which endure," what shall we say of these Psalmists, who, through thousands of years, have furnished an unfailing fountain of strength and inspiration to some of the strongest, the noblest, and the most aspiring children of our race? These Psalms are like the cells of a battery of vital force, which generate the current that is always permeating the tissues and the nerves of Christian society—conductor of a throbbing, thrilling, exuberant, victorious life. The life is not in them; they are as the cells, which store and transmit it. To open one of David's Psalms, when we are sad and weary, over-pressed in life's battle, or over-worn by its pain, is like touching a stream of magnetic force; it bathes all the being with its soft, tender, yet stimulating and energizing flood. The strain is relaxed, the pain is soothed, the nerveless arm is braced again, the fainting heart grows strong and glad; something has entered into us from a Divine fountain, which makes us sharers of the strength, the joy and the hope of God.

"The Lord is the Strength of my Life."

Substantially this is the same doctrine which Christ delivers: "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. * * * As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John xv. 1. 5. *The strength of my life.* The stem that bears it, the root out of which its vital juices spring; that which makes it part of a living organism, whose ground, whose form, whose life is in God. Its ground, the solid foundation on which it rests, is God. The joy of David in God is really a joy prophetic of the age of the Incarnation. It was God manifest to him, not yet in the flesh, but by human speech, human guidance, human care, human love, whom he knew and in whom he rejoiced; the Being who in the man Christ Jesus "became flesh," and is evermore present with mankind. The strength of our life, as its sure, firm, and enduring foundation, is this Gospel of "God manifest in the flesh." If this be a dream, if we have "followed cunningly devised fables" in believing it, then our life is rootless and fruitless as an herb in the lands of the desert. But if this be a reality, the life of the man who believes is as a house built on a rock; or rather, "like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper." The life of Christ, the death of Christ, the resurrection and reign of Christ, are the source to us of perpetual renewing. If death overshadow us, if fear distract, if sorrow distress, the Lord, if we turn to comtemplate His cross and passion, and to search the mighty mystery of His love, puts hearts of strength into us. Believing, we can "count them blessed which endure." He is the strength of assurance, of firm standing ground, of victorious force. "This is the victory that overcometh the world, even your faith."

It is just the cutting off the life of the Christian world from Christ, who quickens it and feeds all its springs, which seems to me to be the most deadly danger of our times. A resolute attempt is being made by the school of philosophers, which is strongest for the moment among us, to root christianity henceforth in man and not in God. The Christian graces, it is allowed, are very noble and very beautiful; self-denial, self-devotion (within limits), charity, purity, integrity, are all excellent and commendable. But suppose that we treat them henceforth, as entirely flowers and fruits of the human stem; suppose that we cultivate humanity, and leave divinity alone; we shall be surprised, we are told, to see how grandly they will grow.

It is just the intensity of my conviction th we shall find, and soon, that they will n grow cut off from Christ, but will wither lil cut flowers, and will leave us all grey and bar which makes me cling so tenaciously to tl truth which breathes its music through th Psalm, (xxvii). Man was made for Divi communion. Christ is the root, which bea man's regenerate, celestial life. Cut the cor munications of the soul with the spiritu world, or let them wither and snap, and the through the trailing tendrils, the very lif blood of the spirit will drain away. Cast c fear, that fear, which makes us men, restrai prayer before God, turn from Christ as you great examplar, close the eye to His beaut harden the heart to His love—it is the suicid of the spirit. The current of life is choked a the fountain, the light is quenched in the eve lasting night.

But "The Lord is my light and my salv tion, whom shall I fear? The Lord is th strength of my life, of whom shall I b afraid?" He is the strength of the life, fo we live in Him. "Jesus said unto Martha I am the resurrection and the life; he that be lieveth in me, though he were dead, yet sha he live; and whosoever liveth and believet in me, shall never die." "Our life is hid wit Christ in God, and when Christ, who is ou life, shall appear, we also shall appear wit Him in glory." "Therefore my heart is glad and my glory rejoiceth; my flesh also shal rest in hope." Why should a living man com plain? What on earth, or in hell shall h fear, when after all is torn from him, he ha life, an eternal future, and God? Here i strength to endure; here is strength to over come. The endurance may be hard; the dis cipline may be long, and terribly sharp an stern. But life abides through it, life grow by it; life has royal prerogatives and compel its tributes. They will but enrich and adorn the child of discipline, the heir of promise when he passes up to sing the song with nev exultation, where there streams all around him, and glows within him, the sunlight o the celestial and eternal world. "Wait on the Lord then, and be of good courage, and He shall strengthen thine heart; wait I say on the Lord." When my father and my mother forsake me, "when all earthly help must fall from me, then the Lord will take m up." Even into the valley of the shadow o death, I can pass with a song, "O death where is thy sting? O grave, where is thy victory? The sting of death is sin, the strengt of sin is the law; but thanks be to God, wh giveth us the victory, through our Lord Jesu Christ."

Living Greece.—Some interesting statistic are published going to show that Greece ha made very decided progress since the estab lishment of her independence. They are fur nished by John M. Francis, editor of the Troy Daily Times, and late United States Ministe to Greece. He says that the mercantile ma rine of Greece is larger than that of any othe country in the world in proportion to the pop ulation, including 2170 vessels with a tonnage amounting to 431,054. The Hellenic Mining Company last year paid eight per cent. divi dend, and is now erecting works for smelting the superior iron ore of the island of Seriphos Cotton factories are also being built and the cotton crop reaches six millions of pounds an nually. There are eight silk factories whose

nnual product is $750,000, a large proportion f which is exported. Agrieultural schools nd societies have been established, labor-sav- ng implements employed and the latest meth- ds of farming adopted. Education embraces bout three-fourths of the children. Univer- al suffrage is the law. Athens has 50,000 habitants, and compares in architecture fa- orably with any other city of its size in Europe; is again becoming a centre of science nd literature; has a university thirty years ld where twelve hundred students are edu- ated gratuitously in law, theology, medicine, nd philosophy; a library with two hundred housand volumes; four banks, with a paid up apital of twelve hundred millions of dollars, nd branches all over the kingdom. Pireus, ear Athens, has over 12,000 people; Syra, he commercial port of the Cyclades, 25,000; Patras, the port of the Peloponessus, 30,000; Zante, chief port of the Ionian Isles, 20,000; Corfu, 20,000. A ship eanal is projected across the Isthmus of Corinth. These facts indicate very elearly that Byron's refleetions on the decay of Greece have become things of the past.

I have sometimes thought, it is not a hard thing to follow Truth when it is exalted and triumphs over all, and reigns in glory; then many will speak well of it; but when it comes to suffer, be buffeted, mocked, and revilcd, *then* comes the trial of our love, and we see many who are not willing or able to bear those things.—*Deborah Bell.*

THE FRIEND.

SECOND MONTH 20, 1875.

That period of the year has again returned when the annual inquisition for the fruits of regeneration, and a life permeated by the principle of Christianity, is being made within the borders of our religious organization, through the medium of the Queries addressed to our members, and answered in the several Quarterly Meetings. There is some danger that the subjects and full scope of these Queries may come to be undervalued, through their reiteration from year to year, and thus fail in degree of their designed influence, unless the minds of our members are quickened from time to time by Divine grace, and its cordial reception, to a renewed interest in the subject of *practical religion* in their own individual cases. The diligent attendance of our religious meetings, and suitable behavior therein, involve not only regularity in presenting ourselves at the usual place at stated times, and manifesting a regard for the decencies of the occasion, but assumes that the hearts of men and women, changed by heavenly grace, and actuated by Divine love to that Almighty Father, who has given them redemption through the blood of his dear Son, together with countless temporal blessings so richly to enjoy, are constrained to meet in outward acknowledgment of these mercies, and to wait upon Him for renewed ability to offer up adoration and praise to Him on this behalf. The love of Christ constraineth such as these; so that it is no irksome service, but a sweet privilege, which they will not forego on account of temporal hindrances, such as unpleasant weather or worldly cares, for "where the treasure is, there will the heart be also."

When, therefore, the inquiry is read in our Meetings on this subject, although the verbal answers sent up to the superior Meetings can only perhaps describe the eondition of the body at large as evinced by external observation, yet we apprehend the investigation will fall far short of the intention and design of the wise framers of our disciplinary code, if it does not incite all of us to a personal search into the condition of our own hearts; and the solemn question, Am I born again of the incorruptible seed and word of God? will be at the very foundation of this inquiry; seeing that unless the tree be good, no sound fruit can emanate therefrom. If the soul is eonscious of being in a state of unreeonciliation to our Heavenly Father, through unwillingness to submit to His just requisitions, then we are not walking in the light as He is in the light, and do not witness the blood of the dear Son of God to cleanse us from all sin; and although we may frequent religious meetings, we are not brought into a state of spiritual fellowship with the living members of the church because of a want of union with the Head, Christ.

To such as these the occasion of meetings for worship must be more or less irksome, and only resorted to perhaps from the effect of early training, or to soothe the stings of a conscienee which plainly speaks of coldness and indifference to God. These will readily avail themselves of any excuse to be absent, although such as would be no obstacle to the pursuit of temporal business, or any worldly object in whieh the affections are heartily engaged. Could this class of our members, but be induced to suffer the Searcher of hearts to probe them to the bottom, and through living faith in Christ, be led to resign every hindering thing to His baptizing fire, how would they realize the truth of His declaration that "if the Son therefore shall make you free, ye shall be free indeed," and standing fast in this liberty, instead of a fearful looking for of fiery indignation, whieh shall devour the adversaries of Christ, and of that sense of unrest arising from a feeling of alienation from God, the spirit of the Psalmist would be substituted, wherein he could exclaim: "Thy Merey, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. * * * How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

Sitting down with their fellow believers in this renewed state of mind, drowsiness, or indifference would lose their besetting power over the body, and the warming influences of heavenly love take their place; and thus the inviting language be held forth to others, "Come and have fellowship with us, for truly our fellowship is with the Father, and with his Son Jesus Christ."

The subjects of the eight queries have often impressed us as embracing the cardinal virtues of Christianity, as well as regulations for Church government. No one can practise them in spirit without conformity to the rules of life instituted by the Divine Lawgiver in his sermon on the Mount. Love and unity, spiritual worship, refraining from evil speaking, peace-making instead of strife, bringing up children in the nurture and admonition of the Lord, and care also so to act as to let our example enforce precept, having no fellowship with the unfruitful works of darkness in taverns and places of diversion, or in fraudulent trade, lotteries, wars, profanity, &c., bearing the cross to our sensual appetites, by true moderation and temperance on "*all occasions.*" The visitation of the poor, the widows and the fatherless, in order to relieve their necessities, living in such wholesome restraint to our desires for worldly enjoyment and ambition as to ensure the faithful discharge of our promises and obligations to others, and last of all, exercising that loving care over those who may fall into temptation, which is to restore them in the spirit of meekness to the harmony of the Truth; all these comprise such fruits of the Spirit as can only be expected from branches of the true Vine, filled with sap from the Root of life. And let us all remember that those who have been thus grafted into Christ, have need to look to it that they "*abide in Him.*" He warns us that such branches as do not bear fruit "*he taketh away.*" There was a church in Laodieea that fell into this condition, neither cold nor hot. She was counselled to "anoint her eyes with eye salve, that *she might see*," and to "be zealous therefore and repent." It is to this end we believe, that the annual inquest alluded to, is ordained in our church. May none be content with a superficial examination, thinking that a formal compliance with the letter of the query, which does not give rise to official censure, is all that the Omniscient Eye looks for. We may stand thus fair among men, and even adhere to the traditions, the costumes, and manners of our predecessors in religious faith, and yet be mere cumberers of the ground, bearing nothing but leaves. But to the sincere seekers after the pearl of the the kingdom, there need be no fears of coming to the light that their deeds may be made manifest, whether wrought in God or no. If made sensible in this Light of any lurking pollutions of flesh or spirit, how earnest, how prayerful will they be for thorough sanctification, "perfecting holiness in the fear of God."

We would fain incite our members of every class to a higher appreciation of those precious principles, and that beautiful gospel order first instituted by Christ among His disciples, and revived in practice by the primitive founders of the Soeiety of Friends. The Code of Discipline in force in our Yearly Meeting is one of the few exponents of this order, left unimpaired by succeeding generations. Without claiming for it absolute perfection, we do not hesitate to say that it embodies much heavenly wisdom as well as praetical adaptation to the needs of Church government, and eonstitutes a heritage that should be precious in the estimation of all who value spiritual christianity as held by Friends. We believe good effects would result from a perusal of this work by many who are ignorant of its contents. In addition to the rules of order, there are many paragraphs of advice, redolent of Christian love and sweetness, that are refreshing to those who are candidates for an incorruptible crown. We will close this artiele by eopying one such section under the caption of "Conduct and Conversation." Page 35.

"Whatever exercises we may meet with on account of a faithful testimony to the Truth, in all godliness of conversation, and to the

end that we may not faint in our minds, let us consider the Captain of our salvation, who endured the contradiction of sinners, bearing his cross and despising the shame, and is now set down on the right hand of God, where he continually maketh intercession for us, that following Him, and under his banner fighting the good fight of faith, we may finally obtain the crown of righteousness which fadeth not away." (1694).

SUMMARY OF EVENTS.

FOREIGN.—Prince Gortschakoff has replied to England's refusal to participate in the International Code Conferenee at St. Petersburg. He says the way will always be open to England to give in her adhesion to the resolutions which may be adopted by the Conference, whether she joins it or not.

The Dublin Irishman says the Home-rule members of Parliament propose to formally submit a demand for the repeal of the act of union, and on its rejection they will withdraw in a body from the Imperial Parliament.

In the House of Commons the bill introduced by Lord Elcho, placing the entire metropolis of London under one municipal government, has had its first reading; also a bill amendatory of the international copyright law.

The Under Secretary of the Foreign Department, in reply to the inquiry of a member, informed the House of Commons that instructions would be sent to the British Minister at Madrid to recognize Alfonso as king of Spain.

Liverpool, 2d mo. 15th.—Uplands cotton, 7⅝ a 7¾*d.*; Orleans, 7⅞*d.* Breadstuffs quiet.

In the protracted struggle in the north of Spain, the Carlists have recently gained important advantages. The left wing of the Alfonsist troops operating in Navarre, received a severe check near Estella, suffering heavy losses in killed and wounded. When the Spanish army sustained this defeat, Alfonso left it and returned to Madrid. General Moriones has been appointed commander-in-chief of the army of the north. A telegram from Carlist sources says, General Moriones is separated from the army of the north, and is now blockaded in Pampeluna, which place is in a worse condition than it was before it received relief. A decree has been issued in Madrid calling out 70,000 men for military service, 15,000 of whom are to be sent to Cuba. Exemption from duty under the call may be procured by the payment of 8,000 reals. The Bank of Spain has advanced the government one hundred million reals.

The French Assembly took up the bill for the organization of a Senate on the 11th inst. An amendment providing that the Senators be chosen by the same electors as the Deputies in the lower Chambers, was adopted by a vote of 322 yeas to 310 nays. The amendment was carried by the united votes of the Republicans and the Bonapartists. Fifty legitimists abstained from voting, but they hope to cause the rejection of this as well as all the other constitutional bills when they come up for final action. The Right Centre is dissatisfied with the course legislation has taken.

On the next day the sitting opened amid intense excitement, and the consideration of the Senate bill was resumed. General De Cissey ascended the tribune and said: "President MacMahon has not authorized the Ministers to interfere in the debate on the constitutional bills, but the vote of yesterday alters the nature of the institutions proposed, and deprives the constitutional laws of that character, without which conservative interests will be endangered.

"The government must defend conservative interests. It cannot agree to yesterday's resolution of the Assembly, and informs you of this before the resolution is made final."

The announcement caused a profound sensation, and was followed by a stormy debate. Charceyron, of the Right Centre, denounced the vote of yesterday as a Communistic revenge, and warned the deputies that it was leading the country to an abyss. He declared that he and his friends would oppose the third reading of the bill as amended.

An amendment offered by Bardoux, of the Left, providing that each department elect three Senators, was adopted. This was incorporated with the amendment of yesterday, which provided that Senators should be chosen by the same electors as Deputies, and the entire amendment was then adopted as a substitute for the first clause of the bill, by a vote of 380 yeas to 253 nays.

The remainder of the bill, including amendments introduced by the Left, defining the categories of persons eligible to the Senatorship, was adopted clause by clause. A motion was then made to proceed to the third reading of the bill. This was rejected on a division of the House by a vote of 345 yeas to 357 nays. The Senate bill is therefore destroyed. Subsequently a bill was introduced proposing the election of Senators by a method similar to that employed in the election of President in the United States.

It is believed that MacMahon would have resigned the Presidency if the Senate bill had passed as amended. A Paris dispatch says the crisis is graver than ever. The Chamber cannot make a constitution and it will not dissolve.

The French Ministers wish to resign, but no one to whom MacMahon has applied to form a cabinet is willing to undertake the task until the constitutional laws are decided upon by the Assembly.

The Bishop of Strasbourg having issued a charge to his clergy, in which he alleges that the Church is persecuted, the German authorities have seized the copies and forbidden the promulgation of the document.

Twenty-three bishops have issued a protest on behalf of the entire Roman Catholic Episcopate of Germany against any such interference in the Papal election, as is implied in Bismarck's late circular dispatch.

Telegrams from China say that there is great danger of a civil war in that country. A feeling of uncertainty prevails with regard to the succession to the Imperial throne. Although a young Prince has been elected, it is thought that this arrangement may be disturbed.

A treaty has been made between Hayti and the Dominican republic, which binds both countries to maintain the integrity of their respective territories, to neither cede, alienate or compromise any part of their territories, or the adjacent isles, to or in favor of any foreign Power, and to neither solicit nor consent to foreign dominion in any form on their soil.

It also provides that a convention shall be entered into for the construction of a railroad from Port-au-Prince to the city of San Domingo, and guarantees reciprocal freedom of intercourse between the two countries. As an indemnity for the superior advantages which it is estimated Hayti will derive from freedom of trade across the frontier, she is to pay to San Domingo for eight years an annual subvention of $150,000.

A telegram from Singapore states that a serious outbreak occurred among the Chinese prisoners in the jail at that place, which was not suppressed before sixty-seven persons were killed and injured, including sixteen officers of the prison.

UNITED STATES.—The Florida Legislature, on the twenty-fourth ballot, elected C. W. Jones of Escambia county, United States Senator. Jones is a lawyer, and stands in the first rank of his profession in Florida.

The last week was severely cold over a large part of the United States. In New England the mercury in many places stood at 20 to 25 degrees below zero. Many of the harbors along the coast were closed by ice. Both the East and North rivers at New York were filled with a larger amount of ice than heretofore, and navigation of every kind was seriously impeded. Great delay was caused at the ferries, and it was with the greatest difficulty that some were able to run at all. People were crossing the East river at Fulton ferry on the ice bridge, and a few persons walked across the North river to the opposite shore. At Concord, N. H., the mercury congealed on the 13th inst., and in that part of the State, between Concord and White River Junction, the temperature was from 32 to 40 deg. below zero. In other places only 10° below. At Whitehall, N. Y., the thermometer marked 37° below zero.

The western newspapers print numerous accounts of the extreme cold weather and its effects. Trains generally have been impeded, and in many instances stopped for several days, and the loss of life by freezing has been quite alarming.

A report of the Mobile Board of Trade shows that the centre of grain production of the United States, which in 1850 was near the centre of Indiana, had in 1860 "gone west," to the centre of the State of Illinois, and in 1872 was, approximately, at the centre of the State of Missouri.

The first train was run through the Hoosac Tunnel on the 9th inst. The passage was made in thirty-five minutes. The track is not yet in a condition fit for the running of regular trains.

According to the Railroad Gazette, which takes note of all the accidents to passenger trains in the U. States, reported in the newspapers, a total of 204 persons were killed and 978 injured last year, which is a much smaller number than in 1873.

The iron trade of the United States is greatly depressed, the production being small and prices low. At a recent period out of 677 furnaces heard from, there were 382 in blast and 295 out of blast. There are 26 furnaces in Pennsylvania, of which, a few months ago 100 were out of blast.

The steamer Tuscarora has made a series of deep-sea soundings, between San Francisco and Honolulu, with the view of ascertaining the suitableness of the bottom for laying a telegraphic cable. It was found that the bottom was well adapted for the purpose of laying a cable because of its almost unvarying soft, oozy condition.

Work on the Panama Surveying Expedition is said to be progressing favorably. Two parties are in the field—one under Lieut. Lull, locating the feeder, and the other under Lieut. Colby, at work on what it is hoped will be the main line.

There were 373 deaths in Philadelphia last week, including 112 under two years of age. There were 35 deaths of consumption and 35 inflammation of the lungs.

There are 179 saving banks in Massachusetts, with aggregate deposits of $217,452,121.

The Markets, &c.—The following were the quotations on the 15th inst. *New York.*—American gold 114⅜. U. S. sixes, 1881, registered, 118¾; do. coupons, 119⅝; do. 1868, 119 a 119½; do. 5 per cents, 1881, 114¾ a 114⅞. Superfine flour, $4.20 a $4.50; State extra, $4.70 a $4.95; finer brands, $5.50 a $9.50. No. 2 Chicago spring wheat, $1.07; red western, $1.24; amber $1.25. Oats, 68 a 71 cts. Rye, 93 cts. Yellow and mixed corn, 81 a 82½ cts.; white, 83 a 86 cts. *Philadelphia.*—Uplands and New Orleans cotton, 15¾ a 16¼ cts. for middlings. Superfine flour, $3.50 a $3.75; extras, $4.25 a $4.75; finer brands, $5 a $7.50. Red wheat, $1.17 a $1.18; amber, $1.19 a $1.25; white, $1.25 a $1.28. Rye, 95 cts. Yellow corn, 78 cts. Oats, 64 a 67 cts. Lard, 14 a 14½ cts. Sales of about 2,300 beef cattle, at prices ranging from 3¾ to 8 cts. per lb. gross, the latter for choice. Sheep sold at 4¾ a 7½ cts. per lb. gross. Receipts 9,000 head. Hogs were in demand at $10.75 a $11 per 100 lbs. net for corn fed. Receipts 4,000 head. *Chicago.*—No. 2 spring wheat, 83½ cts. No. 2 mixed corn, 62½ cts. No. 2 oats, 52½ cts. No. 2 rye, 98½ cts. Spring barley, $1.07. *Milwaukie.*—No. 1 spring wheat, 91 cts.; No. 2 do., 85½ cts. Corn, 64 cts. Oats, 51½ cts. *Cincinnati.*—Red wheat, $1.08 a $1.10. Corn, 70 cts. Oats, 59 a 63 cts. Rye, $1.00.

ERRATUM.

In No. 26, 1st page, middle column, 15th line, for "ery," read "way."

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held on Seventh-day, the 20th inst., at 10 A. M.

CHARLES J. ALLEN,
Philada., 2d mo. 6th, 1875. *Clerk.*

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy's study room, will be wanted at the opening of the Summer Session; the latter part of the 4th month.

Application may be made to

Joseph Pasmore, Goshenville, Chester Co., Pa.
Thomas P. Cope, No. 1 Walnut St., Philada.
Charles Evans, No. 702 Race St., "

NOTICE.

"Selections from the Poets," 3rd edition, now for sale by Jacob Smedley, at 304 Arch Street, and at 34 Linden St., Germantown. Price in cloth, plain, $1.50; in cloth, black lines $1.60.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLVIII. SEVENTH-DAY, SECOND MONTH 27, 1875. NO. 28.

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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

John Griffith.

(Continued from page 213.)

The next meeting to be noticed here was at Brigflats; which John Griffith represents as being "a powerful glorious" one, so that, he adds, "we could thankfully witness Truth was over all." These seasons of overshadowing are well worthy of commemoration, as being those wherein the command goes forth that the poor servant shall, as in the case of Joshua—"a brand plucked out of the fire"—be clothed with a change of raiment, or, like Mordecai, be arrayed in royal apparel and privileged to ride upon the king's horse. But notwithstanding such opportunities of rejoicing and thankfulness, it is well to be prepared for the contrary,—the changes and vicissitudes that ever attend us here,—the humiliating post of duty at the king's gate. Well to remember and be instructed by the Apostle's testimony: "I have learned *in whatsoever state I am*, therewith to be content. I know how to be abased, and I know how to abound: *every where*, and *in all things*, I am instructed, both to be full and to be hungry, both to abound and to suffer need." That the Lord's unfailing hand of help and mercy is ever vouchsafed to those who put their trust in, and reverentially fear Him, and that His grace is sufficient for every need of these, must be the experience of all who, without purse or scrip, have gone forth in simple dependence upon the afresh quickening power of His life-giving Holy Spirit.

It is interesting to trace from his pen that at Pardshaw, J. Griffith's heart rejoiced not only because of Heavenly condescension and favor, but also in that the members there generally made a plain consistent appearance; which testimony—that of being known as Friends—is now so lamentably ignored or departed from in England, as well as too much so in America. Just as though the one could be long maintained without the other; or that it were not true nor without application:—

"From Truth's great chain whatever link you strike,
Tenth or ten-thousandth, breaks the chain alike."

At Wigton, J. G. met with those who were trusting in extensive natural abilities, and cultivated intellects, to answer every purpose of guidance without supernatural and Divine aid immediately communicated. Being unmindful of our entire, constant dependance upon the Redeemer's grace and mercy, and of the moral conveyed in

"Of all that Wisdom dictates, this the drift,
That man is dead in sin, and life a gift."

Unmindful, also, of the magnanimity of the great Apostle Paul when he counted "*all things* but loss for the excellency of the knowledge of Christ Jesus my Lord;" saying in effect

"I cast them at Thy feet—my only plea
Is what it was, *dependence upon Thee.*"

Oh! the danger of trusting to any power but that which comes from above; or to any guidance but that of His who declared, "My grace *is sufficient* for thee;" and, "Without Me ye can do nothing." The apostle also, in speaking of the dispensation of the grace of God, or the immediate communication of His will to the soul of man, without which, spiritual death must enshroud alike individuals and the church, declares, "That by revelation He made known to me the mystery; as I wrote afore in few words, *whereby*, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets *by the Spirit.*" Which Spirit, we may remember, was to teach all things, guide into all truth, and *abide with us forever.* The same apostle, in speaking of the gospel preached by him, certifies, "I neither received it of man, neither was I taught it, but *by the revelation* of Jesus Christ." Then is there any other way either of receiving or preaching the gospel, from that day to the present? Notwithstanding these, together with this Society's ever maintained belief in immediate Divine revelation, there are or have been those, even among ourselves, who deny and reject the immediate revelation of the Spirit of Christ in the heart, and therefore instead of being, through Him, "able ministers of the New Testament," and of the spirit which giveth life, are but of the letter which killeth. It is the Lord alone, by the power of His Spirit, who can take away the vail from our blinded vision so that we also, as is written of the children of Israel, can "*steadfastly look to the end of that which is abolished.*" In respect to Divine revelation we read, that holy men of old spake as they were moved of the Holy Ghost; and must not we, bought by the same Saviour's blood, and bound and taught by the same new covenant of life and light, be wrought upon and actuated by a measure of the same heavenly, sanctifying power? It was a notable declaration of the gifted John Barclay on the bed of death: "They say there is no revelation;—but that which is made manifest to us as our duty, as the Lord's will, *is* revelation:—this is my belief,—I am sure of it. They slight revelation; but it shall prevail; and the Spirit of the Lord shall reign over all," &c. Alas! how does a denial and rejection of immediate revelation to Christ's followers even to the end of the world, tend to strip our holy religion of all unction and vitality, and to lead its advocates back to the weak and beggarly elements of spiritual bondage. For immediate communication with God through the Spirit of his beloved Son, is that and that only which can nourish and sustain the soul, as with "the hidden manna," unto the perfection of holiness here, and unto joy eternal hereafter in the paradise of God. The journal proceeds:

"We went to the house of that worthy elder and minister of the gospel, James Wilson,* near Brigflats, where next day the Lord was pleased to favor us with a powerful glorious meeting; so that we could thankfully witness the Truth was over all. Such thorough open meetings but seldom fall to our lot in this declined state of things.† Yet the Lord is all-sufficient for the help and support of his faithful servants, in all times and dispensations of his providence to mankind; so that we not only can say, sufficient to the day is the evil thereof, but also, sufficient to the day is the strength and wisdom afforded for our assistance in the Lord's work.

"Pardshaw, I think, is the largest country meeting in England, and Friends generally made a plain, becoming appearance, much resembling many meetings in Pennsylvania, both for largeness and otherwise; the view whereof gave me singular pleasure, and abundantly the more, as the great Master of our assemblies was graciously pleased to honor and comfort us with his living presence, in which there is fulness of joy. Matter and utterance were given by him for the discharge of duty, in which there was peace.

"To Wigton, and attended both their meetings on First-day; which were exceedingly painful and exercising. My mouth was closed up in mournful silence, yet not without a pretty clear view and sense of the sorrowful states of those amongst them who had been the principal cause of the death and misery which I felt. I saw what they were doing in the dark, as it were, through the hole in the wall. O! what a great snare bright genius and extensive natural abilities are, to such as are deluded by Satan to trust in them, and

* For a testimony of James Wilson, see Piety Promoted, Vol. II, pp. 442-3. He was born in 1677, and died in 1770. The following, which he wrote about sixteen years before his decease, is said to have represented the state of his mind through the succeeding years thereof, viz: "I am now waiting, and beseeching God Almighty to grant me the continuance of his blessed grace and Holy Spirit, to aid and assist me in a full preparation for death, and calmly resign myself to it; and above all, to grant me his aid in that painful and trying season, that I may for ever praise his holy name, who is forever worthy with his dear Son, who is my dear and blessed Saviour. Amen."

† This statement may in part account for John Griffith's so frequently, though by no means always, dwelling in his journal upon the lapsed and backsliding condition of the church in England in 1748, where his lot was cast.

presumptuously to imagine they are sufficient to answer every purpose for guidance and help, not only in temporal but spiritual things, without *Divine aid immediately communicated.* I have met with no state more at enmity, or in greater opposition to the Truth; nor from whose spirits more pain and distress are to be met with, than from these worldly-wise and self-sufficient people, who no doubt, would deride this observation, or any thing that asserts an inward sense of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wonder and perish. I sincerely wish that the tender hearted, both youth and others, may be preserved from the infection of the poison of asps which is under their tongues."

(To be continued.)

Arctic Vessels—How the Ships for Polar Seas are Built.

The London *Daily Telegraph*, of December 12th, in the course of an article suggested by the new Arctic expedition, has the following: "But what is a whaling ship like?" will be the question which those who are interested in watching the progress of the expedition will ask. To answer this, it would be well, perhaps, to describe the ship which Sir Leopold McClintock is said to have selected, the Bloodhound, and also the new ship Arctic, now being constructed by Alexander Stephens & Sons, of Dundee, and just offered to the government for the Polar expedition. Messrs. Stephens have built nearly all the whaling vessels that are now in use, and the Bloodhound was turned out of their yard about two years ago, a first-class vessel. In length she is 160 feet from stem to stern; her breadth is about 29 feet, and the extreme depth of her hold 18 feet. She will carry 600 tons with ease. The Arctic is a much larger vessel, being 40 feet longer, is 32 feet broad, and proportionately deep; but in point of strength the vessels are pretty equal. Her power to resist the pressure of the ice, and to bore her way through the floe is immense: she has a prodigious thickness of solid wood "forward," and the front part of the vessel is again protected by cross pieces of iron bark wood, while over all is a skin of iron five-eighths of an inch thick, covering the bark wood, the forefoot and run, and her keel for about twelve feet from the stem. Inside the vessel, just above where the "dead wood" ends, the bows, which, like all the rest of the ship, are built of five-inch oak planks, are strengthened by huge diagonal beams of oak, a foot square in size, ten of them being placed on either side to hold the prow of the good ship together, and make it equal to combating with almost anything. The reason for so much strength at this particular point should be stated here. When, in 1850, the expedition of the Pioneer, Intrepid, Resolute and Assistance sailed to search for Sir John Franklin, an experiment was tried for the first time which has since been found by far the most successful of any yet attempted; it was nothing more or less than charging the ice with full steam power, and cutting through it. In the old days of sailing vessels such a course would have been considered perfect madness, but with good engines and a screw-propeller, things may be attempted which with sails alone would be simply impossible, and this was one of them. After this the experiment was made again and again, and with success, and then in building vessels care was taken to fortify them specially for this perilous work. It was thought that not only should the stem of the vessel be thus strengthened, however, but that it should be so shaped that when it came to stubborn ice it would rise on the top of the floe, and then with its whole weight crush the frozen surface. In this way the Bloodhound, and indeed the whole fleet of whalers, are built, and a terrible power thus possess. A narrow crack is seen in a field of ice, stretching far away, but leading to open water, as indicated by the hue of the sky and the glass of the experienced watch in the crow's nest aloft. Steam is got up to full power, a body of men detached to look after the screw, and to raise it by means of a lifting gear the moment it appears to be in danger, or replace it by another screw—for spare screws are carried—if it be broken. It is good gun metal, though, this screw, and will stand a tremendous wrench or blow before it yields. Other hands have been deputized to look to the boats and to be ready to launch them on to the ice in case the vessel gets a "nip" and is cut in halves, while others watch the effect of the sharp-cutting prow. The vessel is going to charge the ice and to assert the superiority of art over nature, and illustrate the vast advantages which mechanical contrivances have given to man. With a terrible rush forward, the vessel strikes the floe at the weakest part. The ice would perchance resist were the impact that of two exactly perpendicular bodies. But the sliding stem rushes upward, and in a moment the bow of the ship is above the ice. A second more, and down it comes with all its weight upon the floe. The ice can stand no such load as this, and, cracking in every direction, it yields to the force brought to bear upon it. Onward the steamer goes, the screw being still carefully watched lest any part of it should be entangled in the broken ice, till another charge has to be made and another victory won over the stubborn floe. In this way the great forces of nature are combated, and the ingenuity of man achieves success. At last the ice field is cut through, and open water is reached.—*Public Record.*

For "The Friend."

Remarkable Visit of Ann Mercy Bell.

(Continued from page 210.)

"The 9th of the 9th month, after attending the Savoy and Westminster meetings, she went into Dartmouth Street, where a pretty large number of people gathered up to her, and gave audience, with peculiar stillness and attention. From thence proceeding into the Park, with intention to pass through towards Charing Cross, and finding her concern arise, she stopped at the foot of the walk facing Storey's Gate, and exhorted the people, who crowded the walks, for about the space of ten or twelve minutes. Then, passing on a little further, she made another stop; and as she seemed pretty near to conclude, the relief-guard came up, and the corporal civilly told us, their orders were so strict, against suffering any stoppage of a crowd in the Park, that he must desire us to walk on. We answered, it was right for them to obey their orders, and we had no intention to give any occasion of offence, and so moved onward. The people were, in general, of a genteel sort, and several made very sensible remarks and acknowledgments. One said to the soldiers, 'Your orders will extend to hinder this gentlewoman from preaching what is good in the Park, but not to take notice of many wicked things that are done here.' A soldier answered, 'Madam, we can't help it.' Another said to Mercy, 'If you do go on, they can't hurt you: God Almighty will protect you in this good work.'

We quitted the Park at the Horse Guards, and soon after she stood up, on a little eminence, by the Admiralty Office. The people, immediately, came running up, from all sides, and she had a fine opportunity with a large number, in all appearance, to their great satisfaction. Many seemed loth to part from her, though the dusk of the evening was coming on apace; some saying they would go ten, others twenty miles, to meet with her again. Some, who before were light and sportive, and owned they had followed us, on purpose to disturb us, were reduced to seriousness and solidity, and appeared as much affected, as full of acknowledgments, and as loth to depart, as any.

The 10th, she appeared, first, about the middle of Old Street, in a short exhortation. Then, passing into White-cross Street, she stood up, on a bench, and delivered herself, with great strength and liveliness, for about twenty-five minutes. Then, proceeding down the street, she stopped by the door of a widow, who brought a chair for her to stand upon: this she accepted, and preached, a considerable time, to a great number; many of whom were much affected with the close and weighty truths she had delivered. The widow and her sister afterwards took her into their house, and though of a different profession, treated her with that tender kindness, which hath ever distinguished sincere, sensible, and friendly spirits.

Mercy stopped again at three different places in that street; but by reason of the intervention of carriages, could not well proceed; and the people pressing her to go into the market, which they urged as a more convenient place, she complied. Here she had a large and lively testimony. Some were much tendered, and most appeared solid and attentive. One man said aloud, 'it was more than words;' and a woman, laying her hand upon her breast, cried, 'the evidence is here.' To which several others assented.

The 11th she appeared, for some time, in an open place in Wentworth Street, Spittal-fields, and the people continuing to gather in great numbers, desiring she might go into Cox's Square, where they might stand conveniently, without interruption by carriages, thither she went; and, after standing a while in silence, with the friends who were present, stepped up upon the steps of a warehouse, and, through Divine assistance, delivered the gospel message to a large concourse of people, about the space of an hour, in a very lively manner. The nature of Christ's spiritual baptism and supper, were largely and experimentally opened; and so clearly distinguished, that several people, of reputable appearance, joined in public acknowledgment of the truth of the doctrine.

From hence, she returned into Wentworth Street, and desired the people to collect as many of their children together as they well could, somewhat particular arising in her mind towards them. With these she had a sweet and tender season; accommodating her expressions to their little understanding; informing them *what* God is, *where* he is to be found,

and *what* he requires; and suitably advising them in respect to the duties of their tender age. She then proceeded further in the street, and had two opportunities more with the people, to the apparent satisfaction of many; some of whom were extraordinarily affected.

The 13th she went to the upper end of High Street, Spittal-fields, and preached about a quarter of an hour. She afterwards appeared in two different places in Wells Street; where the people attended with much openness, as might justly be inferred both from their deportment and expressions. Then, proceeding to Friends' Burial-ground near White Chapel, she stood up, apparently in great weakness; but the power of an endless life gradually rose, and made her instrumental, at length, to shower down the refreshing rain of the gospel in a plentiful manner. The life, wisdom and goodness of eternal truth were eminently displayed, to many hundreds, in a large and powerful testimony, consisting, principally, of Scripture-openings, intermixed with lively experiences, in great variety, and concluding with a most comprehensive address to the Almighty, on behalf of the people. She appeared upwards of an hour. Many seemed heartily affected, and several were so much broken, they could scarcely express their thankfulness in intelligible accents.

The 14th she was at Westminster, in the Broadway, near Queen's Square; and a chair being brought out for her, she stood up, in the midst of the people, who had gathered round her, and delivered herself to good satisfaction. Then passing into Stretton Ground, she had a time of tender warning and exhortation, upon the door-steps of a friendly family; who told her, afterwards, she was welcome to their steps and their house too, and were pressing with her to go in; but, acknowledging their kindness, she excused herself, upon account of her concern to further service.

In the road, at the upper end of the street, she had a pretty large and laborious time, with a great number. During her appearance here, a person, in liquor, endeavored to interrupt her, by firing a gun close by the crowd, which startled and disturbed many; yet she was enabled to go on, and it was not long before they were tolerably composed again, and she had an opportunity of clearing herself among them.

The 15th, Leadenhall Market, having laid before her with great weight, for some time, in the afternoon she gave up to go. Entering in at the lower end of the Poulterers' Market, she went through, calling to repentance, as she passed, with uncommon force and solemnity; and coming to a convenient place in the Leather Market, after the people, who poured in at every avenue, were gathered round her, she had a large and favorable opportunity with them. Their behavior was very commendable. They attended with stillness, and afterwards expressed a general satisfaction, wishing for more such opportunities. An elderly woman, of good appearance, said, 'she had the gospel in her very soul, and she believed many hearts were pierced.'

The 16th, in the morning, she went through Long-alley, calling to repentance; and then passed into the upper part of Moor-fields, where she preached to a large concourse of people, and afterwards had something particular to the children, several of whom stood dropping their tears before her. Then coming to the bottom of the Middle-field, finding a renewal of her concern, she appeared, a second time, to a great number. Many expressed much satisfaction, and prayed success might attend her labors.

Returning into the city, soon after twelve o'clock, she appeared by Wood Street end in Cheapside; afterwards, at two different places in Paul's Church-yard, and again at Fleet-ditch; scarce less than half an hour at each of the six times, and at some of them more. At every place she was, generally, well received. The strength and distinction she was furnished with, in this great day's work, was matter of admiration to us who accompanied her.

Many of the people, who had followed from place to place, observed with astonishment, that she had not only held out, but seemed to grow in strength to the last; and concluded, it must be owing to an immediate support from the Divine power. Some audibly confessed, they had a feeling sense of it.

She then stepped into a Friend's house, took a little refreshment, and went to the Savoy Meeting (the Meeting House at Westminster being shut up, in order to be repaired); where she appeared again pretty largely, and a sweet refreshing season it was.

The 19th, she attended a meeting appointed at the Savoy, on account of a funeral; had a very laborious time afterwards, at the Burial Ground near Long-acre, and from thence went to Clare Market. In her passage through the market, she stopped twice or thrice, calling to repentance, and exhorting the people a few minutes at each place; and after that, coming to the upper end, by the corner of Lincoln's-inn-fields, she stood up, and declared the truth for a considerable time. Many expressed their satisfaction, though some few appeared to remain impenetrably hard.

The 21st, her concern lay for Honey-lane market, which she entered from Laurence-lane, calling such as lived out of the fear of God to repentance; and, coming to an open part, near the middle of the market, she preached about a quarter of an hour. Then passing to the north corner, she appeared a second time, more largely, in a lively and acceptable testimony. Many of the people were agreeably affected, and very desirous to know where they might meet with her again; saying, they would go miles for another opportunity."

(To be continued.)

Inoculation with Bee Poison.—Geo. Walker, of Wimbledon, in a letter to the editor of the *British Bee Journal*, opens up the interesting question as to whether immunity from the pain and other injurious effects of the sting of the bee can be obtained by inoculation. The subject, it appears, is referred to in "Wood's Book on Bees," and G. Walker, noticing the manner in which the owner of the Hanwell apiary managed his bees (the stings apparently having no effect upon him,) asked him how long a period it required to make a man sting-proof, and was answered that his son had only been a short time working with bees and was quite free from any of the usual effects of bee-stings. Mr. Walker determined to put the matter to the test of experiment. The *modus operandi* was as follows: He went to one of his hives, caught a bee, placed it on his wrist, and allowed it to sting him, taking care that he received the largest amount of poison by preventing it from going away at once. The first few stings he got during this experiment had the usual effect; the whole of his forearm was affected with a cutaneous erysipelas, and there was disorder of the nerves, accompanied with heat, redness, swelling, and pain. This attack lasted till Tuesday, and on Wednesday, Oct. 7th, he was so far recovered that, following the same plan, he stung himself three times more, also on the wrist. The attack of erysipelas this time was not nearly so severe, but, as before, he felt a stinging sensation as far up as his shoulder, and he noticed that a lymphatic gland behind his ear had increased considerably in size, the poison being taken up by the lymphatic system. On the 10th, he again treated himself to three stings, and the pain was considerably less, though the swelling was still extensive. At the end of the next week, 17th, he had had eighteen stings; then he stung himself seven times more during the next week, and reached the number thirty-two on the 31st, the course of the experiment having lasted very nearly four weeks. After the twentieth sting there was very little swelling or pain, only a slight itching sensation, with a small amount of inflammation in the immediate neighborhood of the part stung, which did not spread further.—*London Lancet.*

Selected.

Christian Experience.

The salvation of the soul implies that a man is brought into harmony with himself. His powers are no longer in conflict. A perpetual calm has been breathed over them. A peace which passeth all understanding has taken the place of an unnatural conflict. Reason and conscience have resumed their lost honors, and the fires of unrestrained passion have gone out forever. In recovering the image of its Maker, the soul enjoys a sweet and holy fellowship with itself, a serene composure which is only the harbinger of the perfect peace of heaven.

The recovery of the soul implies, also, its admission into the society of all which is noble and good. "The saints on earth and all the dead, but *one* communion make."

It is not only encompassed by a great cloud of witnesses,—it is itself one of these witnesses. It has become a part of the great commonwealth of the living and the blessed dead. It is drawn upward, not alone by its own impulses, or by the power of its Redeemer's arm, but by the consciousness of its glorious companionship, by the encouraging voices which greet the still struggling spirit.

Once more, the salvation of the soul implies that it is brought into a state of perpetual thankfulness to its Redeemer. In its endless progress, this, probably, is its absorbing motive—gratitude to Him to whom it owes its deliverance, admiration of His power and love. This awakens its profoundest thought and its loudest anthem. It has become a part of its consciousness, as indestructible as its own glorified nature.

A few years ago there lived a pagan, who was called the Napoleon of South Africa. He was a man of talent, but seemed to be the incarnation of evil. Travellers were more afraid of meeting him than of all the other dangers to which they were exposed. At length he became such a terror for a great distance around, that a large sum was offered to any individual who would destroy him. Yet, when the Saviour passed that way, by His word and His Spirit, this ferocious savage put on

the gentleness of the lamb. He became as docile and quiet as a little child; for many years the bond and centre of union to British subjects, as well as to the native tribes, a pattern of meekness, of Christian zeal, and of a noble disinterestedness. His thankfulness to the Saviour was expressed a thousand times, and in the simplest and most affecting terms All who saw him, in life and in death, took *knowledge* of him that he had been with Jesus.

About two hundred years ago there lived at Paris an individual of the highest order of genius, who touched every subject which he undertook with the hand of a master—one of the few men equally at home in moral and mathematical truth; one of the few men the summer of whose life corresponded to the brilliant promises of spring. And yet that which struck every beholder was his calm resignation under intense and long continued pain; the child-like simplicity of his character, humble and submissive as an infant; and his counting all things loss—earthly honors in their most attractive forms—for the sake of Christ. Few have ever had on earth so much of the love and spotless purity of heaven, as the illustrious Pascal.

Here, now, are two men at the two extremes of society,—a philosopher of noble descent, in the most refined capital of Europe, and a poor savage in the wilds of Africa,—both alike in moral character, both distinguished by the same sweet simplicity and affectionate love to the Redeemer. * * * Count up now, the almost countless numbers who have stood in the long line between the uncultivated pagan and the Pascals and Newtons of Europe, in every order of intellect, in every variety of outward condition. Estimate the throngs who shall grace the Saviour's triumph when the earth shall be full of the knowledge of the Lord, and behold the fulfilment of the inspired prophecy, "He shall see of the travail of his soul and shall be satisfied."

For "The Friend."

The Abolition of War.

It was gratifying, even so far as it goes, to see in one of the leading newspapers of the city, the following editorial utterance in relation to the ever to be deprecated issue of the bayonet and the sword, with all the untold horrors of mortal combat. "Perhaps even *living* statesmen may find themselves *forced* to the admission that the arbitrament of war no longer accords *with the requirements of the age*, and that international arbitration *must* take its place."

Would that such sentiments might often be enunciated, and go forth on their reformatory errand to the world! That thus this extremity of evil, and one which, as said Robert Hall, "reverses with respect to its objects *all the rules of morality*, and is nothing less than a temporary *repeal of all the principles of virtue*," might be forever buried in the oblivion of a less enlightened and by-gone age; and the nineteenth century yet see and record its total abolition. Then might the anthem be heard in all ears and from all lips, "Glory to God in the highest, and on earth peace, good will toward men."

"Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

"The path of disobedience is the path of suffering."

Selected.

THE SEEN AND THE UNSEEN!

ON THE GREAT EXHIBITION OF 1857, BY H. BONAR.

Ha! yon burst of crystal splendor,
Sunlight, starlight, blent in one,
Starlight set in Arctic azure,
Sunlight from the burning zone;
Gold and silver, gems and marble,
All creation's jewelry,
Earth's uncovered waste of riches,
Treasures of the ancient sea.
Heir of glory,
What is that to thee and me?

Iris and Aurora braided,—
How the woven colors shine!
Snow-gleams from an Alpine summit,
Torch lights from a spar roof'd mine,
Like Arabia's matchless palace,
Child of magic's strong decree,
One vast globe of living sapphire,
Floors, walls, columns, canopy.
Heir of glory,
What is that to thee and me?

Forms of beauty, shapes of wonder,
Trophies of triumphant toil;
Never Athens, Rome, Palmyra,
Gazed on such a costly spoil,
Dazzling the bewildered vision,
More than princely pomp we see;
What the blaze of the Alhambra,
Dome of emerald, to thee?
Heir of glory,
What is that to thee and me?

Farthest cities from their riches
Farthest empires muster here,
Art, her jubilee proclaiming
To the nations far and near,
From the crowd in wonder gazing,
Science claims the prostrate knee,
This her temple, diamond blazing,
Throne of her idolatry.
Heir of glory,
What is that to thee and me?

Listen to her tale of wonder,
Of her plastic potent spell;
'Tis a big and braggart story,
Yet she tells it fair and well,
She the gifted, gay magician,
Mistress of earth, air, and sea,
This majestic apparition
Offspring of her sorcery.
Heir of glory,
What is that to thee and me?

What to that, for which we're waiting,
Is this glittering, earthly toy?
Heavenly glory, holy splendor,
Sum of grandeur, sum of joy,
Not the gems that time can tarnish,
Not the hues that dim and die;
Not the glow that cheats the lover,
Shaded with mortality.
Heir of glory,
What is that to thee and me?

Not the light that leaves us darker,
Not the gleams that come and go,
Not the mirth whose end is madness,
Not the joy whose fruit is woe,
Not the notes that die at sunset,
Not the fashion of a day;
But the everlasting beauty,
And the endless melody.
Heir of glory,
That shall be for thee and me.

City of the pearl bright portal,
City of the jasper wall,
City of the golden pavement,
Seat of endless festival;
City of Jehovah, Salem!
City of Eternity,
To thy bridal halls of gladness,
From this prison, would I flee.
Heir of glory,
That shall be for thee and me.

Ah! with such strange spells around me,
Fairest of what earth calls fair,
How I need thy fairer image
To undo the syren snare!
Lest the subtle serpent tempter
Lure me with his radiant lie;
As if sin, were sin no longer,
Life were no more vanity.
Heir of glory,
What is that to thee and me?

Yes, I need *thee*, heavenly city,
My low spirit to upbear;
Yes, I need thee,—earth's enchantments
So beguile me with their glare.
Let me see thee, then these fetters
Break asunder; I am free;
Then this pomp no longer charms me,
Faith has won the victory.
Heir of glory,
That shall be for thee and me.

Soon where earthly beauty blind not,
Nor excess of brilliance palls,
Salem! city of the holy,
We shall be within thy walls!
There, beside yon crystal river,
There, beneath life's wondrous tree,
There, with naught to cloud or sever,
Ever with the Lamb to be!
Heir of glory,
That *shall* be for thee and me!

For "The Friend."

Diligence in Meetings.

How earnest, diligent and lively the early Friends were in seeking to stir up the pure mind in each other by way of remembrance; that the church, and the individual members thereof, might be kept sweet and clean in the eyes of Him, who, as He had been their refuge and strength in every season of trial—their sufficiency, their Counsellor, their Comforter—will look for corresponding fruits in proportion to the talents and many blessings dispensed.

The subjoined, from the pen of a father in the Truth, Stephen Crisp, is richly suggestive of that inwardness, patient perseverance, and watchfulness unto prayer, that so becomes our dependent condition at all times, and more especially when assembled for the avowed purpose of waiting upon, feeling after, and worshipping in spirit and in truth that Omnipresent Holy One, who, having taken cognizance of all our thoughts and actions, will be our unerring judge.

Were we on these solemn occasions earnestly and reverently engaged to present our bodies *a living sacrifice*, holy, acceptable unto God, as our *reasonable service;* and to seek in humility and contrition of soul to prefer the petition to Him, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be *any* wicked way in me, and lead me in the way everlasting," how would He, our compassionate Shepherd and High Priest, look with pity down, and make himself known amongst us by the breaking of bread! How would He at times cause our hearts to burn within us from a lively sense of His felt presence! How would "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost" be at seasons witnessed with abundant joy, "filling our hearts with food and gladness."

The epistle of Stephen Crisp is as follows:

"*A Letter from Germany to Friends, Exhorting them to Diligence in Meetings.*

All Friends every where, who have tasted of the goodness of God, keep in the savor thereof, and let not your minds be stolen away from that which is living, for that which is living cometh from above, and makes you lively, but that which is corruptible, cometh from the earth, and brings death with it over

our souls. Therefore watch in diligence to retain the savor of the life of Truth, that you may live, from a sense that Christ liveth in you, who is the seed, the truth, the noble plant, and grows, and bringeth forth fruit in you.

All Friends, every where, who thus keep and retain the savor of life in them, will come to feel daily quickenings thereby, and will have power over the nature that is dead in Adam to all good works, and especially to waiting upon God with a steadfast and staid mind. Nothing so hard as this to that old corrupt nature which is soon weary. This is that nature which cannot watch with Christ one hour; but let his trials and sufferings be ever so great, this leads from watching to sleeping, this hath no fellowship with the seed of God in its sufferings, and shall have none in its dominion. Where this drowsy nature stands uncrucified, it keeps you in the weakness, out of the power, and this brings out of the savor and feeling of the goodness of God, and so makes meetings unprofitable. As it comes through custom to be allowed and subjected to, it leads into hypocrisy; that is to say, into a professing to wait upon God, and a presenting the body in the meeting, and then letting the heart, which God requires, depart from him, even into the ease and liberty of the flesh, in which the apostle said, they that lived could not please God.

Therefore, dear Friends, in the name of God I exhort you, consider what you do when you assemble together; and let it be in the name of Jesus, that is, in his power, not in the weakness, nor in the flesh, like a fleshly meeting, but in his name and power make war with the flesh, and with the drowsy spirit that lodgeth there, and in the faith overcome it, and be not overcome by it, for that is bondage. Hold your meetings in the Spirit, where every one is made alive, and flourish, and grow in life and in dominion, and shine forth to the glory of God, and to the comforting and refreshing one of another.

For as any one suffereth himself to be overtaken with sleep in a meeting, he loseth the sense of the power of God, he becomes a grief to the diligent, and an evil example to the negligent, and brings himself under the judgment of God's power in his own conscience, which when he awaketh riseth up against him; and also he is under the judgment of the power in the whole meeting, which, when he comes to a true sense of, will be no light thing. And further, if any that are unbelieving come in among you, and see such things among you, who make a profession of an inward power, and an inward quickening spirit, and a worship that is inward, in the Spirit and Truth, this causeth the name of God to be dishonored, and the way of Truth to be holden in little esteem, by such who know it not in themselves, and a stumbling block is hereby laid in their way, to hinder them from any further seeking after the truth.

Oh, Friends! consider these things, and be all diligent in this matter, and let not that earthly part have liberty, but *let it be kept in the cross till it dies*, or else it will keep and hold you dead and insensible of God or one another. This is that which hath hindered the growth of many, namely, their carelessness in coming to meetings, and their slothfulness when they are there. Therefore for the time to come, let every one that bears the profession of Truth, be diligent in the work of God, and be good examples to each other; and observe your time and hour of coming to meeting; and set not one hour, and then come at another. Neglect not your middle week meetings, by reason of your outward occasions, for that will not bring a blessing upon your affairs, but let *all things give way* to the service of God, and then *all things shall work together for good* unto you, and there shall be no lack of any thing that is good for you.

So, dear Friends, in the true love of God have I written this unto you, as it lay upon me from the Lord, as a word of exhortation, to stir up the pure mind in you all. The God of power and strength, give you of his might, and of his power, to help you in all your necessities, and in all your combats, and strengthen your faith, in which, and by which, the victory is obtained, which is the desire of my soul for you all, who am your friend in the fellowship of the gospel,

STEPHEN CRISP."

What is Actinism?

Actinism is the chemical power which is necessary to excite germination in plants. It emanates from the blue ray of the spectrum, and is the same power which operates on the sensitive silver in photography; photography being by the way an entire misnomer, since the pictures are drawn by the actinic power, and not by the luminous ray. Nay, more, the blue, the luminous ray, is, like the red, a positive hindrance to the working of the actinic power. It is most difficult to obtain good photographic results under the bright sun of the tropics. Moreover, if a spectrum be thrown on a prepared photographic surface, there will be two points only where the paper is preserved positively white—viz., the points on which the red and the yellow rays are respectively collected in the spectrum. Neither will seeds germinate so long as they are exposed to bright light. Again, by another experiment, it can be satisfactorily proved that the trail in the blue ray alone renders that power which is the sole agent in photography; for if we exclude the blue rays by passing all the light admitted through a yellow glass, the most sensitive photographic material may be exposed to the strongest sunshine without undergoing any change whatever.

The result of experiment is, that germination is excited by the actinic power of the blue ray; the formation of leaf and wood by the luminous power of the yellow ray; and the development of flower and fruit by the heat of the red ray. How the actinic ray reaches the seed in the ground is hard to understand; but that it does penetrate where the luminous ray is unable to reach is plain from experiments, which go also to show that the exclusion of the luminous ray is necessary for the operation of the actinic. Shade is always, absolute darkness sometimes, necessary for the the success of the germinating process. Plant cress-seed an inch deep in three plots; over the first place a blue, over the second a yellow, and over the third a red glass. The seeds under the blue glass will be up days before those under the red; and of those under the red a few only will germinate; those under the yellow will not germinate at all. It is found that those seeds which come up under a white glass, in from eight to fourteen days, will under a blue glass, be up in from two to five days; that where thirty per cent. of seeds came up before, sixty per cent. can now be raised; and that some seeds from tropical countries, which could not formerly be raised in this climate under a white frame, will germinate freely under a blue one. It would seem that the depth to which the air can penetrate the soil is the measure of the depth of germination. This is the practical result. There appears to be no limit to the duration of the dormant vitality of seeds, so long as they are preserved from chemical change. The mummy wheat sprang up again, under the actinic ray, after it had been sealed from the air for nearly three thousand years. The seeds in the coal measures have, unfortunately, undergone great chemical changes; otherwise there would be no reason why we should despir of seeing the indigenous palm groves of this land flourishing once more.—*Poetry of Science.*

For "The Friend."

Anthony Benezet.

In perusing lately a series of letters of this excellent man, to his friend George Dillwyn, the following passages were met with, which seem worthy of being revived at the present time:

8th mo. 5th, 1773, he writes, "My breathing to the Almighty, for myself and those I love, is, that he would create clean hearts and renew right spirits within us; that we may feel the humbling power of the Gospel to make us abidingly poor and of a contrite spirit, willing to be, as it were, under the feet of all. He who sits on the ground can fall no lower. This, is indeed, as Everard expresseth it, 'The throne of peace and rest, where God raiseth up the poor from the dust, and the needy from the dung hill, that he may set them among princes.' How different from the common prospects of men, even the so-called religious, who still suffer self, subtile self, to be alive in them. O, says a woman in this town, who has of late been deeply and repeatedly tried in the furnace of affliction, 'What a pleasure there is in feeling a humble spirit to prevail.' Though not long since [a person] of much gaiety, her whole desire now centers in being favored with humility and resignation, and a constant watch and cry for power."

2nd mo. 15th, 1774, he writes. "Dear George: Thy kind and brotherly remembrance of me, by a few lines, afforded me much satisfaction, indeed they came opportunely, when my mind was depressed by some of those exercising occurences, which will necessarily attend an endeavor to be found in an honest exertion of that which appears to be right, when offered in opposition to the worldly or selfish spirit, more especially in high professors, and great in their's and the world's esteem. Nevertheless I am quite willing such providences should attend, so far as they tend to my humiliation, and to remove all selfishness from my heart; that so a truly, humble, self-denying state of mind may prevail in me. I earnestly wish for myself, and all those I love, indeed all mankind, that we may sensibly see and feel the benign influence, the true peace and happiness, and indeed the nobility and strength of such a state."

8th mo. 4th, 1779, he makes the following reference to the calamitous events attending the war of the Revolution, and his concern in reference to a member, who professing the peaceable principles of the gospel, had taken

part in proceedings which brought him under the discipline of the Society, and who afterwards became one of the chief agents in founding the short-lived "Society of Free Quakers." "I herewith send a tract on *The conquest which love will gain if persisted in*, which I lately received from England, by way of Bethlehem. The subject is solemn and weighty, and such as will I trust give thee and the good women of thy household strength and comfort, if read in a proper disposition. I put it in the hands of our friend Samuel Wetherill, from a hope it might raise such a prospect as will be productive of true peace and comfort. I have repeatedly begged he would consider that, however he might think hard of England's design with respect to us, in which, however, he might in part be mistaken; yet we, as a people, ought not to have taken any other part, but mildly and tenderly to have exhorted people to follow after peace; that, if that Divine principle which is love, and leads to peace and good-will to men, had been suffered to prevail, and the means answerable pursued, with our dependence properly fixed on God, who has the hearts of all men in his hands, with fervent supplication to him for help, we should have been delivered from any danger either to our liberties or persons, so far as would have been expedient for our true welfare. On the other hand, sensible, as well from the experience of past events, as from the corruption of the human heart, and of the excesses it is capable of running into, when its dependence is on its own contrivance and strength, and the wrath and headstrong will of man is suffered to prevail; I greatly dreaded those grievous effects which have since taken place, whereby so many thousands and tens of thousands of our fellow men have been hurried into eternity, many it is to be feared, in an unprepared state. Indeed, it is an awful subject, as deep calling unto deep, even as though the departed souls were pointing to the end of our race, and bidding us *beware*, remembering that we with them, must soon appear at a judgment, when realities will take place of appearances. * * * If thou wouldst come down so that we together could have an opportunity to treat with our old friend upon this weighty subject, it would give me pleasure, and be no more than our duty, and affection call for."

About the year 1780, Anthony Benezet published, 'A short account of the people called Quakers, their rise, religious principles, and settlement in America," mostly collected from different authors, for the information of all serious inquirers, particularly foreigners, to which was appended a "Treatise on the spirit of prayer, Thoughts on war, Remarks on the use of spirituous liquors, and on slavery." Previously to its appearance in print he sent the manuscript to George Dillwyn, desiring his "speedy, careful and serious review of it." The letter containing this request is dated 9th mo. 11th, 1779, and contains this passage: "My view, and I may say earnest desire by this publication is, principally to profit three sort of people; first, foreigners; next, persons of some rank and literature in our own nation; [thirdly,] those with many sensible youth, amongst ourselves, who may not have desire or patience to read larger tracts." He adds, "Be quite free to open thy mind without reserve. I trust I have in great measure got over a selfish, indeed, I may say, foolish disposition, which whilst it proposes to take advice will be offended at being faulted." A few days later he again writes in reference to this essay, "There are three points which I wish principally to enforce to the honest inquirer. First, That it is the spirit alone which giveth life to every religious duty; without it, let the appearance be never so favorable, it will produce nothing but chaff. Nothing can lead to God but that which comes from him. Hence everything which is of the flesh has rather a tendency to hinder the work by raising a dependence foreign to the matter, and frequently puffing up the vain mind. Secondly, That the gospel is a display of Divine love, operating through suffering, in the most direct contradiction of the reason of man in his natural state. That our Saviour should by his sufferings and death, by letting the evil principle vent its utmost power against him, give a deadly blow to sin, is quite beyond the reach of human conception, and yet a radical truth. And further, that in order to enable us to follow Christ in the regeneration, we must not only give up every inordinate love of the world, but must avoid everything that has a tendency to attach us to the world, everything which may encumber and cramp us in our religious service, and prevent our living as strangers and pilgrims in it."

The letter from which the following is extracted, was written in the 4th mo. 1780. The warm, yet honest expression of his feelings in relation to his beloved friend, is characteristic of the writer:

"Thy letter, though short, occasioned me much thought, particularly this morning as I lay in bed; indeed, indeed, thou art not forgotten by us; would to God, I was worthy, (which I fear I am not) by any breathing of concern of mine, to afford thee the least strength and comfort. But I rejoice, yea, much rejoice at this thine humble, diffident frame of mind, more especially considering the concern I was formerly under, on thy account, when something like a rising above the fears and concern of weighty brethren seemed to prevail, perhaps owing as well to a too much looking at what we esteem their frailties, forgetting that they as well as we hold this treasure in earthen vessels, as an over activity. Here self, with its dire attendants, was rising. I saw the danger and trembled, and have to thank our benign Father who has preserved [thee] I trust to his praise. Do not think I mean to reproach or grieve thee; no, by no means, but rejoice, deeply rejoice with thee; as the poor traveller when escaped from a dangerous tempest, meditates with solemn, but comfortable dread upon the dangerous scene he has passed through. May we bless the great and good Preserver, and pray, incessantly pray to be preserved every way, particularly in meekness and humility; for the salvation of such he has promised to arise, to guide and teach.

"It is in the nothingness [of self] God is found. 'I found it alone,' says James Naylor, 'being forsaken, I have fellowship therein with them who lived in dens and desolate places of the earth, who through death obtained this resurrection, and eternal holy life.' I apprehend this has been uniformly the case in all times and amongst all people. In an account which Conrad Weiser published of the traces he had met with of knowledge and confidence upon God amongst the Indians, he relates that upon a sudden emergency being obliged to undertake a journey in company with some Indians, the hardships they m with were so great, and by means of a fre snow, likely to increase, that his spirits fail so much, that he preferred death to a prosec tion of his toil. He stepped aside, and sat dov at the foot of a tree. His company missi him, the Indians turned back, when he to them his resolution was to die there. Aft a serious pause, the oldest Indian says to hi 'My dear companion, wilt thou, who h hitherto encouraged us, give up? Rememb that bad days are better than good days; f when it goes well with us, we sin, and Gc cannot have mercy upon us; but when it go ill with us, God has mercy upon us; and do thou not know that evil is to be driven out c us by suffering?' 'I was ashamed, says Co rad, rose up and travelled on.'"

In the 7th mo. 1780, he writes, "I am mo and more made deeply sensible, and much d sire to abide in that sense, that as water ca not rise above its spring, nothing can lead t God but what comes from him, therefore a earnestly desirous not to move, but as I am a least persuaded, something more than reaso puts forth."

Culture of the Teasel.—The Syracuse N. Y Standard of a recent date contains the follow ing: "Perhaps there is no article for whic Onondaga county is noted, and about whic the people know so little, as the teasel. Teasel are raised in very large quantities in the vi cinity of Skaneateles and Marcellus; in fac it is the chief production of these two places employing more labor and capital than any other article. A teasel is composed of rather a hard substance when dry, the color shading on the brown, while the heart or core is whitish, being soft and spongy. The hooks of this vegetable vary in size from one to four inches in length, and from three to seven inches in circumference. The smallest are called button, and the largest kings. They are sown very early in the spring, in rows about three and one-half feet apart. As they grow they are cultivated and thinned out, leaving about one plant to every six inches, and next spring (as it takes two years to get a crop) they are cultivated, if they have not been winter-killed, as they frequently are; and during the summer they bush out about four or five feet in height, there being fifteen or twenty teasels on one bush or plant. As they ripen they are cut by men and boys, who use gloves, and a short, crooked knife. When cut they are so placed that the air may have a free circulation among them. When they are dry they are boxed and sold. The buyer takes them out of the boxes and places them on a table, where they are turned and then hand-packed into the boxes again in assorted sizes, and then the manufacturer of woollen cloth buys them and uses them to raise the nap on cloth.

Many men have tried to invent something to take the place of this simple article, but it seems impossible. The best teasel is said to be raised in France, and a few years since the duty was taken off, which discouraged a good many of our dealers. Farmers in the eastern States have tried to raise them, but without success, the soil around Skaneateles being the best adapted to this plant.—*North American.*

It is safe to assert that a lease for 999 years has never run out in this country, but this has recently occurred in England. An estate let

r that term has reverted to the original olders, or rather their representatives. The nd is at Woolwich, and was church property thousand years ago, but was leased to the rown for military purposes. "Few inci-ents," as an English exchange remarks, could speak more eloquently of the stability f English institutions, and the law-abiding ature of Englishmen and their respect for he rights of property, than that there should e an unbroken continuity of possession from he time of Alfred the Great to that of Queen ictoria."—*North American.*

For "The Friend."

In looking over the back vols. of "The riend," I met with a remark made by the arl of ——, to Edmund Gurney. "The Devil as got among you Quakers, you have lived ong enough to convince the world that your rinciples are right, and are now forsaking em yourselves."

We can but admit the truth of the state-ent; many of other persuasions seeing the eparture. There may be those who will uestion the propriety of the remark in this lace. We think otherwise; believing it time he members of this Society were brought ore fully to see the inroads Satan is making, n laying waste those testimonies given it to ear. One of which, not the least among hem, is the mingling with those not mem-ers, and at times when others are not pres-nt, in the transacting of business by the ap-ointment of a chairman whose duty it is to all for a vote of those present to decide sub-ects that may come before them. What is Quakerism? There can be but one answer. rimitive christianity—acting under the im-nediate revelation of the spirit of God in the eart—walking by faith and not by sight. hrist cannot be divided, therefore, neither an his followers be. Standing upon this round, why call for a majority to settle oints? Can we divide infallibility; or are hose engaged, not under the government of Him who cannot err in judgment, or are we ot aware that the kingdom of God is within s, and the kingdom of Satan also, causing his strife of tongues around us? There is a wisdom that is profitable to direct, and a wis lom that leadeth astray; and blessed indeed re those who can discern between the voice f the true Shepherd and that of the stranger, nd who follow Him.

It is a day calling loudly for the faithful bservance of the injunction, "What I say nto you, I say unto all, Watch." It is only s this is kept and acted under, we can stand s one, speaking the same language and mind-ng the same thing; there being no need of he lo! here, or lo! there; each one knowing he Truth for themselves.

Ohio.

The Chinese, more than any other people, have reduced the saving of fertilizers to a sci-nce. It is well known that they scrupulous-ly save, disinfect and put to valuable use every particle of offal. In no other way could their land be so enriched as to support its teeming inhabitants. Liebig traced the primal fall of Rome to the building of her great sewers, which conducted to the Tiber fertilizing mate-rial which should have been applied to her soil. It was the lack of breadstuffs, conse-quent upon the poverty of the arable lands, which drove the Romans to foreign conquest, and ended in the overthrow of their own lib-erty. Our people are wasting every day sub-stances which, if properly utilized, would save them many a dollar and much tribulation.—*Late Paper.*

Selected.

Can we, without tender emotion, contem-plate what different conclusions will be pro-duced respecting the same subjects, where on one hand, a people are zealously, yet rever-ently and humbly, pursuing the glory of God, as the principal thing, or with an undivided aim; or where, on the other hand, the spirit, the maxims and the enjoyments of the world are claiming a very considerable proportion of the attention of the mind and the strength of its faculties. In the former case, how nice, tender and scrupulous, that nothing be ad-mitted trenching at all upon their allegiance to God, and their testimony against whatever has sprung from the apostacy, or militates against the spirit of the gospel of Christ, en-deavoring to be faithful in every point, and being exceedingly jealous of whatever is either decidedly inconsistent with the purity of the gospel, or that is of such a complexion. In the latter case, what nice distinctions are sought up, and found out; what subtle rea-sonings, tending to lessen suffering, to abate the distinction between the humble, devoted follower, and those who appear willing to run the hazard of that which may eventually dis-tress, if not lay waste, the Society of Friends, keeping as near the world's maxims as they can, with tolerable satisfaction, and having, perhaps, the right eye towards it, and the left eye towards the kingdom everlasting.—*W. Grover.*

THE FRIEND.

SECOND MONTH 27, 1875.

Our attention has been called to an article in the last number of this Journal, under the caption of "The Higher Life," as containing sentiments widely differing from those ever held by Friends. It is extracts from a work with the above title, by J. Baldwin Brown. Owing to peculiar circumstances, it went into the hands of the printer, without sufficient examination, and we are very sure that the Friend from whom it came, had no more thought than ourselves, of teaching or spread-ing unsound doctrine.

On reading it over, we see that it inculcates opinions, relative to the Scriptures, so objec-tionable that we feel it incumbent on us briefly to point some of them out and disavow them. The author speaks of "All the *elements of vital force* with which these Psalms are *charged.*" The "vital force" here spoken of must be the Spirit that inspired the writer of the Psalm; which is supposed to be contained in the *com-position or expressions* of the Psalmist. This is clearly shown to be the author's meaning, where he says, "*Reading these words* we seem to be *borne up,* as the Prophet says, on 'eagle's wings,' into this upper firmament, which David calls the pavilion, the tabernacle of the Most High. *We catch the glow* of the Psalm-ist's *inspiration; his joy in God enters into us,* and stirs a *kindred passion.*" If perusing a psalm, or any other portion of Scripture, can awaken such emotions, or produce these ex-traordinary effects, it certainly makes the fruits of the Christian religion very cheap, and very easily come at by those who know how to read.

But "the poor, stammering, trembling mor-tal," it is further said, "is caught up as he hears the Psalmist singing in the height;" that is, as while reading, he imagines he thus hears, and "he feels that he too *can bear part in this blessed music;* that this God is his God as well as David's; that he also is the child of Christ, *and of the resurrection, a free citizen of the eternal celestial world.*" All these glorious results are represented as springing from read-ing the psalms.

To leave no doubt that J. Baldwin Brown considers the Scriptures the medium, or in-deed the *source,* whence we derive the inspira-tion of the Spirit, he uses the following lan-guage: "What shall we say of these Psalmists, who through thousands of years have fur-nished an unfailing *fountain* of *strength* and *inspiration,* to some of the strongest, the no-blest, and the most aspiring children of our race. These psalms are like the *cells* of a bat-tery of *vital force,* which *generate* the current that is always permeating the tissues, and the nerves of Christian society; *conductor* of a throbbing, thrilling, exuberant *victorious life.* The life is not in them; they are as the cells, which *store and transmit it.* To open one of David's Psalms, when we are sad and weary, over-pressed in life's battle, or over-worn by its pains, is like *touching a stream of magnetic force; it bathes all the being with its soft, tender, yet stimulating and energizing flood.*" Were this true, we can see no reason why our Sa-viour should say to the Jews, "Search—or ye search—the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me, and ye will not come to Me, that ye might have life." This life, this *vital force,* according to this author, was stored up in the cells of the Scriptures.

The unjust and sophistical attacks made on the Scriptures in the present day, by some men of science, appear to have driven many in an opposite direction, into idolatry of those invaluable writings, so far as they substitute them for the manifestation of Divine Grace given to every man, and a knowledge of the sacred truths they contain, for attention and obedience to the law of the Spirit of Life in Christ Jesus, written in the heart. This Holy Spirit bloweth where it listeth, and when any external means are made use of by it, in effect-ing its merciful purposes, the Scriptures, per-haps, are more generally employed than any other; but even then the Spirit is not in the Scriptures, but within the person operated on, and by opening and applying the *truths* contained in holy writ, the Spirit alone avail-ingly conveys the divine knowledge intended to be imparted.

The assertion that David's joy in God, "is really a joy prophetic of the age of the incar-nation," and that God was manifest to him "not yet in the flesh, but by human speech, human guidance, human care, human love, &c.," so far as it is intelligible, appears to be inconsistent with the Psalmist's expressions, "Take not thy Holy Spirit from me," "Up-hold me with thy free Spirit, &c."

We are told in the extract that "The strength of our life, as its sure, firm and en-during foundation, is this *gospel* of God mani-fest in the flesh." Also, that "The life of Christ, the death of Christ, the resurrection and reign of Christ, are the *source to us of*

perpetual renewing," and under our troubles and trials, if we turn to contemplate his cross and passion, and to search the mighty mystery of his love, puts hearts of strength into us. Here is no reference to that Comforter who was to take of the things of Christ and show them unto the believer. Our Saviour instructed his disciples that it was expedient for them that He should go away; and that He would send them another Comforter, even the Spirit of Truth, which would abide with them forever, and lead them into all truth; and He promised that He would come again to them and be in them. The apostle declares, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We cannot be too grateful for the knowledge of Jesus Christ and the will and work of the Father, communicated to us through the Scriptures; for if we have that saving faith in Christ which He alone can give, they can make us wise unto salvation. But nothing is said in the extract of the "riches of the glory of this mystery among the Gentiles, which is *Christ in you* the hope of glory;" though without the revelation of Him to the soul by his own Spirit, we cannot take one step in the way and work of salvation.

Unless we come to know the Grace of God to bring us salvation, subjecting our spirits under the government of Christ, by laying his yoke upon our own corrupt will and propensities, however much we may read the bible, and profess to believe in the truths it contains, neither the Psalms of David, nor any other scripture, can enable us to "catch the glow of the Psalmist's inspiration," or make us "free citizens of the eternal, celestial world." Those who are unwilling to comply with the terms, may have their feelings wrought upon by the beautiful language of the inspired penman, and imagine that the inspiration of the writer was a "kindred passion" to that which may glow within themselves, but the emotion is of the earth, earthy; and to derive availing "instruction in righteousness," from the sacred page, depends on the immediate influence of the Lord from heaven, a quickening Spirit.

SUMMARY OF EVENTS.

Foreign.—John Mitchell, the political agitator, who in 1846 was tried and banished to Van Dieman's Land, from which he escaped before the expiration of his sentence, has been returned to Parliament from the county Tipperary, Ireland. The House of Commons, on motion of Disraeli, passed a resolution declaring that as Mitchell had been adjudged guilty of felony and sentenced to transportation, and as he has neither endured the penalty nor received a pardon, he is incapable of election to the House.

On the 16th an excited election was held at Stoke-upon-Trent, for a member of Parliament. There were three candidates, including Dr. Kenealy, who was lately prominent as counsel for the claimant of the Tichborne estate. Kenealy was elected by 2,000 majority, and was admitted to his place in the House without opposition.

The Bank of England rate of discount has been placed at 3½ per cent.

The captain and thirteen of the crew of the ship Sidney Dacres, from San Francisco for Liverpool, which was abandoned off the Skellig Islands, and have been missing, have arrived, with the remainder of the ship's company, at Valentia.

General Wolseley is to be sent to the colony of Natal to reorganize the defensive system and regulate affairs with the natives.

In 1874, 1,435,000 tons of coal were shipped from Liverpool and Birkenhead; in 1872 the total shipment was 319,000 tons.

A Dublin dispatch of the 21st inst. states that John Mitchell has issued an address to the electors of Tipperary, presenting himself again as a candidate for Parliament. A large meeting of his supporters has been held in Tipperary. It is believed there will be no opposition to his re-election.

Advices from Zanzibar state that a fleet of British men-of-war have bombarded and captured Fort Mombazique, on the Island of Mombaz, off the east coast of Africa. Seventeen of the garrison were killed and fifty wounded. Two slave ships were captured, with 300 slaves on board.

Liverpool, 2d mo. 23d.—Uplands cotton, 7¾*d.*; Orleans, 7⅞ a 8*d.* Breadstuffs quiet.

A Stockholm dispatch of the 19th says: A match factory in Gottenburg, crowded with work people, took fire to-day. The flames spread with such rapidity that the employees in the upper stories were cut off from escape, and many perished in the flames or were killed by jumping from the windows. Fifty-one lives are reported lost.

An encyclical from the Pope to the Prussian bishops is published. It denounces the ecclesiastical laws, and excommunicates members of the clergy who accept benefices from the State.

A Paris dispatch of the 18th says: The Right and Left Centres have agreed on a new bill for the organization of the Senate. It provides that the Assembly shall appoint seventy-five Senators, who shall be irremovable. The remaining two hundred and twenty-five are to be elected by the Councils General, the Municipal Council, and the Councils of Arrondissements, and one-third of that number is to be renewed by election every three years. President MacMahon has agreed to renounce for the Executive the prerogative of appointing a portion of the Senate. A Paris dispatch of the 20th states that the Left has decided to support the aforesaid bill for the organization of the Senate. This course was advised by Gambetta, who showed the danger there was that the Bonapartists would take advantage of affairs remaining long in the present unsettled condition. The Assembly had an important and excited session on the 22d inst. The floor and galleries were crowded, and the auditors showed the deepest interest in the proceedings.

Motions declaring "urgency" for and in favor of the immediate consideration of the plan agreed on by the Right and Left Centres for the organization of the Senate, were made and carried, whereupon the members of the Right withdrew from the chamber and the sitting was suspended for a few minutes. When they returned one of them mounted the tribune and declared the Senate would lead to dissolution and anarchy. He threatened that if measures were voted imposing on President MacMahon the necessity of organizing the republic, the deputies of the Right (monarchists) would resign in a body.

The Assembly then resumed the consideration of the Senate bill. Duval, Bonapartist, again moved an amendment that the Senate be elected by universal suffrage. The motion was rejected—the Bonapartist Deputies only voting for it.

Wallon, Bonapartist, offered an amendment providing that the Senate be composed of 300 members, of whom the Departments and Colonies shall elect 225 the Assembly 75. The amendment was adopted—422 to 261. At this point a motion was made and carried, that the bill for the organization of the public powers be made the order of the day for to-morrow, and the sitting was adjourned.

Prince Bismarck's health is precarious, and a Berlin dispatch says that he will take a vacation of six months at the request of the emperor.

The items of Spanish news last week were not of much interest. The headquarters of General Moriones have been established near the town of Puenta la Reina, in Navarre. Count Valmaseda has been sent to Cuba.

It is reported that the father of Don Carlos and others, raised a large sum of money in London last week to carry on the war in Spain.

Three iron-clad war vessels and 2500 troops are to be sent to Cuba at an early day.

The *Germania* newspaper, having published the recent encyclical from the Pope to the Prussian bishops, has been confiscated and its proprietors are to be prosecuted. The governments of various States of this empire are investigating the causes of emigration from Germany. They will endeavor to remove them by facilitating the acquirement of small estates and by opposing the action of emigration agents paid by transatlantic governments.

Letters from Rome mention that Lake Fucino in the Abruzzo has been successfully drained, and many thousands of acres of highly fertile land been reclaimed. This great work has been accomplished by the unaid efforts of Allesandro Torlonia, the wealthy and publ spirited Roman banker, after ten years of incessa labor and the expenditure of more than 35,000,000 li or between six and seven millions of dollars.

Advices from Port-au-Prince state that about tw thirds of that city was destroyed by fire on the night the 11th inst. The loss is about $2,000,000, and 600 700 families were rendered homeless.

United States.—President Grant has issued a pr clamation requiring that the Senate should be convene on the 5th of next month, to receive and act upon suc communications as may he made to it on the part of th Executive.

An address to the people of the south and southwes has been issued from Washington hy the Democrat members of Congress from those parts of the U. State They entreat every white man in the south to he a pea commissioner, and maintain the kindliest relations wit the black man, and to see that the negro is protected i his right to vote as he pleases. Patience and forbea ance are urged as the duty of all.

Allen T. Caperton has been elected U. States Senat by the Legislature of West Virginia. Caperton w formerly a member of the Confederate Senate. Th Minnesota Legislature has chosen S. J. R. McMilla to represent that State in the Senate. He is at prese Chief Justice of the State Supreme Court.

There are now 2025 miles of narrow-guage railroa in the United States, of which 179 miles were built i 1871, 470 miles in 1872, 509 miles in 1873, and 88 miles in 1874.

The interments in Philadelphia last week numbere 355. There were 54 deaths of consumption, 30 inflan mation of the lungs, 21 scarlet fever, and 19 old age.

Business in the chief commercial cities was nearl suspended on the 22d inst., and there were few quot tions of market prices.

The Philadelphia cattle market was dull. Abo 2900 head of beef cattle sold at 7 a 7½ cts. per lb. gro for extra, 8¼ cts. for a few choice, 5½ a 6½ cts. for fa to good, and 4 a 5 cts. for common.

Sheep sold at 4 a 7½ cts. per lb. gross, and hogs s $11 a $11.50 per 100 lbs. net for corn fed. Receipt 5000 head. *New Orleans.*—Superfine flour, $4.50 higher grades, $5 a $6.25. Corn, 90 a 93 cts. Oat 72 a 73 cts. Hay, $25 a $27. Lard, 14½ a 15 cts. *St Louis.*—No. 2 winter red wheat, $1.06. Mixed corn 63½ a 65 cts. Oats, 56½ a 57 cts. Rye, $1.05. Lard 13¼ cts.

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy study room, will he wanted at the opening of the Su mer Session; the latter part of the 4th month.

Application may be made to

Joseph Pasmore, Goshenville, Chester Co., Pa.
Thomas P. Cope, No. 1 Walnut St., Philada.
Charles Evans, No. 702 Race St., "

NOTICE.

"Selections from the Poets," 3rd edition, now fo sale by Jacob Smedley, at 304 Arch Street. Price i cloth, plain, $1.50; in cloth, black lines $1.60.

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A Governess for Westtown Boarding School, to ente on her duties at the opening of the next Session.

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Died, on the 10th inst., at his residence in this city Benjamin C. Hornor, in the 70th year of his age, member of the Western District Monthly Meeting.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Remarkable Visit of Ann Mercy Bell.

(Continued from page 219.)

"The 22nd, she appeared in Spittal-fields market, and was favorably received by the people. And though she was much weakened in body, by frequent and laborious exercise, she had a living and powerful time afterwards in Cox's Square. Here she again preached the essential baptism, administered by Christ himself, without the unnecessary aid of symbols and ceremonies, by the living water of that spiritual river which purifies the soul, and refreshes the spirit of every citizen of the new Jerusalem. The generality of the people were solid, and several much tendered.

The 23rd, as the people broke up from their several places of worship, she stood up, at the East-gate of Exeter-Exchange in the Strand, and preached to a large concourse. Amongst other things, she remarked how apt the generality are to rest in external performances: which, if ever so exact to ancient practice, are but figures or shadows; showing, by an apt allusion, how the baptismal water of the gospel, and the life-giving blood, partaken of in the Lord's supper, both issue from Christ; as did the water and blood from his side, when pierced by the Roman soldier; pointing Him out for all to look unto, as the one essential baptizer, and dispenser of the true communion. A weighty and solemn time it was, for near the space of an hour. Towards the conclusion, something was thrown at her, and passed pretty near her head; which the whole body of the people resented, and the party offending was immediately seized; but through the mediation of the friends who accompanied her, his liberty was, with some difficulty, procured.

In the afternoon, she attended the Savoy Meeting; after which she appeared near the end of Suffolk Street, by Charing Cross; where she was fervently concerned, and enabled to preach the necessity of repentance, as a preparation against an approaching time of trial, wherein the Almighty would thin the multitudes of this metropolis, and other parts of the nation, and make the most presumptuous of mankind know, that he is God, and that the supreme dominion is rightfully his. She also expressed a further sight, she was then favored with, of the wide-spreading of the light and spirit of the Lamb, the flourishing state of the true and living church, and the holy sabbath that should ensue. The crowd was very large. Some, about the skirt of it, were rudely talkative; but many of those that were nearer, appeared grave, tender, and concerned, and declared their belief of what she had prophetically delivered.

The 26th, she appeared in Newgate Market, to a large and attentive audience, in a clear, instructive, and persuasive testimony, which was well and satisfactorily received. From thence she went to Smithfield; where a large number presently collected round her. To these she delivered some close and weighty observations and admonitions; but, by reason of a few drunken abusive persons, who were uncommonly rude and noisy one amongst another, she proceeded not so fully as in many other places.

The 27th, in the morning she was at the Savoy Meeting; and in the afternoon, went to the lower part of Hungerford Market, where she had the favorable attention of a considerable number, for about half an hour. Then coming to the upper part of the market, she stood up again; and beginning first with the children, who were numerous, she proceeded to the parents, and then to all, in a very lively, sweet, and powerful manner. Many of the people were tenderly touched, and parted with her very affectionately.

From thence she went to St. James' Market, so called; which she first passed through, calling to repentance, and coming to the lower side, where the people had most room to stand, they flocked up to her, and she delivered herself to them with good ability and perspicuity. The minds of many, both old and young, were tenderly and solidly brought to acknowledge to the truth, and heartily wished success to her concern, wherever she went.

The 30th, in the morning, she appeared in the high road at Shore Ditch. The people, at first, seemed amazed and awkward, but afterwards became attentive. And as the place was a little inconvenient, she removed into a square court in the neighborhood, where she tenderly expostulated with them for about half an hour; during which they were very still, and several of them much affected.

The 3rd of the 10th month she had an opportunity, first, in Shadwell Market; a second in Ratcliff Highway; a third in a court adjacent; and a fourth in a yard belonging to one of the inhabitants, to pretty good satisfaction.

The 7th, in the morning, she set out, intending for Stepney; and passing through White Chapel, a concern fell upon her to stop there. She made her first stand just without the bars, and delivered a strong and lively testimony to a great number, gathered before her. She appeared twice, afterwards, at the lower end of the street, in a considerable degree of the life, wisdom, and love of the truth.

Proceeding then to Stepney, she had an acceptable time with part of an Independent congregation, who had just broke up their own meeting; together with several others, who stayed and heard her with sobriety and attention. Their preacher stopped also, and showed himself to be a man of a candid disposition, and christian behavior.

About this time, one who, according to her own voluntary acknowledgment, had lived so void of a true distinguishing sense of religion, that she could sit under any sort of ministry with equal indifference, fell in with our friend, and received a strong and living touch through her testimony; and, a few months after, she declared, upon her death-bed, that by keeping close in obedience to that Divine light, which then convicted her, she had found remission; and, after some sensible and affecting exhortations, to several who were present, appeared to depart in the peace and love of God.

The 10th, Mercy walked through the Fleet Market, calling to repentance, and made her first stand in the new-buildings on the east side; a second in the old Meal Market, under cover, the weather being unfavorable, where she concluded with a few words in prayer; and in the afternoon, she appeared, in the great yard of the Fleet-prison, amongst a considerable number of prisoners. All pretty well, the circumstances of things considered.

From hence, her time was much taken up in visiting the sick, and by some indisposition of her own, till the 25th, when she attended the forenoon meeting at the Savoy; and in the afternoon, passed through Carnaby Market, calling to repentance; and then stopping in an open part, had an opportunity with a considerable number of people. Her next stand was in Gold Square. She stood a third and fourth time in two opposite sides of Soho Square, and a fifth in Greek Street. The generality at every place behaved pretty well. The power of Truth was with her, and carried her through, though apparently under much bodily weakness.

The 3rd of the 11th month, she appeared in four different places in and about the Mint, in Southwark, and afterwards visited some prisoners in their own apartments.

The 4th, she attended the forenoon meeting at Gracechurch Street. After dinner, she appeared near the Ship Inn in the Borough. A second time in Three Crown Court. A third time at Margaret's Hill. A fourth time in the area before the New Prison. A fifth time by the end of Long Lane; this place being inconvenient for standing, rendered many of the people restless and noisy; therefore she passed on to Lant Street, and appeared, a sixth time, to a very large number, greatly to satisfaction. After taking a little refreshment, she went to the evening meeting at Gracechurch Street.

This was a very laborious day's work; but the power of that Spirit which truly quickens, bore her through the service, with great strength, serenity, and sweetness. 'Twas a

day of admirable favor, not to be forgotten by me, nor, I believe, by many more.

The 10th, she had two acceptable opportunities, one at Brook's Market, the other at Covent Garden.

The 13th, in the morning, she attended a marriage at Gracechurch Street Meeting. In the afternoon, she appeared in four different parts of Wapping; and in the evening had a meeting in Friends' Meeting House there, with a considerable number. She had a hard company to labor amongst, in every one of these places; but was enabled to discharge herself pretty thoroughly.

The 2nd of the 12th month, in the morning, she entered upon her service at the lower end of Rosemary Lane, where she appeared at four different places. At the first, second, and third, the people were quiet, and behaved well. The fourth was in a very disagreeable situation, amongst a drunken dissolute company; many of whom bore the marks of prostitution and infamy, and came running up in a wanton indecent manner. She stood in silence a while, till the power of truth arose over them; and then, stepping upon a bench, declared, with uncommon fervency and awfulness, the great day of the Lord to them, in a sententious flow of weighty truths, for about a quarter of an hour, and concluded with an ardent and compassionate address to the Almighty, on their account. The generality, afterwards, appeared very much altered both in countenance and behavior, departing with sobriety and thankfulness.

In the afternoon she had three solid opportunities in Kent Street, and afterwards attended the evening meeting at Gracechurch Street."

(To be continued.)

Nitro-glycerine.—Of all the applications of glycerine, the most curious one is that of making an explosive compound for blasting rocks, &c., of which there are now not less than seventy or eighty tons consumed annually.

In 1847 an Italian chemist named Sobrero, working in the laboratory of Pelouze, discovered that the action of concentrated nitric and sulphuric acid upon glycerine, produced a peculiar oily liquid, having among other properties that of exploding when struck by a hard body, or when heated. At first it was only regarded as one of the many curious compounds that are born every day in the chemical laboratory. Any practical application was not thought of, for the glycerine then was too expensive a substance to enter into competition with other substances used in making explosive compounds. It was reserved for a Swedish chemist, named Nobel, to make an application of this oily compound called nitro-glycerine, and by improvement in the process of its manufacture, and the consequent impulse it gave to the separation and purification of glycerine, it is now a substance of every day use by those engaged in mining and in large engineering works, requiring the removal of large bodies of rocks; and notwithstanding it is an extremely dangerous substance to handle, and many lives and much property have been destroyed by it, contractors on large works say that they prefer using it to gunpowder, with all its attendant risks. —*J. L. Smith.*

Inshrine mercies in gratitude.

For "The Friend."

John Griffith.

(Continued from page 218.)

Of Kirklington Meeting, and of the nature of spiritual worship, and of the inward teachings of the grace of God, John Griffith has penned as follows: "Friends having without my knowledge, given notice to their neighbors, and to divers people of account in the world; it is likely they expected great things from one come so far to visit them; and some perhaps hoped to get credit by that day's work; but we see sometimes when man appoints, the Lord disappoints; which in the issue seems to have been the case here. I sat the meeting, which was very large, in silence, to the great mortification of many present, some of whom, one might have expected from their appearance and pretensions, understood the nature of spiritual worship better, than to have been so anxious after words. It proved, I think, as painful and exercising a meeting as ever I knew, to which the expectations of Friends and others did not a little contribute. At the conclusion I was fully satisfied that I had discharged the service required of me that day, in an example of silence, in which I had peace. I could perceive great uneasiness in many under our name, at the silence of the meeting. This evidently discovers a mournful degeneracy, seeing silent worship is so directly consistent with our Christian profession of the inward teachings of the grace of God that brings salvation, which hath appeared to all men, and teaches all who diligently hearken thereunto, that no time is more suitable than when assembled together, unitedly to wait for this blessed teaching, and thereby receive a renewal of our strength. How absurd is it for those who profess this teaching, and access to the Fountain of all good, to depart therefrom and gaze at the clouds, or depend on the conduits and waterspouts, as if it was in their power to fill themselves, and so to supply their wants! For although the servants have at times, by the Lord of all, been used as a means for our help and edification, yet such means or helps are not so essentially necessary to the spiritual worship professed by us as a people, but that it may be as effectually and as acceptably performed without them, in an awful solemn silence: than which nothing can be more reaching and convincing to those in whom the divine witness is regarded, and it may also tend greatly to raise that in the minds of such where it is depressed.

"Some have remarked, that those who have been convinced in the silence of our meetings, have generally stood their ground in religion best. The reason is plain, because they have at the very first laid hold of and embraced the very substance of religion; whereas, the understanding may be, in a great measure convinced by testimony, and the mind much tendered and affected with lively declarations of the truth; but all this goes off sooner, and will leave such minds destitute, unless they happily come to be fixed under the teachings of the grace of God in themselves, and have to sit under their own vine and under their own fig-tree, where none can make them afraid. None need to be ashamed of a solemn awful silence before God, and in the sight of men; seeking the Lord, who will be found of all such, and will, by his secret, invisible power, vindicate that sort of silence in the hearts of all who suffer his pure witness to arise. All who reject the voice of this holy witness, may justly be disregarded by God's people, so as not to be discouraged by what they say on that account. But on the other hand, when any thing of this nature is done in the form and by way of imitation only, there being nothing supernatural to support and defend the same, it must necessarily fall under contempt, and like the salt that has lost its savor, will be trodden under the feet of men. That Scripture passage is very observable, where some undertook to cast out devils in the name of Jesus, whom Paul preached. It is plain the evil spirits knew, notwithstanding their pretences, that they wanted power to subject them; and therefore answered these imitators and pretenders, 'Jesus I know, and Paul I know, but who are ye? and the man in whom the evil spirit was, leaped upon them, and prevailed against them, so that they fled out of the house naked and wounded.' I instance this passage to show how inefficacious imitation is: those would do well to consider this, who, upon a serious examination, do not find the Lord with them in their religious performances; for assuredly nothing can stand approved in his sight, nor maintain a dignity worthy of him, in this state of probation, but the product of his own Spirit in us. Therefore, let all who profess spiritual worship, greatly dread being found in senseless stupid silence, although it be in the very same form which the people of God have been, and are still led into; knowing, that the best and most consistent form is of little avail, without the heavenly power. I perceived that some were much offended with me, for abiding in the station in which the Lord placed me that day, which they did not altogether forbear letting me know by words; neither did I let them pass without some close remarks on their sorrowful state and great blindness. In about a week after, I received a long letter upon the subject, setting forth amongst other things, how great a mystery it was to the writer, that a person in my station, travelling from one nation to another, should disappoint people, Friends and others, by such unaccountable silence. Had not I discovered sufficient cause to believe that this Friend was not then what he had been, his letter would have been as great a mystery to me as my silence in that meeting was to him. When I had perused the letter, I was most easy to let it pass without answering.

"This was a time of great anxiety to me, and I have made the above remarks, as I have felt my mind opened thereto; for no other reason, than as a caution or warning to all professors of the blessed Truth into whose hands this may come, that they may watch and pray continually; lest, by departing from the pure leadings of Truth in themselves, they fall into the like absurdities; manifesting to others, that they are but mere pretenders to spiritual worship; and also for encouragement to painful travellers in the work of the Gospel, whose lot, in the course of their service, may fall amongst such, to whom they may be as signs and gazing-stocks, because their time is not always ready. What makes such examples more necessary in some places, is the busy forwardness of unskilful ministers amongst themselves, who may be too apt to feed the people with a multitude of words; perhaps frequently recommending silence in words, but not sufficiently by example. I have seen it much my place, especially at

home, to show Friends by my example, the benefit and neeessity of silence, and as it were, to lead them into it. And as may be seen by this aeeount, I often found it my duty to sit meetings appointed for me in silence; (being at times greatly distressed in a sense of the states of the people,) like a sign unto them, of what they ought to be more in the praetice of. This indeed was no easy task to the flesh, as the expectation of the people was greatly towards me, being come from far to visit them; yet there was no remedy but patience and resignation to the Divine will, without whose assistance, I knew it was in vain to attempt any thing by way of ministry. My way of travelling, as above hinted, often silent, was looked upon then by many, as a strange and unusual thing; but some others have been led pretty much in the same traek; however I had mostly great peaee and inward strength, to stand my ground therein, as all will who follow the Lord whithersoever he shall be pleased to lead them."

Attending several meetings, J. Griffith remarks: "Most of them were to me trying and laborious. I was not much opened as to ministry, Friends in many places had need be brought from words, to the one eternal inspeaking Word." At another place he says: "I had nothing given me to deliver by way of publie testimony; divers Friends there appeared to me then, and more since, lively and sensible of the work of true religion; yet I apprehend, the expeetations of too many were after words that day, which was to be disappointed. O that all were really turned to the divine Word, that they might never be disappointed."

(To be continued.)

George N. Briggs, of Boston, Mass., left among his papers, a review in his own hand—brief, but comprehensive, and not more remarkable for its terseness than for its modesty and simplicity. It is impossible to read it without obtaining from it an impression of the simple dignity, the sterling integrity, and the true, but unobstrusive greatness of his character. "I was six times elected to Congress from the Berkshire District, and seven times ehosen Governor of Massachusetts. I never asked a man to vote for me for either of these offices, or asked a man to attend a political convention where I was nominated, or to use any influence in any way to promote my election to either of these offices. During the seven years I was Governor of Massachusetts, I nominated four Judges of the Supreme Court, and fourteen of the Court of Common Pleas. Seventeen of them were appointed and confirmed; one who was nominated Judge of the Supreme Court, Charles Allen, declined. The nomination of Judge of the Supreme Court, was once offered to Rufus Choate, but he declined it. I do not now remember, in all the appointments, that there was a personal request, from a single one of the persons appointed, or anything like a personal solicitation on the part of their friends."

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he may be himself unconscious as a lamp is of its own shining.

Selected for "The Friend."

He who desires to become a spiritual man must not be ever taking note of others, and above all, of their sins, lest he fall into wrath and bitterness, and a judging spirit towards his neighbors. O children, this works sueh great mischief in a man's soul as it is miserable to think of; wherefore, as you love God, shun this evil temper, and turn your eyes full upon yourselves, and see if you cannot discover the same fault in yourselves, either in times past or now-a-days. And if you find it, remember how that it is God's appointing that you should now behold this sin in another in order that you may be brought to acknowledge and repent of it, and amend your ways, and pray for your brother, that God may grant him repentanee and amendment, aceording to His divine will.

I tell thee, dear child, if thou couldst eonquer thyself by long-suffering, and gentleness, and the pureness of thy heart, thou wouldst have vanquished all thine enemies. It would be better for thee than if thou hadst won the hearts of all the world by thy writings and wisdom, and hadst miserably destroyed thine own soul by passing judgment on thy neighbors; for the Lord says: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—*John Touler.*

Acquiescence in the Divine Will.—We should endeavor not to be distressed about any thing, but to take every event for the best. I apprehend this to be a duty, and the neglect of it to be a sin. For, in truth, the reason why sin is sin, is merely beeause it is eontrary to the will of God. If, therefore, the essence of sin consists in having a will contradictory to the known will of God, it seems clear to me, that when He discovers His will to us by events, we sin if we do not conform ourselves to it.

True piety, which only receives its completion in heaven, is, nevertheless, so replete with consolations, that they fill its beginning, its progress, and its crown. It is a light so resplendent that it brightens every thing which belongs to it. If some grief be intermixed especially at its commencement, this proeeeds not from virtue; for it is not the effect of that piety which has been begun in us, but of that impiety which still remains. Root out impiety and your joy will be unalloyed. Let us not, therefore, ascribe this sadness to devotion, but to ourselves, and let us only expect relief in our own sanctification.

What is past ought to give us no uneasiness, except that of regret for our faults, and what is to eome ought still less to affect us, because it is nothing with regard to us now, and perhaps we shall never live to see it. The present is the only time which is properly ours; and we ought to use this in conformity to the will of God. To this our thoughts should be principally directed. Yet the world is generally so restless, that men scarcely ever think of the present time, and the instant they are now aetually living, but of those in which they are to live; so that we are always in a disposition to live in future, but never to live now. Our Lord hath not chosen that our foresight should extend beyond the day that is present. These are the limits which He requires us to observe, both for the sake of our salvation and for our own reposc.—*Pascal.*

Mount Shasta in Winter.

In an aecount of his reeent aseent of Mount Shasta, Cal., John Muir, the State Geologist of California, says:

"I watehed the sky with great caution, for it was easy to see that a storm was approaching. Mount Shasta rises ten thousand feet above the general level in blank exposure to the deep gulf-streams of air, and I have never been in a labyrinth of peaks and cañons where the dangers of a storm seemed so formidable as here. I was, therefore, in eonstant readiness to retreat into the timber. However, by half-past ten o'clock I reached the utmost summit. I spent a couple of hours traeing the outlines of its ancient lava-streams, extending far into the surrounding plains and the pathways of its aneient glaciers, but the wind eonstantly increased in violenee, raising the snow in magnificent drifts, and forming it into long, waving banners that glowed in the sun. A succession of small storm-clouds struck against the summit pinnaeles like icebergs, darkening the air as they passed, and produeing a chill as definite and sudden as if ice-water were dashed in one's face. This is the kind of eloud in which snow flowers grow, and I was compelled to begin a retreat, which, after spending a few minutes upon the main Shasta glacier and the side of the 'Crater Butte,' I accomplished more than an hour before dark, so that I had time to hollow a strip of ground for a nest in the lee of a block of red lava, where firewood was abundant.

"Next morning, breaking suddenly out of profound sleep, my eyes opened upon one of the most sublime seenes I ever beheld. A boundless wilderness of storm-elouds of different age and ripeness were eongregated over all the landscape for thousands of square miles, colored gray and purple, and pearl and glowing white, among whieh I seemed to be floating, while the eone of Shasta above and the sky was tranquil and full of the sun. It seemed not so much an ocean as a land of clouds, undulating hill and dale, smooth purple plains, and silvery mountains of cumuli, range over range, nobly diversified with peaks and domes, with cool shadows between, and with here and there a wide trunk cañon, smooth and rounded as if eroded by glaciers. I gazed enchanted, but cold gray masses drifting hither and thither like raek on a wind-swept plain began to shut out the light, and it was evident that they would soon be marshalled for storm. I gathered as much wood as possible, and snugged it sheltering ly around my storm-nest. My blankets were arranged, and the topmost fastened down with stakes, and my precious bread saek tucked in at my head, I was ready when the first flakes fell. All kinds of elouds began to fuse into one, the wind swept past in hissing floods, and the storm closed down on all things, producing a wild exhilaration.

"My fire blazed bravely, I had a week's wood, a sack full of bread, and a nest that the wildest wind could not demolish, and I had, moreover, plenty of material for the making of snow-shoes if the depth of the snow should render them necessary. The storm lasted about a week."

If the best of us are but in the land of the living, partakers of life invisible, and divine, how much have we to be thankful for, how much to answer for!

Blessings of Disappointments.—A man hurries breathlessly to the wharf, in order to reach a departing steamer—he is a few minutes too late! the plank is drawn; and as he watches the stately vessel plough her way through the blue waters, she seems to be plunging through his very heart. How provoking! he exclaims to the half-smiling, half-pitying bystanders. He goes home sulky, he retires sulky to bed, and wakes up to read in the morning paper, that "a few hours after leaving port, a steamer took fire, and when last seen, was floating on the water a burning wreck!" He fancies himself clinging in despair to a sinking billet of wood, and his very blood runs cold when he thinks how near he came to being on board that death-freighted vessel. And yet the very next time the man is thrown out by Providence, in some favorite plan, he is slow to apply the lesson of the past, and thank his Heavenly Father for a disappointment. I do not pretend to be a very apt learner, but many of my best lessons through life have been taught me by the same stern old schoolmaster, *disappointment.* And one lesson I learned was, that this world was not made only for me. If it had been, the sun would have shone just when my hay needed it, and the rain would have fallen only when my garden needed to be watered. But God goes on and orders things as pleaseth him best, without consulting us. And when our schemes were thwarted the stern schoolmaster said: The world was not made for you alone, don't be selfish. Your loss perhaps is another's gain. The rain that spoils your new mown hay, makes the blade of corn to grow faster in your neighbor's field. The fall in grain that cuts down your profits, will help the poor widow in yonder cottage to buy bread cheaper for her orphan babes. Do not be selfish.

Selected.

"To know all about Christ is one thing: to know Christ is quite another thing. Nay, the first kind of knowledge may actually hinder the second. Let us beware, lest by dwelling too minutely and exclusively on the earthly surroundings of our Lord, we dim to ourselves the glory of His divine Person. It was not flesh and blood which revealed to Peter that in Jesus of Nazareth he beheld the Son of the living God.

And the warning:—That the kind of knowledge we most crave after is not always the kind of knowledge that is best for us. To those 'brethren of the Lord,' was their knowledge of Christ's daily life all through those years a blessing to them? No: 'for neither did His brethren believe on Him.'" Let Bible students, in their curious antiquarian researches, ever remember this.

"I never intended to do more, he told his eldest son, than not exceed my income, Providence having placed me in a situation in which my charities of various kinds were necessarily large. But believe me there is a special blessing on being liberal to the poor, and on the family of those who have been so; and I doubt not my children will fare better even in this world, for real happiness, than if I had been saving twenty or thirty thousand pounds of what has been given away.—*Life of Wilberforce.*

More offend from want of thought, than from any want of feeling."

Selected.

SCHOOL LIFE.

I sat in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping;
And my heart was full of care.

Instead of looking upward
And seeing His face divine,
So full of tenderest pity
For weary hearts like mine;

I only thought of the burdens,
The cross that before me lay,
So hard and heavy to carry,
That it darkened the light of day.

So, I could not learn my lesson,
And say, *Thy will be done;*
And the Master came not near me
As the weary hours went on.

At last, in my weary sorrow,
I looked from the cross above;
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me,
And I thought I heard Him say:
"My child, thou must bear thy burden,
And learn thy task to-day.

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to that weary sorrow;
One look at that face Divine
Had given me power to trust Him,
And say, "*Thy will, not mine.*"

And thus I learned my lesson,
Taught by the Master alone;
He only knows the tears I shed,
But He has wept His own.

And from them come a brightness
Straight from the Home above,
Where the School Life will be ended,
And the cross will show the love.

Selected.

THE KITE.

BY JOHN NEWTON.

Once on a time a paper kite
Was mounted to a wondrous height,
Where, giddy with its elevation,
It thus express'd self-admiration:
"See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a kite like me can do?
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight;
But ah! like a poor pris'ner bound,
My string confines me near the ground;
I'd brave the eagle's tow'ring wing,
Might I but fly without a string."

It tugg'd and pull'd, while thus it spoke,
To break the string—at last it broke.
Depriv'd at once of all its stay,
In vain it tried to soar away;
Unable its own weight to bear,
It flutter'd downward through the air;
Unable its own course to guide,
The winds soon plunged it in the tide.
Ah! foolish kite, thou hadst no wing,
How couldst thou fly without a string?

My heart replied, "O Lord I see
How much this kite resembles me!
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How oft I've wished to break the lines
Thy wisdom for my lot assigns!
How oft indulg'd a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall thus dreadful had been mine."

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contented with.

For "The Friend."

Although the following was addressed to Friends in William Edmundson's day; believing it might be of use to the readers of "The Friend," I should like to see it published in its columns, if approved. Friends in the beginning or rise of this Society, were concerned to keep the world and the things of it under foot, or, as William Penn says, "a servant, and not a master." The Apostle Paul says, "Godliness with contentment is great gain," &c. And again he says: "They that will be rich, (mark, *they* that *will* be *rich*,) fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Oh! "that we may arise and shake ourselves as from the dust of the earth, and put on once more the beautiful garments," &c., and be as lights in the world, that we may come to live in that which gathered this Society in the beginning to be a people, and which alone can preserve it.

J.

Ohio, 1st mo. 30th, 1875.

A Posterip to an Epistle from Leinster Province Meeting.

When the Lord first called and gathered us to be a people, and opened the eyes of our understandings, we saw the exceeding sinfulness of sin, and the wickedness that was in the world; and a perfect abhorrence was fixed in our hearts against all the wicked, unjust, vain, ungodly, unlawful part of the world in all respects. We saw that the goodly and most lawful things of the world were abused and misused; and that many snares and temptations lay in them, with troubles and dangers of divers kinds, which we felt the load of, and that we could not carry them, and run the race the Lord had set before us, so cheerfully as to win the prize of our salvation. Wherefore our care was to cast off this great load and burthen, viz: great and gainful ways of getting riches, and to lessen our concerns therein, that we might be ready to answer Christ Jesus our Captain, who had called us to follow him in a spiritual warfare, under the discipline of his daily cross and self-denial. Then the things of this world were of small value with us, so that we might win Christ; and the goodliest things thereof were not near us, so that we might be near the Lord; for the Lord's truth out-balanced all the world, even the most glorious part of it. Then great trading was a burthen, and great concerns a great trouble; all needless things, fine houses, rich furniture and gaudy apparel, was an eyesore. Our eye being single to the Lord, and to the inshining of his light in our hearts, this gave us the sight of the knowledge of the glory of God, which so affected our minds that it stained the glory of all earthly things; and they bare no mastery with us, either in dwelling, eating, drinking, buying, selling, marrying, or giving in marriage. The Lord was the object of our eye, and we were all humble and low before him, self being of small repute. Ministers and elders in all such cases, walked as good examples, that the flock might follow their footsteps, as they followed Christ, in the daily cross and self-denial, in their dwellings, callings, eating, drinking, buying, selling, marrying and giving in marriage. And this answered the Lord and his witness in all

nsciences, and gave us great credit among en.

But as our number increased, it happened at such a spirit came in among us, as was mong the Jews, when they came up out of gypt. This began to look back into the orld, and traded with the credit which as not of its own purchasing, striving to be reat in the riches and possessions of this orld. Then great fair buildings, in city and ountry, fine and fashionable furniture, and pparel suitable, dainty and voluptuous pro- ision, rich matches in marriage, and ex- essive, customary, uncomely smoking of to- acco came into practice, under color of being awful and serviceable, far wide from the foot- teps of the ministers and elders whom the ord raised up, and sent forth into his work nd service at the beginning; and contrary o the example that our Lord and Master hrist Jesus left us, when he was tempted in he wilderness with the kingdoms of the world, nd the glory of them, which he despised; nd of Moses, who refused the crown of gypt, and to be called the son of Pharaoh's aughter; rather choosing affliction with the ord's people—having a regard to the re- ompense of reward. And the holy apostle rites to the church of Christ, both fathers, oung men and children, advising against the ove of the world, and the fashions thereof, which are working as the old leaven at this ery time, to corrupt the heritage of God, nd to fill it with briars, thorns, thistles, tares nd wild grapes, to make the Lord reject it, nd lay it waste. But the Lord of all our ercies, whose eye hath been over us for ood, since He gathered us to be a people, nd entered into covenant with us; according o his ancient promise, is lifting up his Spirit, s a standard against the invasion of this nemy, and raising up his living word and estimony in the hearts of many, to stand in nd fence up the gap, which this floating, igh, worldly, libertine spirit hath made, that eads from the footsteps of those that follow hrist; and know him to limit them with his ounds, and dare not in their own will and ime, lay hold on presentations and oppor- unities to get riches, which many have had, nd refused for truth's sake, and the Lord ath accepted thereof as an offering, and re- arded them with great comfort, to the praise f his great name.

William Edmundson."

For "The Friend."

What Is It.

Returning some time since from Meeting n a First-day through one of the more rural treets of a neighboring town, the attention f the writer was attracted to two boys, ap- arently about seven and nine years of age, pproaching him at right angles in a crossing treet in advance, the oldest of whom was arnestly engaged in trundling an ordinary oop.

On reaching a point that was clearly within earing distance, the one who had been beat- ng his hoop with so much intent suddenly topped, and without parleying, seized the oop and lifting it up in the air, sent it whirling into an old sand quarry near by, ex- laiming in an earnest and decided manner as e did so; "*There, I'll be a sinner no longer!*" What was it that induced that little boy thus o deprive himself of the pleasure of trundling is hoop, not only on that day but in future, for his hoop was in a manner destroyed? There was no outward reproof administered; no one was in sight but the two before mentioned, yet this little boy gave very decided evidence that something had convinced him he was doing wrong and induced him to take up the important resolution, to be "a sinner no longer." It is an interesting inquiry, and perhaps cannot be more appropriately answered than by making use of the language contained in Tract No. 117, issued by the Tract Association of Friends, entitled "What Is It?"—and of which, if it is rightly remembered, no particular notice has appeared in "The Friend."

"What is it, my little boys and girls, that causes you to feel uneasy and unhappy when you have done wrong? And what is it that brings such happy, joyous, and innocent feelings to your heart when you have done that which is right, or turned away from evil? It is nothing less than the Spirit of the Almighty God, who is all purity, and cannot dwell with the evil without testifying against it. Listen to this voice and obey it, and it will lead you safely to Heaven;—turn away from it, and it will turn away from you, and the evil one will lead you down to the chambers of death. The Spirit of God strives with the children of men to draw them to that glorious Heavenly home where our blessed Redeemer, the Lord Jesus Christ, who laid down his life to save us from our sins, has gone before to prepare a place for his children.

Here is an anecdote that will illustrate this for you.

At one time, many years ago, a little boy had been unwilling to yield to his mother's wishes. He desired to have his own way and go with some rude company, and he had spoken unkindly to her in regard to it. When night came, the good Spirit in his heart reminded him of his improper behavior to his careful mother, and caused him to feel uneasy. He could not sleep; there seemed to be thorns in his pillow, and he turned it over and over to make it feel comfortable. But all this would not do; the trouble was in his own conscience. The Holy Spirit was pleading with him to go and ask his mother's forgiveness. At last it prevailed, and he crept quietly to his mother's room and acknowledged his unkindness, and sought her pardon. She clasped him in her arms and pressed a kiss upon his cheek. This was a turning point in the little boy's life, and ever afterward he was more dutiful and respectful to his widowed mother; and he grew up to be a good and virtuous man.

This, dear children, is the effect of listening to that inward monitor which is given to every man upon the face of the earth, to convict him of sin and to lead him away from it.

Oh, young man and young woman! The voice of God is pleading with you, too, to lead you out from the follies and fashions of this world, and to draw you to sit down at the feet of Jesus, as Mary did of old, that you may learn the way of life and salvation. The language formerly was, and still is unto you, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty.' It is also said in holy writ, 'They that observe lying vanities, forsake their own mercy.' Let not this be said of you, that ye forsook your own mercies to taste the short-lived pleasures of sin. Nothing will *fully* satisfy the cravings of an immortal soul but the Spirit of the living God revealing himself within that soul, and so giving it eternal life.

Many years since a young woman queried thus with herself: 'What is that I feel which condemneth me when I do evil, and justifieth me when I do well? What is it?' She knew not; and in this state of mind she went to a large public meeting of Friends. That man of God, George Fox, was present, and soon stood up with the words, 'Who art thou that queriest in thy mind, What is it which I feel which condemneth me when I do evil, and justifieth me when I do well? I will tell thee what it is: Lo! He that formeth the mountains and createth the wind, and declareth unto man what are his thoughts; that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of Hosts is his name. It is He, by his Spirit, that condemneth thee for evil, and justifieth thee when thou doest well. Keep under its dictates, and it will be thy preserver to the end.' The young woman in after years declared that, 'It was the truth, the very truth, and I have never departed from it.'"

For "The Friend."

Some time since we received from a friend in England, a little work entitled, "The Saints travel to the Land of Canaan; Wherein are discovered Seventeen false Rests, Short of the Spiritual coming of Christ in the Saints," &c., by R. Williamson, "a member of the army," originally printed in 1648, and a new edition put forth in 1874.

We have perused this work with much interest, finding it to contain a great deal that is instructive, and appropriate to the condition of the professing church at the present day. There are however expressions in some parts of it, which we think objectionable, as being liable to a construction that would indicate a want of full acknowledgment of all the benefits resulting from the coming of Christ in the flesh. Not that we suppose the author to be unsound on that point, but that the language used is at times, so obscure and illy guarded, as to impress the reader unfavorably.

We take the following, from the preface by the present editor, as being worthy of close attention from all our readers:

"The lapse of more than two centuries has not diminished the value of these weighty counsels, nor made the writer's warnings less necessary. On the contrary, it may be feared that the perils of his perilous days have much increased in ours; that the by-paths then opened up for the decoying and destruction of each awakened soul have now been exceedingly multiplied; that the form of godliness—developed under manifold alluring disguises on all sides, apparently almost up to its extreme limit—has nearly banished the true power of the Living God in man from the earth, and caused the want of it to be unfelt; while, in some of his now highly esteemed manifestations, the god of this world, the father of lies, can be discerned hardly by the very elect of God, as other than an angel of light, or his ministers other than ministers of righteousness.

In one form or another, where there is not utter indifference, some religious activity, or other outcome of man, is everywhere put in the place of the lowly, brokenhearted, sighing

after God, till it might please Him to burn up all that which, in its fleshly zeal, is so ready to stand up in His presenee, and to work, as it supposes, on His behalf. Men are taught to generate for themselves various forms of 'conversions' and 'believings,' out of their own smitten consciences, anxieties, and natural religiousness; instead of lying low under the hand of the Blessed One, until they might receive from Him that faith which is His gift, and given by Him only in His time and will. And in place of a daily crucifixion with Christ, wrought out by the operation of the Holy Spirit, salvation is made to consist in, or to depend on, the doing of something in a religious way 'for God.' Man must bring something to the Most High, instead of truly yielding up himself, that God may, in very deed, be the only Worker of all that is done in him and by him; and 'exercises,' 'ordinances,' and duties of manifold kinds, are looked to, and relied on, to beget and feed the Life of God, which is Christ, in the soul, to the exclusion of all true *waiting*, and of any real coming into contact with that Divine Holiness, which must kill before it can make alive.

It is looked on as natural that Christ should have had nothing but denunciation for the eminently religious men in Israel during His days on earth; but no entrance is permitted to the thought that His language would be the same, or more condemnatory, against religious men now. Others may have been sure, beyond all undeceiving, that they were spiritually rich, and holy, and beloved of God, when they were blind, and naked, and miserable; but this, it is assumed, cannot be the condition of the earnest religionists of these days. Others, while full of zeal for God, and ready to give their lives for every letter of the Scriptures, could yet be the bitter enemies of God, and of all that was truly of Him; but there is supposed to be no such danger, or possibility, with respect to those who now idolize the Scriptures, and burn with religious zeal.

And so Israel still, as always, while crucifying every *living* manifestation of the Lord, looks back with loathing and reprobation on those who, in times past, killed the Prophets, and Servants, and Sons of God, and builds their sepulchres; assured that they themselves are Abraham's seed, and that the Holy One is served, and obeyed, and loved by them.

Now it is only in death to all that Self-will, Self-wisdom, and Self-godliness, which set up, and carry on, all the various 'worships' and holy doings of this day, as of Wilkinson's day, that Christ within, the Light and Life of God in the soul, is formed; and the eye opened to apprehend the enormities which the zealous flesh has been working, in all good conscience, under the self-wrought belief that it was offering most holy and acceptable sacrifice to God.

To some heart here and there, wearied of busying itself with its own doings and believings, weary of striving to warm itself and keep up warmth with sparks of its own kindling, this book may come as the very voice of God, to tell it of a Rest and Peace, of which, as yet, amid the din of man's vaunted substitutes, no tidings even have ever reached its ears—to tell it of a God and Christ, from whom the earnest religious man, with his imaginary conceptions of these, has put himself at a greater distance than the outcast objects of his pity, the publican and sinner—to tell it of a religion which is the possession of the divine Love Himself, and the being possessed by Him; to be found and felt only through the being brought off from all the holy performances and imaginations, by virtue of which Self, with the highest professions of subjection and devotion, sits in His temple, and shuts Him out.

It is not likely that those who are wedded to their various idols, yea, mad upon them—those in Ephraim, both priests and people, who are drunk with wine and strong drink—will be moved even by what these pages set forth. The hope is rather for the hidden ones here and there, who tremble at God's word, and cannot make up a peace for themselves where He has not spoken it. By these there may be seen here the finger of God pointing to Him who, when brought forth in the soul, is—after a manner which earnest man cannot teach, but which he has almost succeeded in keeping all from knowing, or desiring to know—the Way, and the Truth, and the Life.

The Writer does not treat of that which he had learned from books, even the best of books, or from man, or the fashion of his day, or by the exercise of any natural or cultivated faculties applied, in a spirit even the most devout, to the holy Scriptures; but of that which he had been made to see, and feel, and handle; of that into the experience and possession of which he had been led by the Spirit of God, through the crumbling down under his feet, again and again, of all that in which, in common with others, he had tried to find a resting-place for his soul. The floods in mercy came in time against his beautiful house; and the winds, before it was too late, blew upon it, and revealed to him that its foundation was on the deceitful sand, though he, with the multitudes around him, accounted it to be the solid rock. And thus he was fitted to declare to others with authority, and not as learned Scribes, that God Himself alone is the soul's portion and rest, and not any knowledge, or notions, or feelings, respecting Him; or doctrines, or 'truths,' or religion, or holy exercises, or zeal, or preachings, or prayings, or (as he would have added had his lot been cast in our times) 'holiness by faith'—which is but one of the advanced forms under which religious Adam puts forth his hand, and appropriates what seems good and pleasant to his eyes—or 'consecration meetings,' or singings, or any of this day's further numberless inventions, and sentimental fleshly excitements."

Patient Waiting on the Lord.—The Leader of souls does not make the way of his pilgrims difficult or dangerous. He either removes the stumbling-blocks which naturally lie in the way, or He strengthens His people to overcome them, by giving them exceeding great and precious promises on which to lean. Listen, then, to the voice of your Guide. He continually cries "Follow me." Look to the pillar of cloud before you; go when it goes; stand still when it stands, and rest quietly till it moves again. Watch and wait, at all times, for the preparation of the Gospel of peace. Do not be idle or drowsy, but "wait on the Lord; be of good courage, and He shall strengthen thy heart." Thus you will go from strength to strength; for he that waits upon the Lord renews his strength. How gracious is our Lord! He entreats and promises more than he commands. Let us neve forget that it is the Lord, by His Spirit, wh alone can renew or strengthen the heart, an make our spirit steadfast with God. Not i vain do the Scriptures speak of the faith an patience of the saints, by which they inheri the promises; but it is the patience of Chris that we need. Sow, then, in patience; plan in patience; water in patienee; and the eor will grow in the blade, ripen in the ear, an produce a rich harvest. Walk the narro way with patience; run the race set befor you, ever looking unto Jesus; so shall yo certainly attain the prize of the high callin of God in Christ Jesus.—*Arndt.*

For "The Friend."

Henry Haydock.

In the account given of this Friend i "Piety Promoted," we are told he resided a Warrington, in the county of Lancaster, Eng land, a faithful man in life and conversatio and walked as becometh the blessed truth, which he made profession.

When he was upon his dying bed, and i outward appearance, nigh gone, the Lor raised him up by his divine power, to the ad miration of those present, to bear a livin testimony for Him, which was in this wise:

"Friends, I was never a public preacher i all my life; but now by the power of God, am one at my death. Glory be to God fo evermore, who hath the life and breath of a men in his hand, and can lengthen at h pleasure; who knows how to dispose of u Therefore, friends, be you all faithful to th Lord, for great things will the Lord bring t pass for his people, who are true in thei hearts to him. Such as serve God faithfully they shall have a living reward from him and their rest shall be with the Lord Jesu Christ; which rest my soul is already entere into, and is set down with God in the Par dise of his pleasure, taking its repose wit God the Father, and our Lord Jesus Chris and all the holy men of God since the found tion of the world. And though my body g down to the earth, yet my soul and spir shall have its residence with the living Go in heaven, where they who are unfaithful t the Lord, cannot come. I was well nigh m last breath, but the Lord loosed my tongu that I might declare of his goodness."

Again he said, "The Lord in my healthf days did put his living word in my heart, an though I have been by some looked upon a stripling, and as one that knew not muc of the things of God, yet my soul hath ha many sweet seasons and opportunities."

"I have a very good wife, faithful an loving to me, and three sweet children; ca them, that I may kiss them before I die, fo my time here will not be long." So the brought one of his daughters to him, to who he said, "Thou art Elizabeth, my younge daughter. Silver and gold I have not muc to leave thee; thou hast hitherto been a goo child, the blessings of the living God rest upo thee, and the blessing of me, thy dying fathe be with thee also." Then he took his so and said, "Thou art Roger, my sweet so In thee I have taken great delight; yet no thy father is about to take his last breath and that which I desire of the Lord, is, th he will bless thee and thy two sisters, an bless you all, that you may keep up my nam and live as your father hath done. Thoug I have not filled up the number of many yea yet I, thy father, do witness peace with Goo

Then he called for his daughter Alice, and said, "Thou art Alice, my first born, and I love thee well." After kissing her affectionately and bidding her farewell, he then said, 'I have now made an end of what lay upon my mind; therefore, everlasting, living, pure, invisible God, into thy hand of power I recommend my soul." He lay still and quiet till a little before his departure, when the pangs of death seized on him; then were his sighings many, yet had the savor of life in them. Afterwards he lay still and very quiet, rejoicing in his spirit, and said, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour, who hath saved me from sin; but what shall I say to the rebellious? if they will serve the devil, they will have a bad portion in the end."

He said, "Though there may some of all persuasions find salvation, yet that people in scorn called Quakers, who are really faithful to God are satisfied in God, and they know salvation to their immortal souls, having been redeemed by Jesus Christ, who is come to save many."

Once more recommending his soul into the hands of his blessed Redeemer, he departed this life the 5th day of the Fourth month, in the year 1688, aged about thirty-three years.

"The Science of Health" thus calls attention to a fact which cannot be too frequently enforced on people's minds: "The pernicious habit of breathing through the mouth while sleeping or waking is very hurtful. There are many persons who sleep with the mouth open and do not know it. They may go to sleep with it closed and awake with it closed; but if the mouth is dry and parched on waking, it is a sign that it has been open during sleep. Snoring is another sure sign. This habit should be overcome. At all times except when eating, drinking or speaking, keep the mouth firmly closed, and breathe through the nostrils, and retire with a firm determination to conquer. The nostrils are the proper breathing apparatus—not the mouth. A man may inhale poisonous gases through the mouth without being aware of it, but not through the nose."

Little Crosses.—Christ comes to us morning by morning to present to us for the day that is opening divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them and take them up, and follow in His rear, like Simon the Cyrenean? or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and our resignation to His will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord, "Take heed that ye despise not one of these little ones!" Despise not thy little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met, they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love Him.—*Colburn.*

THE FRIEND.

THIRD MONTH 6, 1875.

We know there is such a thing as Christian liberty, and that it ought not to be unduly infringed or trifled with. But this liberty has its laws and limitations; so that, even in things that are not evil in themselves, the Christian may not always have freedom to consult his own pleasure alone. Circumstances may so alter the relation and influence of our actions, as to render that wrong for us, which abstractedly considered, has nothing in it to be condemned. We are so dependent one upon another, and so easily influenced one by another, that we cannot rightly escape having reference, more or less effectively, to the consciences of others. Therefore the Apostle Paul says, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." So that although he was fully persuaded by the Lord Jesus, there "is nothing [that is no created thing] unclean of itself," yet he observes, "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

The gospel is not an artificial science governed by, or dependent upon, occult or undivulged laws, to be searched out, regulated, and applied by the cultivated reason of man; but, in one sense it is a system of divinely revealed truth, and in another or a higher sense, it is the power of God as made known to, and producing its saving effects upon the soul. There may be changes, or even improvement in methods of thought, or in the range and application of our progressive knowledge of the requirements of the outward rules, or of the law written in the heart; but no such advances, can, in the nature of things, rise above, or set free from the terms, or the operation of that crucifying, transforming power, which alone can bring man to be born again, and live the life of a child of God.

Our Heavenly Father is equal in all his ways. The truths which He has been pleased to reveal to his fallen creature, man, are, so to speak, perfectly parallel with each other, and there can be no inconsistency between one part of his work and another. Nothing connected with the substitution of his will for our own, as the governing principle of our life and conversation can be small, or of little account. The unaided reason of man is not a criterion by which, "the things that belong to his peace" can be accurately measured or determined. Reason, cultivated reason, may easily be so deceived, as to count this or that of so small importance, as to be unworthy of serious consideration; while lack of obedience in that very thing, may be covertly but effectually obstructing progress in the strait and narrow way; and it may betray into esteeming that highly, "which is an abomination in the sight of God." Want of thorough submission to the anointing, that is truth and no lie, and which alone can make the eye single and fill the whole body with light, may so dim the spiritual vision, that the requirements of the Spirit of Truth may be unrecognized, and "Christian liberty" be claimed, for indulging in that which is really the fruit of not wearing the yoke of Christ.

It is true there are peculiarities of temperament, and influences of education and association, that give color to the mental perceptions, and vary the proportions and the intensity with which different parts of the Christian religion affect different individuals. This, for want of unreserved attention to the guidance of that Holy Comforter, who leads into all truth, may give rise, and has given rise, to differences of construction on some points of faith and practice. But neither these partial views, nor yet claims to clearer unfoldings of divine truth, can alter fundamental principles, nor require a reconstruction of the gospel plan of salvation. So Christian liberty, while it will submit to be restricted itself, rather than cause a brother to offend, can never be a valid plea for the infringement of testimonies for which the servants of Christ are called to stand as witnesses before the world.

It would be an unprecedented anomaly, to find those who have long been obedient scholars in the school of Christ, and continue to learn of Him, citing the knowledge and experience they have attained, as an excuse for greater laxity in life and conversation than that allowed their brethren. Rather are they disposed to feel, as did the Apostle, "Not as though they had already attained, either were already perfect," but the continued necessity to watch and pray, lest by giving heed to the tempter, they may relax in self-denial and perseverance, and thus cease to press towards the mark for the prize of the high calling of God in Christ Jesus. There is also in the mind of a true born child of the Most High, a feeling of deference to the judgment of his fellow cross-bearing brethren; especially those more experienced than himself; accompanied with a strong desire to be knit to them in the unity of the Spirit; and such are constantly on the watch that no exercise of Christian liberty on their part, may administer cause for stumbling to the young and inexperienced.

But there is an intellectual knowledge in spiritual things, which, being unaccompanied by that humility which is a product of divine tuition, puffeth up. Those who are filled with this knowledge, can readily speak of what they consider the ignorance, the bigotry, or the prejudices of others, who walk more strictly than themselves; and assert their own clearer vision, by which they have discovered there is nothing in this practice, nor anything in that long observed testimony; which older and far more experienced disciples have found, and still find to be of importance for preservation in the strait and narrow way.

Alas for us as a people! we have abundant opportunity for learning the truth of these things, by what is passing among us; and well will it be, if, in mercy, the spiritual "ear is open to discipline," and the members of our religious Society are made willing to learn by the things that they suffer.

How many there are among us who appear to be in sympathy with the religious principles held by Friends, so far as they understand them intellectually, but who are yet ignorant of the life and power, which alone can give those principles value and efficiency. These may, in measure, conform to the habits and practices into which all faithful Friends have been led by the Spirit of Truth, and be in harmony with the action of the meetings to which they belong; and yet the daily life of not a few, bears testimony to their unwillingness, if not aversion, to undergoing the thorough, heart changing work of Divine

Grace, which the principles they profess, demand. Would that to these the exhortation of the Apostle might come home with power: "This I say then, Walk in the Spirit, and ye *shall not* fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; *so that ye cannot do the things that ye would.*"

For those, who, under the plea of Christian liberty, or of not having felt it required of them to observe, what they designate the *minor testimonies,* have broken, or are breaking down the hedge with which the blessed Head of the Church, enclosed our religious Society, separating it from all others, inasmuch as they cannot but see that the result is not only to admit much into our midst which is destructive of our best interest, but to invite and incite the young and inexperienced to wander away into the enticing paths of the unregenerate world, the language of the Apostle ought to call forth serious consideration, even were they otherwise justifiable in the course pursued, and not going counter to the self-denying life divinely preseribed for us as a people: "Take heed lest by any means this liberty of your's become a stumbling block to them that are weak," and through thy supposed superior knowledge, "shall the weak brother perish, for whom Christ died."

SUMMARY OF EVENTS.

FOREIGN.—Madrid dispatches of the 28th state that the Carlists attacked Bilboa two days previously. After a severe conflict they were repulsed. The Alfonsists subsequently attacked the Carlists in their entrenchments and were in turn repulsed. The losses in killed and wounded were heavy on both sides.

Pampeluna has been supplied with a large quantity of provisions and ammunition.

The Carlists threaten another strong effort against Puycerda.

A Bayonne dispatch of the 1st inst. says, that fighting continues in the neighborhood of Bilboa.

The coalition between the Republican, or left wing of the French Assembly, and the moderate conservatives has been firmly maintained, resulting in a defeat of the schemes of Legitimists and Bonapartists alike.

On the 23d ult. the Senate bill was considered in detail and passed clause by clause. The following are its main features: It apportions the number of Senators to each department. The Seine and Nord have five each and the others four, three or two, according to population. The Senators are to be elected by colleges composed of Deputies of the Assembly, Councillors General, Councillors of Arrondissements and delegates from the municipalities.

Senators representing departments and colonies are to sit nine years. One-third of their number must be elected every three years. Those chosen by the Assembly are irremovable. Vacancies by death, resignation or cause before the expiration of the term are to be filled by the Senate itself. The Senate, equally with the Chamber of Deputies, is authorized to initiate laws, but financial bills must first pass the Deputies.

The Senate may become a high court of justice to try the President of the Republic or his Ministers, or any persons accused of conspiring against the State. The first Senate shall be elected one month before the dissolution of the Assembly, and commence its duties on the day the Assembly separates.

On the 24th the Assembly finally passed the bill for the organization of the Senate, 448 to 241.

Having disposed of the Senate bill the Assembly took up the bill for the organization of the public powers, which passed the second reading about a month ago. Amendments were made by the Right and the Bonapartists, but all were rejected. The clause implying recognition of the Republic, which on second reading, had a majority of one only, was adopted by a vote of 433 yeas to 262 nays. The bill was finally passed by a large majority.

President MacMahon has invited Buffet, President of the Assembly, to form a new Ministry, and he has undertaken to do so.

On the first inst. the Assembly re-elected Buffet its President by a majority of 416. This vote shows that Buffet will have the confidence and support of the House if he succeeds in forming a Ministry. Martel, Pasquier, Kendrel and Picard, were chosen Vice-Presidents of the Assembly.

It is stated that Earl Derby has accepted from Spain as indemnity for the Virginius outrage on British subjects £500 sterling for each white and £300 for each black man murdered.

Gladstone has published a pamphlet entitled "Vaticanism," in reply to Dr. Newman and Archbishop Manning. He maintains his original assertions; eulogizes Dr. Newman, whose secession, he says, is the greatest loss to the English Church since Wesley's; acknowledges that the loyalty of the mass of the Catholics is unchanged; refutes Archbishop Manning's assertion that the claims of the Roman Church are not changed by the Vatican decrees, and points to the declarations repudiating the doctrines of Papal infallibility and temporal power, by means of which the English and Irish Catholics have obtained full civil liberty.

A bill has been introduced into the House of Commons by the Chief Secretary for Ireland, lessening the penalties for the unlawful possession of arms; repealing the law which authorizes the closing of public houses, and the arrest of persons found out of doors at night in the proclaimed districts, and removing the restrictions on newspapers. The Marquis of Hartington, the new Liberal leader, supported the bill, which passed the first reading. It is thought that John Mitchell will be compelled to withdraw from the election contest in Tipperary on account of failing health.

Liverpool, 3d mo. 1st.—Uplands cotton, 7⅞ a 8*d.*; Orleans, 8⅛*d.*

London.—U. States new five per cents, 103.

The Italian government surveyors have made a report declaring that Garibaldi's plan for the improvement of the Tiber is practicable. The plan involves the deepening of the channel in some places, and straightening of its course so as to improve the navigation.

City of Mexico dispatches to the 16th ult. have been received. An earthquake at Guadalajara on the 11th, damaged houses and churches. The Sebaruco volcano at the same time was in a violent state of eruption. The shocks extended to San Cristabal, where houses were destroyed and several persons killed. The religious excitement in the country on account of the spread of Protestantism is intense. A Protestant Bible reader has been assassinated in Vista Hermosa. The Liberal press demand the punishment of the perpetrators of such outrages. A number of women have published cards declaring that their signatures to the recent violent protest against the law abolishing convents were obtained under false pretences. Others deny that they signed the paper, and pronounce the signatures forgeries.

Advices from Venezuela state that the revolution in that Republic has ended. The rebels have delivered up their arms and the leaders are allowed to leave the country unmolested. No action is to be taken against the others engaged in revolution, nor is their property to be confiscated.

The South African diamond fields are now but little worked, very few paying expenses. Not over 3000 persons are now at the fields, while a few years ago there were ten or fifteen times that number.

UNITED STATES.—It is instanced as an evidence of the character of the recent changes in political sentiment, that seven Confederate officers will be members of the next Senate of the United States.

The House of Representatives, by a vote of 123 to 113, has passed a new Revenue bill, by which the tax on distilled spirits is advanced to 90 cents per gallon, that on tobacco is increased twenty per cent., and the duties on sugar and molasses are advanced twenty-five per cent. above the present rates. Cotton and woollen goods and manufactures of steel and iron are to pay the same duties they did before an abatement of ten per cent. was made.

The Senate has passed bills for the admission of New Mexico and Colorado into the Union of States.

The Civil Rights bill, in the form in which it passed the House of Representatives, has been adopted by the Senate, yeas 38, nays 26. The negative votes consisted of the Democratic Senators together with a few Republicans.

The total number of boxes and cases of oranges and lemons imported into the United States in 1874, was 1,270,861, as against 816,922 in 1873; showing an excess of 453,939 boxes and cases over the imports of 1873.

The number of interments in Philadelphia last week was 404. The returns to the Board of Health for the year 1874 show 19,387 births in Philadelphia, and 16,315 deaths. The returns of deaths are probabl more nearly complete than those of births.

The total earnings of the railroads and canals co trolled by the Pennsylvania Railroad Company betwee Pittsburg and New York, amounted last year to $37 368,427. The net earnings were $12,319,963, fro which two dividends of 5 per cent. each have been pai to the stockholders, leaving a surplus of $3,168,332 t be added to the capital.

The U. S. House of Representatives, by a vote of 13 to 114, has passed a bill "To Provide against invasio of States, to prevent the subversion of their authorit and to maintain the security of elections." Among i provisions is one suspending habeas corpus in certai cases in the States of Louisiana, Arkansas, Mississip and Alabama. The opposition earnestly opposed th measure, denouncing it as a Force law.

On the 1st inst. the Senate by a vote of 30 to 2 adopted a motion to lay the tax and tariff bill of th House upon the table.

The Civil Rights bill has been signed by the Pr sident, and is now a law.

Michigan produced 16,384 tons of copper last yea

The Public Debt statement issued from the Treasur the first inst., shows a decrease in the public debt durin the Second month of $6,680,183. Currency balance i the Treasury, $10,319,098; coin balance $75,626,083.

The Markets, &c.—The following were the quotatio the 1st inst. *New York.*—American gold 1.14¾. U. sixes, 1881, registered, 1.18⅞; coupons, 1.19¾; do. 186 registered, 1.19; coupons, 1.19⅜; do. 5 per cents, 188 1.14⅝. Superfine flour, $4.60 a $4.85; State extra, $4.9 a $5.10; finer brands, $5.50 a $9.50. No. 2 Chica spring wheat, $1.10 a $1.12; red western, $1.25 a $12 White Michigan, $1.33 a $1.34. Canada barley, $1.3 Oats, 67 a 71 cts. Yellow corn, 84 a 84½ cts. *Philad phia.*—Uplands and New Orleans middling cotto 16½ a 17 cts. Superfine flour, $3.50 a $4.00; extra $4.25 a $4.75; finer brands, $5 a $8.00. Red whea $1.18 a $1.20; white, $1.25 a $1.30. Rye, 95 cts. Ye low corn, 79 a 80 cts. Oats, 65 a 69 cts. Lard, 1 a 14 cts. Beef cattle, 7 a 7¾ cts. per lb. gross, for c tra, and 4 a 6¾ cts. for common to good. Sheep 5 a 7¼ ct per lb. gross. Hogs $10.50 a $11.25 per 100 lbs. n for corn fed. *Baltimore.*—No. 1 Western amber whea $1.20; No. 2 do., $1.18 a $1.19; Maryland white whe $1.10 a $1.25. Yellow corn 78 a 79 cts. *Chicago.*—Ext spring flour $4.15 a $4.50. No. 1 Spring wheat, 90 a 9 cts. No. 2 do, 86½ cts. No. 3 do., 82 cts. Corn in ear 62 a 63 cts. No. 2 oats, 52½ cts. *St. Louis.*—No. 2 re Western wheat, $1.06; No. 3 do., $1.02½. Corn, 6 a 65 cts. *Cincinnati.*—Red wheat, $1.07 a $1.10. Cor 65 a 66 cts. Oats, 59 a 62 cts. Rye, $1.12. Lard cts.

WESTTOWN BOARDING SCHOOL.

A teacher competent to take charge of the boy study room, will be wanted at the opening of the Su mer Session; the latter part of the 4th month.

Application may be made to

Joseph Pasmore, Goshenville, Chester Co., Pa
Thomas P. Cope, No. 1 Walnut St., Philada.
Charles Evans, No. 702 Race St., "

LECTURES ON HISTORY.

We have received a circular, informing that Jose Thomas, M. D., proposes to deliver a course of twel Historical Lectures at the Mercantile Library Hal each lecture treating on some one important epoch age. Some noted character, representative of the a to be illustrated, will be introduced, and the princi actors and events of the time, grouped around, so as give a clear representation of the life, &c., of that peri

The Lectures are to begin on Sixth-day, the 5th in at 8 o'clock P. M.: five dollars for the course: fifty ce for a single ticket.

WANTED.

A Governess for Westtown Boarding School, to en on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

DIED, at his residence at Concord, Belmont coun Ohio, on the 23d of 12th month, 1874, Joseph Ral in the 71st year of his age; a member of Short Cre Monthly Meeting. He bore a protracted illness wi patience and resignation, in cheerful submission to t Divine will, and passed quietly away, we trust to more enduring inheritance.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLVIII. SEVENTH-DAY, THIRD MONTH 13, 1875. NO. 30.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

'ostage, when paid quarterly in advance, five cents.

For "The Friend."

John Griffith.

(Continued from page 227.)

That was a precious and impressive language of the Apostle: "Be careful for nothing; but in *every thing* by prayer and supplication, with thanksgiving, let your requests be made known unto God: and the peace of God, which passeth *all understanding*, shall keep your hearts and minds through Christ Jesus." It seems to the writer, that in this notable day of treading down and of confusion, of removing the ancient land-marks which thy fathers have set, and of crying "Lo, here is Christ, or there," that which is above all things else needful for us, is an inward, earnest gathering to the only strong-hold, Christ Jesus; who yesterday, to-day, and forever remains to be the Light of Life, the Word nigh in the heart, and the Power above every power unto all them who seek Him by prayer and supplication either for themselves or for the peace of Jerusalem, whereof it is written, "They shall prosper that love thee."

Is it not manifest, as represented by the Prophet in his time, that this is a "day of darkness and gloominess, of clouds and of thick darkness," and when, as is written again, "Thine eyes shall look, and fail with longing," &c., is it not evident, I repeat, that we need something more deep, living, and of power with God, even earnest and effectual "watching unto prayer with all perseverance" to stem the current of degeneracy and worldliness that has been permitted to set in upon us, insomuch that it would seem that nothing but "those things which cannot be shaken may remain!" Is it not evident that we need more of the life and virtue of the Emmanuel, as well as more putting on of sackcloth, and of weeping between the porch and the altar, and crying mightily unto the God of all grace, that He would in wrath remember mercy; that He would be jealous for his land, and pity his people; and withal, pour out more largely of His Holy Spirit, to the rejoicing of His servants and handmaidens, and to the edifying of the body in love.

It is recorded of Nehemiah, that when he heard of the captivity of his people, that they were in great affliction and reproach, and that the wall of Jerusalem was broken down, and the gates thereof burnt with fire, that he "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments; let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants," &c. When the prophet Ezekiel was sent unto the house of Israel, "to a rebellious nation," it was said unto him from the Lord, "Open thy mouth, and eat that I give thee. And when, says he, I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe." He was also required, under the type of a siege, to lie upon his left side three hundred and ninety days for the iniquity of the house of Israel; and to lie on his right side forty days for the iniquity of the house of Judah. To which was added, "Behold I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege." The prophet Isaiah sayeth, "Behold their valiant ones shall cry without; the ambassadors of peace shall weep bitterly." Jeremiah notes mournfully, "O, vine of Sibmah, I will weep for thee with the weeping of Jager;" "the spoiler is fallen upon thy summer-fruits, and upon thy vintage." The prophet Joel declares in a day of backsliding and trial, "The priests, the Lord's ministers, mourn." "Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God." "Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach," &c.

All these are significant scripture testimonies, and written for our learning. May we let them have due place with us. Should this wrestling, prayerful state, or these exercises become general amongst us, how would "the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle to the gate." They, with the other remarks, have been suggested by observations calling to "a diligent spiritual labor," and "an awful solemnity to *be felt* in meetings before any words were uttered," contained in the following resumed extracts from John Griffith's Journal, viz:—

"At Penketh Meeting on First-day, my spirit was deeply afflicted, under a sense of too many professors sitting down at ease, seeking to be fed with words and outward declarations concerning the things of God. I have found this much the case at some places where eminent ministers have dwelt. Friends have suffered their minds to be too much drawn from *a diligent spiritual labor*, to receive the bread and water of life immediately from the fountain thereof; and depended upon the labor of such instruments, who are but as clouds or water-spouts; having no power to fill themselves or to feed the flock profitably, until furnished for that purpose by the bounty of the inexhaustible treasury of wisdom and all sufficiency. Here the fountain is forsaken for the stream's sake; the eye being more to the gift than the giver, which is an abuse of the gift, and provokes the Lord to jealousy; giving him just cause to withhold such instrumental means. The reason of such a dangerous mistake, to me is obvious, viz., because it is found easier for flesh to receive by such a medium; "Let not God speak unto us, lest we die, said the people of Israel, but let Moses [the instrument] speak unto us." There is a life that ought to die on the cross, which is easier saved alive under testimonies, be they ever so substantial and excellent, than under the immediate teachings of Christ; whose voice is as a fire against evil of every kind, and affords no peace after it is discovered, until it be given up for destruction, and to be purged away by the spirit of judgment and burning. This pure voice speaks to us in such a manner, that we can by no means turn it off from ourselves by applying it to the states of others; which may be done under the most searching testimonies; there being a partiality to ourselves, which, through the deceitfulness of the heart, we are apt to fall into; and also to flatter ourselves, by supposing the pleasure we take in hearing the doctrines of Truth delivered, arises from the good in us, when it may be no other than the state of those to whom the prophet Ezekiel's words and declarations were as a lovely song of one that hath a pleasant voice: for they heard his words, it seems, with pleasure, but did them not; their heart going still after their covetousness.

"I have made these remarks, because of the very hurtful consequences I have often seen and felt, by an over-anxiousness in people after outward declarations; even to the neglect of that great and necessary work, of *drawing near to God* with true hearts; in full assurance of faith; wherein is our safety and help. May this consideration deeply engage all minds to return unto the great Shepherd of Israel, who puts his own sheep forth and goeth before them, leading into green pastures, bringing them up from the washing pool, bearing twins, none being barren amongst them. I found it my place to give that meeting an example of silence.

"From thence I went to the Monthly Meeting at Hardshaw, wherein I sat a considerable time in silent waiting upon and seeking the Lord, who was pleased in his own time to open a living spring of ministry, and truth greatly prevailed, to the comfort and edification of Friends. There were also divers not of our Society present during the meeting for

worship, one of whom expressed the sense he had of *an awful solemnity to be felt* in the meeting before any words were uttered, which to him *exceeded words*, or to that effect, as a Friend told me afterwards. This, doubtless, would be *much more the case* with many who at times come amongst us, were our religious meetings held in *the sensible feeling* of the divine power.

"From thence I went to Manchester, and had a meeting, which was low and afflicting. Some who should have been way-marks and leaders of the flock, not keeping their own spirits in due subjection to the peaceable spirit of Truth, had not maintained the unity thereof, which is the bond of peace; whereby that meeting was hurt, and the pernicious effects thereof were painfully felt.

"The Yearly Meeting at Kendal was very large; there being a great collection of Friends from many parts, and large numbers of people of other societies. It was divinely favored, especially at the concluding meeting, wherein God's everlasting Truth triumphed gloriously, and my poor depressed spirit, that had long waded under the weight of wrong things, was raised into comfortable dominion, and obtained, through the Captain of our salvation, complete victory over those hard unmortified spirits, undue liberties, and carnal lifeless professors, under a painful sense whereof, I had long mourned in my northern travels. Now was I set over them all, for I sensibly perceived, and livingly felt His eternal power set over wrong spirits, and clearly saw that *the Lamb and his followers will obtain the victory:* and although it hath been, and will be, *through great sufferings*, yet those *who patiently suffer with Christ*, shall also reign with him. This meeting crowned my service in those parts; after which I found my mind at liberty to embark for Ireland.

(To be continued.)

Cutting Files.—The exactness and skill shown in file cutting attest the dexterity that can be reached by constant practice. Files are cut by hand and by machines, but the latter have not achieved any greater regularity or precision than those cut by hand, and by many the machine-cut files are considered inferior. The blanks, as they are technically called, are steel strips in the shape of files, and the teeth are raised upon them by small chisels, held in a peculiar way and struck by a hammer. The frequency of the teeth is determined by the force of the blow, which raises the furrow on the blank; the chisel is then slipped along until it strikes the back furrow, and another blow is given; and so on until the file is completed. The whole process is as rapid in the hands of an expert as writing, and goes on continuously, from morning till night with no cessation. An uneven blow does not destroy the file, but injures the workmanlike appearance. Any one who examines the files of commerce will see their regularity. Some files are so small that they will float in water, being a little over an inch in length. They vary from this size to thirty inches in length, the latter being used in the heaviest machine and steam engine works.—*The Trade Bureau.*

The keeper of the house for juvenile offenders, in Boston, testified that of twenty young men confined for crime, seventeen confessed that they were first tempted to steal by a desire to visit the theatre.

For "The Friend."

Anthony Benezet.

(Concluded from page 222.)

The following letter containing many valuable remarks on subjects of interest at the present day, is given nearly in full.

"Philadelphia, 7th mo., 1783.

"My dear George,—Thy sympathy and the kind care manifested in the delivery, &c., of the pamphlets to the Governor and Assembly, afforded me comfort. The Governor has since written me a kind letter; in the postscript he says: 'As I consider myself under peculiar obligations in my present station, to be studious of promoting the true happiness of society, I hope you will, without reserve, communicate to me any hint that may occur to you, and that I may be able to improve.' This observation of the Governor has very much strengthened my inclination to pursue a consideration, which was the object of my thoughts, at the time I received his letter, with a desire to confer with thee upon it, viz: The case and situation of the Indians; a matter of the greatest weight as well in itself as the mighty influence it may have upon the happiness and safety of so vast a number of helpless people, situated on the long extended frontiers of the several provinces. The inconsiderate sallies of a thoughtless people, subject to that hard taskmaster, their selfish, cruel, wilful, and worse than savage nature; lately manifested in the murder of the friendly, innocent Moravian Indians; the prevailing prejudice in the back settlements against all Indians, as expressed in Brackenridge's publication which I sent thee, so strongly incentive to the utter extirpation of the Indians, appears to call for the most weighty consideration and (to me, it may not to others,) a duty to endeavor to remove it, by giving the necessary information to many otherwise well disposed, who are under inconsiderate and mistaken prejudices. There are scarcely any but Isaac Zane and myself living, who have attended treaties, and endeavored to inform ourselves of original Indian affairs. He joins me in earnest desires that our experience of the fidelity and candor of Indians, when uncorrupted by an intercourse with disorderly white people, may not be buried with us, but communicated to such sensible, generous minded youth, who may improve upon it, particularly that instance of the power of grace in those Indians known by the name of Moravian Indians under the ministry of Papounnal; their perseverance under the power of true piety, during so long a course of years, and their giving up their lives in support of their testimony against war. Like their Master they submitted to be led as lambs to the slaughter, in resignation and patience.* Scarcely has such an instance [before] occurred, all circumstances considered. I have been straitened and as it were pressed, till I could complete the observations on Indians, which I herewith send thee. * * They may perhaps be of service in the future, as a memorial of t benign extension of Divine favor to that noecent symplicity of heart, which on seve instanees has been found to prevail in India beyond many of high professing white p ple, with all their eonceit, aequired kno ledge, &c. Our Saviour chose such for l fellow laborers who were likely to be fr from conceit, and willing to submit to his i junctions.

"I also send thee four pamphlets relati to Indian affairs. * * The largest, eall 'An Enquiry into the causes of the alienati of the Delaware Indians, gives a summary Indian affairs for more than fifty years bac it was, I think, compiled by Israel Pemb ton,* and may be depended on. * * I h almost forgot mentioning my good frie Frederick Post, whose Journal is at page 1 of the "Enquiry," &c., as honest a heart one seldom meets with. I knew him well a loved him; when I first knew him he had spe seventeen years with Indians, among who he was twice married to Indian women. never met with a man who appeared mo disinterested and less regardful of dang when the good of mankind was at stake. T remembrance of the prevalency of this disp sition in him, makes my heart as it were jun with joy. * * The prevalency of self, in o shape or another, even in good, in gifted p ple, is the greatest impediment to our growt it keeps us in a continual compass round t mountain instead of going forward. He we some years past on a religious concern to vis the Indians on the Mosquito shore in the G of Florida. I have several collections Indian Memorials, Journals, &c., with tv volumes of Indian Treaties, Frederick Pos second Journal, which thou mayst peruse agreeable. It is what I could wish, as the are so few acquainted with Indian affairs, a the blessings conferred on our fathers a them in their mutual intercourse. If th hast not Brainard's Life and Journal I w send it, as it is edifying in itself, and giv much light on the disposition of Indians. E ense inaccuracies, for I am often obliged write with my friends or pupils about me.

I remain with near affection thine,

ANTHONY BENEZET."

Several months previous to the date of th letter, from an apprehension of religious dut Anthony Benezet had relinquished a mo profitable situation as teacher, to take char of the school recently established by Frien in this city for the instruction of "black pe ple and their descendants," in which emplo ment he continued until his death in 178 With the consent of the committee havi the oversight of it, the school had been r moved to his house, and the "pupils" to who he thus refers, were no doubt colored ehildr who were attending it. In reference to h

* In the library at Westtown Boarding School, is a volume containing, with the printed records of several Indian treaties made during the year 1756, &c., a manuscript account, in the hand writing of Anthony Benezet, of the visit of Papounnal or Papoonung with several of his company to Philadelphia in 1760, with observations on the weighty expressions and other evidences of religious feeling which they manifested while here and on their journey home. This account, with other interesting particulars concerning these Indians and their subsequent history, was printed in "The Friend," (vol. xviii. p. 29, &c.)

* Israel Pemberton was no doubt concerned in t preparation of this work, which was intended to clear set forth the unjust measures that had been pursued dealing with the Indians, and that had gradually alie ated their friendship from the inhabitants of the Pr vince, and induced them to seize the opportunity for r venge, presented by the breaking out of the war with t French in 1756. It was compiled in the hope that spreading a knowledge of these grievances, wise a pacific counsels would prevail, and a reconciliation effected. The authorship of the work, however, is ge erally attributed to Charles Thomson, afterwards t first Secretary of Congress, who at that time was usher in one of the "Corporation" schools under t care of Friends in this city.

friends," the following passage from the Memoirs" of him, by Roberts Vaux, published 1817, is interesting. "His habitation and atriarchal mode of living bore testimony to ie consistency of his practice with his pro- ssion. But humble as they were, his dwel- ng was the resort, and his hospitable table as been spread for the entertainment of some the worthiest characters of the country, hilst few foreigners of distinction who came Philadelphia left it without visiting him."

The observations above referred to were iblished in 1784, without the name of the ithor, in a pamphlet of 59 pages, under the le of "Some Observations on the situation, sposition and character of the Indian natives this Continent." It contains an earnest postulation to his countrymen against the e of warlike measures in dealing with the dians, and an appeal to put into practice e principles of the religion they professed. me parts of it containing sentiments appli- ble at the present day are as follows. After scribing the then recent massacre of inoffen- ve Indians on the Muskingum, some of whom longed to the company originally gathered Papoonung, he says:

"In vindication of this barbarous treatment, deavors have been used, to make us believe at the whole race of Indians are a people one to every vice, and destitute of every rtue; and without a capacity for improve- ent. What is this but blasphemously to ar- ign the wisdom of our Creator, and insinu- e that the existence He has given them, is compatible with his moral government of e world. But this must be admitted, to ake way for the proposal of endeavoring the niversal extirpation of Indians from the face f the earth. Such, alas! is the manner in hich too many of the pretended followers of e meek and suffering Saviour of the world, ould fulfil the prophecy concerning him, That he shall have the heathen for his in- eritance, and the uttermost parts of the earth r his possession.' And who himself de- ared, 'That he came not to destroy men's ves, but to save them;' and when fainting his last agony, under mockery and derision, nceived at once a prayer, and an apology r his murderers: 'Father, forgive them, ey know not what they do.' Now so far s we know the prevalence of this spirit of ve and forgiveness, over the pride and wrath f our hearts, so far are we the disciples and llowers of Christ; and so far only, can we uly pray for, and witness the coming of His ingdom; and on the other hand, so far as we re subject to a vindictive and unforgiving irit, so far we are in a state of alienation om God, and reprobate concerning a true ith in the Lord Jesus Christ, which works nly by love, to the purifying of the heart om every disposition of a contrary nature. Vas this distinction always observed in ur religious discriminations of mankind, we hould get through abundance of frivolous and perficial prejudices which divide the Chris- an world, and be convinced, that it is not he color of our skins, outward circumstances r profession, but the state and temper of the ind and will, which makes us Jews or Gen- iles; Christians or Heathens; Elect or Repro- ate, in the sight of God. That this change f heart is the sure effect of the coming of hrist's kingdom, was evidenced in many of hose Indians, whose case is here represented; rho, by yielding to the operations of Divine Grace, were brought to an entire reformation of mind and manners. That savage ferocity, with all those dazzling notions of honor, to be gained from the destruction of mankind, so natural to the fallen sons of Adam, have gradually melted away in these Indians, into a frame of meekness, humility and love, which supported them in that lamb-like submission, under that remarkable succession of trials and afflictions which was permitted to attend them; whereby many of them are at length put beyond the reach of enmity."

"And it is worthy of peculiar notice, that in the wars the Indians have waged upon our frontiers, there has scarce been an instance of any of those Indians, who had made a serious profession of the Christian religion, having been concerned in the barbarous eruptions against us. These have generally put themselves under the protection of their several governments; as former instances in New England, and the instance of the Moravian Indians, both in the former, and late war, will undoubtedly evince.

"The people of Pennsylvania and New Jerseys, as has been already noted, have had full opportunity to experience the good disposition and kindness of the Indians, so long as they were treated with justice and humanity, as particularly appears from the many striking instances of probity, gratitude and beneficence on record, at a time when the disparity of their numbers was so great, that they might have easily destroyed the settlers, had they been so minded. But so far were they from molesting them, that they were rather as nursing fathers to them; granting them ample room for settlements; freely assisting them with the means of living, at easy rates; manifesting, through a long course of years, a strict care and fidelity in observing their treaties, and fulfilling their other engagements; which there is the greatest reason to conclude would still be the case in every part of the continent, if the same equitable and kind measures were pursued."

"To what degree of distress, a few Indians can reduce a country, let the Annals of New England testify, particularly by the long and distressing wars with the eastern tribes, who upon the making a peace with them, were found to be so small a number, that it occasioned the celebrated Cotton Mather, to take up the following lamentation: 'Surely we had smitten the whole army of the Indians, that fought against us, twenty-three years ago, from one end of the land to the other; only there were left a few wounded amongst them in the east, and now they have risen up, every man, and have set the whole country on fire. Certainly a more humbling matter cannot be related. Moreover, is it not a very humbling thing, that when about an hundred Indians durst begin a war upon all these populous colonies, an army of a thousand English raised, must not kill one of them all, but instead thereof, more of our soldiers perished by sickness and hardships, than we had enemies in the world. Our God has humbled us.

"'Is it not a very humbling thing, that when the number of our enemies afterwards increasing, yet an handful of them should, for so many summers together, continue our unconquered spoilers, and put us to such vast charges, that if we would have bought them for an hundred pounds a head, we should have made a saving bargain of it. Our God has humbled us.'

"What an instructive lesson may the rulers of government, and the people, gather from this pathetic lamentation; how ought it to induce us diligently to labor for the maintenance of peace and friendship with all our Indian neighbors.

"How ought we to look up to God, the common Father of the family of mankind, requesting he would enable us to sow the seeds of benevolence and mercy, carefully avoiding those of war and destruction.

"It was, very probably, the want of such a care in the people of New England, particularly in the lamentable destruction of the Pequot Indians, though perpetrated many years before, which produced the grievous crop of calamity and distress here complained of; for however time and changes may veil past transactions, and remove them from sight, and the remembrance of men, yet they will remain, as present, in the view of Divine Purity; and whilst unrepented of, will, though covered, as with dirt and dross, remain as engraven on a rock, which when the overflowing stream prevails, and that time of general inquiry comes, when secret things shall be revealed, will appear as a testimony against transgressors."

The Manufacture of Textile Fabrics in Pompeii.

Some interesting particulars of the ancient method of cleansing and finishing woven fabrics, as revealed by the ruins of Pompeii, are given by M. Beule, who inspected the remains of a fulling and bleaching establishment in the buried city. The house in question was unearthed some time back, but the descriptions of its contents seem to have been confined to the pictures.

The largest and best executed paintings representative of the art, were discovered in 1820, in the house of a fuller, opening on one side on the street of Mercury; and on the other on a street called after him, Fullonica. In the court a pillar covered with pictures was standing alongside a fountain. This pillar has been removed and deposited in the Naples Museum. In the lowest division a woman sitting, hands a piece of cloth to a little female slave. A workman, whose tunic is closely tied around the body, is looking at them, while at the same time carding a white cloak with a purple border suspended from a stick. Another workman is in the act of sitting down alongside a crate of wicker-work on which the cloth is to be spread out; in one hand he holds a vase on which sulphur thrown on burning charcoal will develop a gas capable of bleaching the cloth. This is the same method, says M. Beule, which is used to-day. On another face of the pillar, arched niches contain large vats where the goods are soaked. Slaves standing in those vats trample the fabric with their bare feet, in the same manner as Arabian women wash their linen by tramping it against the rocky bed of a stream; that is what the ancients called "the fuller's dance," (*saltus fullonicus.*) The artist has painted, with the same care, the press with its two uprights, its two enormous screws, which were turned by means of cranks, in order to flatten the cloth beneath the planks which imparted the necessary finish. Finally, the drying is shown by long sticks hanging on chains from the ceiling. The linen is spread out on them; a slave hands to a young woman an open fabric, while the wife of the fuller makes a note of it on her tablets. I

have visited with particular curiosity the houses in Pompeii where these pictures had been gathered. I counted there, in a court, twenty-two tanks constructed of stone, and at different levels, so that the water could run from the one into the other. Little benches in front of them served for the reception of the goods. At the other end of the court, seven smaller tanks served for fulling. The stone-room, with traces of the planks which were laid like rays radiating from a centre, the hearths, the drying-chamber, may still be recognized. In other fullers' establishments, I have seen very thick lead lining the interior of vats made of cement. Sometimes, also, we find jars full of greasy earth, of which Pliny speaks, and which contributed as much to the whiteness of the goods as the fumigation with sulphur. Thus, despite the differences of the time and processes, it has been established, to our surprise, that moderns are but little inventive, or, rather, that the ancients had already discovered all that was essential, rational and suited to the requirements of the art.—*The Trade Bureau.*

Prayer.—Prayer is two fold: inward and outward. Inward prayer is that secret turning of the mind towards God, whereby, being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness, and misery, it looks up to God, and joining with the secret shinings of the seed of God, it breathes towards him, and is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently in scripture commanded to pray continually. * * Outward prayer is, when as the spirit being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit, to bring forth either audible sighs, groans, or words, and that either in public assemblies, or in private, or at meat, &c.—*Robert Barclay.*

Process for Toughening Glass.—Considerable attention has lately been directed in France, to a process invented by De la Bastie for strengthening glass so as to render it both hail and fire-proof. A sheet of unprepared glass, a quarter of an inch thick, held in a wooden frame, was placed on the floor of a room, and a brass ball weighing about three ounces, was let fall on it, from a height which was gradually increased until the glass was broken by the shock. It was found that the unprepared glass was broken, when the ball fell from a height of ten inches. A sheet of glass only half the thickness, but which had been prepared by the new process, was then placed in the frame, the same weight allowed to fall upon it from a gradually increasing height, but without any effect even when dropped from the ceiling of the room. An experiment to test the resistance of the glass to fire, was also made with perfect success; the glass, heated in the flame of a lamp and suddenly immersed in cold water, not showing the slightest sign of disturbance.—*The Trade Bureau.*

"Deal with another as you'd have
Another deal with you:
What you're unwilling to receive,
Be sure you never do."

Selected.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"Come all ye heavy laden,
And I your rest will be;"
Thus spake the loving Saviour—
Did He not think of me?
When weary, sad, and lonely,
Like some poor frightened bird,
From wind and tempest hasting,
I take Him at His word.

"Those given me by my Father
I evermore will keep,"
Through darkness and through danger
He seeks His straying sheep;
And I, far off and sinning,
His blessed call have heard,
He came to save the guilty—
I take Him at His word.

"In heaven thy home is waiting,"
A home, dear Lord, with Thee?
Beside the silver river,
Beyond the silent sea,
Where grief nor pain can enter,
Nor hearts by sin are stirred;
His promise never faileth—
I take Him at His word!

Selected.

"I will sing of the mercies of the Lord for ever."

Sweetly sing the love of Jesus!
Love for you and love for me;
Heaven's light is not more cheering,
Heaven's dews are not more free.
As a child in pain or terror,
Hides him in his mother's breast,
As a sailor seeks the haven,
We would come to Him for rest.

Softly sing the love of Jesus!
For our hearts are full of tears,
As we think how, walking humbly
This low earth for weary years,
Without riches, without dwelling,
Wounded sore by foe and friend,
In the garden, and in dying,
Jesus loved us to the end!

Gladly sing the love of Jesus;
Let us lean upon His arm,
If He love us, what can grieve us?
If He keep us, what can harm?
Still He lays His hands in blessing
On each timid little face,
And in heaven the children angels
Near the throne have always place.

Ever sing the love of Jesus!
Let the day be dark or clear,
Every pain and every sorrow
Bring His own to Him more near.
Death's cold wave need not affright us,
When we know that He has died,
When we see the face of Jesus
Smiling on the other side!

For "The Friend."

Remarkable Visit of Ann Mercy Bell.

(Continued from page 226.)

The account of her religious labors is thus brought to a close. Joseph Phipps adds:

"Having given this cursory account of her progress, in this arduous undertaking, I shall now take the liberty to add a few observations in relation to it.

Respecting the nature of her concern: I am satisfied, it was not the sudden start of a hasty temper; but the result of a sense of duty, which had gained the ascendant, after a long struggle. A heart in pain, on account of the enormous flood of impiety and immorality, wherewith the nation is, apparently, over-run. A spirit filled with anxiety for a reformation in heart and practice; that Divine judgment might be averted, and the souls of the people saved. And, indeed, what less could be reasonably supposed sufficient to detain her from her own comfortable habitatic her husband and children, publicly to expc herself, for such an extent of time, among the rabble and refuse of mankind, and to ri the discountenance, or censure, of some s had a great regard for?

In the prosecution of it, she was genera attended with about half a dozen friends, w were pretty constant; and, occasionally, above fifty others; all of their own volunta motion. She was cautious of giving offenc and therefore excused herself from accepti the attendance of such, when offered, as, fr their particular conduct, or general charact might give any occasion of umbrage. Thoug in such a public way of appearing, a mixtu of such could not be always avoided.

Her practice was not, to set out by the p suasion of others, nor merely at a ventu but as she found her mind drawn to any pa then and there she went. And though f quently in great weakness, and, as she son times said, with so small a portion of faith was but just perceivable; yet, through t goodness of God, whose cause was her indu ment, it arose upon every engagement, a increased to such a degree of sufficiency, th was no want of anything; it constantly end in a never-failing supply, fully answerable every exercise.

When she met with reviling, she return it not: if she made any reply, she spoke co passionately. Neither did the bulk of the p ple appear to be ludicrously disposed. Th rather received her with an awful kindne and sometimes appeared pleased with ea other, to see such behavior general. Th were large in acknowledgments, frequent expressions of gratitude, and many were mu broken. I have often been thankfully affect as I stood by her, amongst them, for the gr and apparent condescension of the Almigh to them that sought him not. His goodn appeared, to me, to be largely exemplified, giving the public so faithful a warning, a so favorable a visitation. And I have alwa been glad, to find the approbation and a plauses she has met with, have not been s fered to lift her up; but that she has b preserved in a just and humble sense of l own weakness; ever attributing all to him whom all is due: well knowing, the work the Lord's, and every right qualification it, and that, whoever takes any part of l due to themselves, receive no addition, robbing him of his honor; but certainly minish, and often utterly destroy, their ov peace: self being the greatest, nearest, a therefore the most dangerous, of all deceive

The intermediate times, between her pub services, she spent, as she had ability, in tending meetings, visiting the sick, and frien in their families. She has been instrumen to bring many acquainted, not barely in p son, but also with the valuable part in ea other, as well as in themselves; to remo the unkindly distance and prejudice, whi subsisted, through misapprehension, betwe some, and to raise that harmonious spirit Christianity, which engaged many of us love one another without a grudge: frequent advising, to take our eyes off from the escap of others, and turn our observation into constant watch over the motions of our ov minds.

The service of ministry lays not, whol in primary convincements: for, were it as such convincements appear but seldo

compared with the number of ministerial labors, the ministry would as seldom be of any good effect. There may be altogether as great serviee, in being instrumental, to bring again that which was driven away, to bind up that whieh was broken, to instruet the ignorant, strengthen the weak, eomfort the feeble-minded, recover the baeksliders, and many other gospel duties; which she has been made servieeable in.

Something, also, might be said, as to convincements; for several have acknowledged the reach received, and apparently discovered the truth of it, by their very countenance, as well as conduet; but it requires a steady adherence to it, and a growth in it, before they ean rightly proeeed to open profession. For, notwithstanding some talk of it as an easy thing to turn Quaker, we know, 'tis not a person's becoming a professor of the same opinions with us, respeeting doctrine and discipline, externally conforming to plainness of dress, and language, or doing all things, by imitation, ever so exaet to the aneient scriptural mode, whieh the truth hath brought us into, that will render any one a Quaker. None can beeome true Quakers, but such as are turned from darkness to light, by regarding the Word nigh in the heart, and join the Society in the uniting power of the Spirit of Truth: the only foundation of the true Chureh, and right eement of Christian fellowship. Sueh as either come among us, or eontinue with us, upon any other bottom, are but pretenders, and not Friends. And there are, through Divine favor, many amongst us, who are qualified to distinguish between the truly religious and the feigned professor, let his coloring be ever so artifieial; even by the spirit of diseerning that is given to them. Though, for peace sake, this sensible part of the Society have often sate under the burden of some imposers, for a time, till Providenee has seen fit to manifest them to others.

That a eall of this publie nature was far from being unnecessary, evidently appeared, from observing the incredible number of sueh as frequent no place of worship, at the seasons appointed for that purpose. Abundance, at sueh times, are pursuing their several inclinations, in traversing the capital streets, or wandering about on parties of pleasure; and a great many, from their poverty, extravaganee, or ill education, are generally confined in or about their own miserable apartments, or sotting in publie houses, either for want of decent apparel, or through an indisposition to religious duty. And as these have souls immortal, of equal value with those in more favorable situations, in the esteem of our common Creator, and compassionate Saviour; to these, in that love whieh comes to seek and save, she was often drawn; preaching the gospel freely to the poor; and she had great place with them: for such, being destitute of those flattering possessions and acquirements, which greatly contribute to the support of self deception amongst those of prosperous circumstanees, fall more readily under conviction. I by no means intend this observation as of universal extent. I am sensible there are many exeeptions. Yet, it is to be feared, the generality of those above the eommon level, amongst ourselves, as well as others, are too full to admit of a sense of want. For though affluence, simply considered, is no evil; yet, through the prevalence of corruption, it has proved, instrumentally, the bane of true religion in every age; and has too often had a dangerous effect, in rendering the minds of its possessors wise above the witness of Truth; preventing the weight of close concerns from coming near enough to them, to give them a right diseernment of them.

With regard to my own partieular; though I had before several times, felt the spring of life in the ministry of our friend; yet, when I first set out to attend her in this trying service, the unusualness of it at this time of day, and the eross that appeared in it, rendered me somewhat dubious of the rectitude of her eoncern, and produeed a considerable degree of fear in my mind, upon my own aeeount. as well as her's: for I was well apprised, that my name must be given up to reproaeh, and my person to hazard, in some sort. And, whatever any may think of it, I'll venture to say, in behalf of some others, as well as myself, we have not gone in this great affair in forwardness or insensibility; but, under a sense of the weight of the work, in tenderness, with eaution, and in dread. And it has pleased Divine Providence to give us that satisfaetion and support in it, and that sanction to it, that we cannot but own the work is His, and He is magnified in it. And I am of opinion, that he would neither have given us peaee in it, nor have prospered the work in her hands, had her engagement been the effect of deception. Nor, can I eonceive, that he, *whose secrets are with them that fear him*, would, in such a condition, have so remarkably favored her with the sense she had coneerning three different persons, of eonsideration; the shortness of whose time she, with mueh coneern, gave intimations of, before there was any external likelihood of such a change; two of them appearing to be then in perfect health, and the third in no immediate danger.

And now a little to you, who have been touched with the living spring, through her ministry, have tasted of its sweetness, and received it in that love it naturally produces in the sineerely-yielding mind. Though the Sacred Writings warrant you, in esteeming such valuable instruments as you have been benefited by, very highly in love; yet remember, the first great standing ordinance of God, through all ages, is, *Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy strength.* Therefore ever reserve the throne to him. Give him the glory, by due submission, obedienee, and singleness of soul towards him. Ministers are nothing without him, any more than others. Sueh as are truly so, place their dependenee wholly upon him, and, through his assistance, keep their eye eonstantly to him. And though they are made to shine as stars, at times, in the firmament of his glory; yet it is only when the Sun of Righteousness sheds his radiance upon them, that they are eapable of reflecting light upon others. And their part in it, as ministers, is to direet and help others up to the Father of lights, that they may also receive it immediately from him, and beeome sons of the morning, and children of the day; that in the new creation in Christ Jesus, it may be as it was in the old, when the morning-stars sang together, and the Sons of God shouted for joy.

The less notice we take of the unkindness and injuries that are done us, the more we consult the quiet of our own minds.

Our Ferns, and My Success With Them.

BY PROF. JOHN HUSSEY.

The most of our larger ferns are deeiduous, and for this reason are not highly valued for eultivation, either as house-plants or out of doors. Those that are not deciduous are either small, with a few exeeptions, or grow upon rocks and are difficult to bring into cultivation in the garden or house. All of our ferns are perennial. Indeed, all ferns are so, without exeeption, so far as I know, and it requires several years to raise them from the spores or seeds to full-sized plants. This is one reason they are not more eultivated than they are. It often proves unsatisfactory to remove well-grown ferns from their wild situation in the woods or on the rocks to the garden or to pots, for the reason that the foliage is almost sure to beeome disarranged and injured, and the underground stems, from which the fronds spring, beeome changed so in position that the symmetry of arrangement, upon whieh the beauty of ferns so mueh depends, is lost. Besides this, the new fronds come up stunted and injured and do not expand normally. My objeet is not, at present, to speak of any of our ferns but those which grow upon or in the clefts of rocks. These are all evergreen and many of them of exquisite beauty and delicacy. They are among our smallest ferns, the fronds seldom exceeding ten or twelve inehes in height; but make up for their smallness by their habit of growing in tufts and clusters, sometimes covering with their delicate forms large surfaces of the rock.

As my success depended largely upon my method, one eannot be fully given without the other. The ferns which live upon the faees of rock-cliffs, mostly sand rock, grow in the eraeks, and their roots and stems are generally wedged in very tightly, and are often diffieult to reaeh and to remove without fatal injury. Previous experienee had taught me how hard it is to remove them without saerifieing their lives. The locality was the vicinity of the Mammoth Cave in Kentucky. Few visitors to that famous curiosity know how near they are to scenery which is both wild and picturesque beyond anything they see on their journey thither and away. Hardly a quarter of a mile from the main entrance of the Cave, but not seen by most visitors, is the beautiful Green River. Proceeding west of this stream but a few miles, we enter great sand-rock and eonglomerate formations of the earboniferous era. This conglomerate and sand-rock is cut up by the tributaries on the west side of Green River. One is reminded of the descriptions of the eanyons in the Rocky Mountains, though these in Kentucky are in miniature. The principal tributaries of Green River here are Nolin River and Bear Creek, whieh run somewhat in parallel eourses, ten or twelve miles apart. The feeders of these two considerable streams, on the sides toward each other, running from a dividing ridge and often the tributaries of the one interlacing with those of the other, fed by many fine springs, have during the ages past in whieh they have worked eroded hundreds of feet of conglomerate and sand-rock, so that the faces of the rock stand on each side as perpendicular or overhanging cliffs, rising often to the height of one hundred feet, and sometimes over two hundred feet. Wherever a spring-brook is found, and their number is legion, on each side more or less of these cliffs are found. When

the races which have preceded us roamed over these wilds in quest of game, they lived in the rock houses made by the projecting cliffs, and we found numerous traces of their occupancy in the mortars in which they ground their corn, and the flint arrowheads which abound. These mortars consist of holes drilled, by using their pestles, in the huge masses of sand-rock which had, before the time even of the aborigines, fallen down. They lie undisturbed to this day in great numbers. These rock houses are admirable sheds to protect the numerous flocks of sheep which are kept in those sparsely-settled regions. These deep ravines and miniature canyons, with the many deep recesses, unswept by wind or rain-storm, modify the climate of these parts and may account for the existence of some rare ferns which are found. Here are still found wild deer in these dark haunts, and on the faces of the almost inaccessible cliffs are the homes of wild cats, still a scourge in some places to the sheep-fold and the pig-pen of the settler. Within ten years the last wolf has been killed. The otter is still found along the streams.

Our tent was pitched at Bee Springs, twenty miles from Mammoth Cave. From this central point on the dividing ridge I could reach the fern-covered cliffs by a short walk in any direction. I skirted scores of miles of high cliffs, and, while scores more were unseen, I perhaps saw specimens of all the species of plants that were to be seen. I prepared myself for collecting living ferns by making pots from hickory bark. I cut a tree about five or six inches in diameter and sawed off pieces about seven inches long. I then split down the bark on one side and peeled it off in one piece. Then I sawed off about two inches of the piece from which I had peeled the bark, and this I nailed in one end of my seven-inch bark cylinder. This made me a strong rustic pot. Having made nearly a dozen of these, I took them from time to time with me on my excursions. When I saw a species I desired, I filled my bark pot with just such material as the fern was growing in. I then obtained the best specimens of fern I could find, prying and working out the numerous fine roots with a strong knife. I was often entirely alone. Sometimes I climbed to dizzy heights, grasping the jutting rocks with one hand, while with the other I seized the coveted prize. Sometimes I would climb a hemlock tree, and, reaching forth from it, draw the little fern from its home. Sometimes I have made what is called an Indian ladder by cutting down a tall sapling with numerous branches, which are cut off a few inches from the body of the tree. By leaning this up against the face of the rock, I could climb far up the cliff.

Some of the ferns I obtained on these excursions are very rare. Some have never been gathered, I believe, by any one else so far north. I shall now enumerate the species I obtained, and which I have now growing in my fernery:—Asplenium Trichomanes; Asplenium pinnatifidum; Asplenium montanum; Asplenium Bradleyi; Asplenium ebeneum; Trichomanes radicans; Pellœa atropurpurea; Cheilanthes vestita; Camptosorus rhizophyllus; Polypodium vulgare; Polypodium incanum; Woodsia obtusa; Ophioglossum vulgatum; Botrychium lunarioides v. dissectum.

I have already described my bark pots, rustic but substantial. I filled them with earth where I obtained the ferns. Having filled them and planted the ferns, the pots were conveyed to a ravine, where the spray from a small waterfall bathed them with moisture. They seemed to suffer no back-set. But my home is several hundred miles away. The trial on them was the removal in the heat of summer by wagon and car to my home. It was impossible to keep the scorching rays of the sun from burning them. The car-dust and cinders covered them over. They were whipped and fretted and looked in a sorry enough condition when they reached home. The majority of the beautiful fronds were much damaged and most of them perished, but the roots survived. I made a sort of Wardian case by putting a glass roof, in shape like a house roof, on a box. I put in the box earth and sunk my bark pots into this soil, not wishing to disturb the plants. Every one is now growing. All are sending up fresh fronds, which seem as thrifty as ever they were on their native cliffs. When I consider that each frond may last for years, and that each new one adds one to the tuft, I can easily calculate the time when I shall have clusters of them not inferior in beauty to many which I have admired when, alone, I found them under their native cliffs.—*The Independent.*

Never Satisfied.—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door.

"Poor thing," said a neighbor compassionately, "you have shut the child out."

"It's all the same to him," said the mother; "he would cry if I called him in and shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door he considers himself shut out, and rebels accordingly."

There are older children that take the same view of things.—*Late Paper.*

Dogs and their Cost.—The St. Louis *Globe* has been making calculations from recent statistics on this question, and sums up in reference to the State of Missouri as follows:—"Our 400,000 dogs furnish one of the most important economic considerations now affecting the State. In the first place they militate against the mutton crop annually to the extent of at least $5,000,000; secondly, they cost an average of twenty-five cents a week each, $6,500,000—enough to run all our common schools and leave a large surplus; they slay annually, through hydrophobia, at least 120 persons which, at $5,000 each—the average price paid by railroads for the very poorest brakemen—amounts to the further sum of $600,000. Here is a direct expenditure of nearly $7,850,000 for dogs, not to mention the fines, costs, and more remote sentimental damages resulting from lawsuits about dog-fights, and severance of friendship between the owners of the combative curs. Capitalized, our dogs represent a waste of $80,000,000, and invested at compound interest, their worthlessness would pay off the national debt before 1900."

For "The Friend."

The Pilgrims.—An Allegory.

The following portion of an Allegory, entitled "The Pilgrims," is from the pen of the late gifted Hannah More. It presents, though allegorically, yet in an impressive and even solemn manner, the truly pilgrim condition in which we all are here; with the too manifest as well as lamentable state of apathy in which many seem, respecting the "far distant country," to which, nevertheless, they profess to be pilgrims; the struggle to reach which, if we do not so run as to obtain, must result, when the silver cord by death's cold hand is loosed, in our being cast into the lake where their worm dieth not, and the fire is not quenched.

It is a significant fact, that there are but two ways noticed in the New Testament,—the narrow and the broad; but two classes recognized,—the wise and the foolish; and but two ends pointed out,—heaven and hell. In one of these ways we are all walking; among one of these classes we must each be ranked; and at one of these ends all must be found; either rejoicing with the just of all generations in endless heavenly joy; or condemned eternally with the wicked to weeping, remorse, and anguish of spirit.

With these solemn realities before us, even consequences the most alarming and awful, that we can still appear indifferent and lukewarm, is one of the enigmas of life, which can only be explained by the fact that we are indeed sin-bound captives, having for our patrimony a fallen nature; though, through mercy, not without the means of restoration.

Hannah More's representation, that the conversation was very much of "the bewitching country they were *merely passing through*;" and not "one word about the land" to which *they were bound*, is to a great extent sadly true of the worldly-minded multitude, who are too far from the experience, in agreeable contrast, of the poet and his family, conveyed in the lines:—

> "Nor do we madly, like an impious world,
> Who deem religion phrensy, and the God
> That made them an intruder on their joys,
> Start at His awful name, or deem His praise
> A jarring note."

Would that as strangers and pilgrims in this inhospitable, extremely uncertain, and far off land, we might be aroused to search and try our ways, and turn with full purpose of heart to the Lord; that we might indeed take up with no false rest here, but be earnest for the only true one beyond, that when the heavens shall be rolled together as a scroll, we may, through mercy, have "a house not made with hands, eternal in the heavens."

The Allegory thus opens:* "Methought I was once upon a time travelling through a certain land which was very full of people; but, what was rather odd, not one of all this multitude was at home; they were all bound to a far distant country. Though it was permitted by the lord of the land that these pilgrims might associate together for their present mutual comfort and convenience; and each was not only allowed, but commanded, to do the others all the services he could upon their journey, yet it was decreed, that

* As this essay was written by a member of another religious Society, it can hardly be expected that all the allusions and expressions in it, should be what "Friends" would fully endorse, or can wholly approve.

every individual traveller, must enter the far country singly. There was a great gulf at the end of the journey, which every one must pass alone, and at his own risk, and the friendship of the whole united world could be of no use in shooting that gulf. The exact time when each was to pass was not known to any; this the lord always kept a close secret out of kindness, yet still they were as sure the time must come, and that at no very great distance, as if they had been informed of the very moment. Now, as they knew they were always liable to be called away at an hour's notice, we would have thought they would have been chiefly employed in packing up, and preparing, and getting every thing in order. But this was so far from being the case, that it was almost the only thing which they did not think about.

I observed that these pilgrims, instead of being upon the watch, lest they should be ordered off unprepared; instead of laying up any provision, or even making memorandums of what they would be likely to want at the end of the journey, spent most of their time in crowds either in the way of traffic or diversion. At first, when I saw them so much engaged in conversing with each other, I thought it a good sign, and listened attentively to their talk, not doubting but the chief turn of it would be about the climate, or treasures, or society, they should probably meet with in the far country. I supposed they might be also discussing about the best and safest road to it, and that each was availing himself of the knowledge of his neighbor, on a subject of equal importance to all. I listened to every party, but in scarcely any did I hear one word about the land to which they were bound, though it was their home, the place where their whole interest, expectation, and inheritance lay; to which also, great part of their friends were gone before, and whither they were sure all the rest would follow. Instead of this, their whole talk was about the business, or the pleasures, or the fashions of the strange but bewitching country which they were merely passing through, and in which they had not one foot of land which they were sure of calling their own for the next quarter of an hour. What little estate they had was personal, and not real, and that was a mortgaged, life-hold tenement of clay, not properly their own, but only lent to them on a short uncertain lease, of which three-score years and ten was considered as the longest period, and very few indeed lived in it to the end of the term; for this was always at the will of the Lord, part of whose prerogative it was, that he could take away the lease at pleasure, knock down the stoutest tenement at a single blow, and turn out the poor shivering, helpless inhabitant naked, to that far country for which he had made no provision. Sometimes, in order to quicken the pilgrim in his preparation, the lord would break down the tenement by slow degrees; sometimes he would let it tumble by its own natural decay; for as it was only built to last a certain time, it would often grow so uncomfortable by increasing dilapidations even before the ordinary lease was out, that the lodging was hardly worth keeping, though the tenant could seldom be persuaded to think so, but fondly clung to it to the last. First the thatch in the top of the tenement changed color, then it fell off and left the roof bare; then the grinders ceased because they were few; then the windows became so darkened that the owner could scarcely see through them; then one prop fell away, then another, then the uprights became bent, and the whole fabric trembled and tottered, with every other symptom of a falling house. But what was remarkable, the more uncomfortable the house became, and the less prospect there was of staying in it, the more preposterously fond did the tenant grow of his precarious habitation.*

On some occasions the Lord ordered his messengers, of which he has a great variety, to batter, injure, deface, and almost demolish the frail building, even while it seemed new and strong; this was what the landlord called giving warning; but many a tenant would not take warning; and so fond of staying where he was, even under all these inconveniences, that at last he was cast out by ejectment, not being prevailed on to leave his dwelling in a proper manner, though one would have thought the fear of being turned out would have whetted his diligence in preparing for a better and more enduring inheritance. For though the people were only tenants at will in these crazy tenements, yet, through the goodness of the same Lord, they were assured that he never turned them out of these habitations before he had on his part provided for them a better, [if they were wise enough in due season to comply with the terms prescribed for admission into these], so that there was not such a landlord in the world, and though their present dwelling was but frail, being only slightly run up to serve the occasion, yet they might hold their future possession by a most certain tenure, the words of the Lord himself.

A Secret.—William Wirt's letter to his daughter, on the "small sweet courtesies of life," contains a passage from which a great deal of happiness might be learned: "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world would serve you so if you gave them the cause. Let people see that you do care for them, by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little employment, at the table, in the field, walking, sitting and standing."

Unprofitable indeed is the labor of the servant, unless the Lord grant his blessing. May we watch and pray, continually, lest, while we seem zealous for the good of others, we neglect our own hearts, and evil find an easy dwelling there! My spirit is often humbled under a sense of the possibility of thus falling, even after my heart may have been enlarged in love to my fellow creatures, and my lips opened, in some measure to set forth the love of our heavenly Father, and to invite sinners to repent, and to accept salvation. Much lowliness, and ofttimes fear, has clothed my spirit.—*M. Capper.*

*Owing to the similarity of sentiment of the two authoresses, the reader can here scarcely help being reminded of "The Three Warnings," by Hester Lynch Thrale.

THE FRIEND.

THIRD MONTH 13, 1875.

William Edmundson, in relating the dealings of the Almighty with him, for his redemption from the power of sin, says, "The Lord's hand was heavy upon me day and night, so that I travailed under a great conflict between flesh and spirit, and was much cast down with sorrow and trouble of mind." While in this condition, he met with one Miles Bousfield, who "had been in some degree convinced of the truth," and "was a great talker of religion, but an enemy and a stranger to the cross of Christ." "I sat in silence with attention to hear him; for I was cast down, poor and low in my spirit, yet glad that I had met with such a knowing man in the things of God, and His work in man by His spirit, to advise me in my great troubles of a wounded spirit. He advised me to be cheerful and merry, and not to look at those inward troubles that bowed me down; which was the enemy's work to lead me into despair, and destroy me, by swallowing me up in much trouble; and as it was plainly manifest, that God had a love for me, to make me a chosen vessel of mercy, He would love me to the end; and nothing in me could hinder His love, or frustrate His will.

"This doctrine healed me without the cross of Christ, or self-denial; which answered my will and carnal desires; for I loved the truth which I was convinced of, and would have had it, together with my carnalities, fleshly liberties, worldly pleasures and profits; so when the Lord's power would rise to bow me down under his cross, I would reason against it with those arguments afore-mentioned, and thereby would get from under judgment. But this ease and slight healing, lasted only about a week; for the Lord would not leave me so, praised be His name forever, whose merciful hand preserved me, and His power took fresh hold of my heart and inward parts, which bowed me under His judgments, and opened the eye of my understanding, plainly showing me there was that alive in me that must be crucified, which opposed the will of God.

"Then I saw where Bousfield was, and all of his spirit, and the wounds of my restless spirit were opened wider than before, and Major Bousfield's slight cure was all marred, and the false rest he had set me in taken away." "I was weak, but the Lord's strength was perfect in weakness, and His spirit and power increased in me through obedience to the cross of Christ, wherein I was daily exercised, and thereby grew into acquaintance with the Lord's work, to make me a vessel for His purpose."

Are there not many whose experience is like that which William Edmundson thus clearly portrays? They have been mercifully awakened to a sense of their spiritual danger; and through the powerful operations of Divine Grace, have been made to see their sinful condition, and the necessity for a change of heart and conduct. They have, in measure, submitted themselves to that power which is as a refiner's fire, burning up the corruptions of their fallen nature. But instead of continuing patiently to abide under this ministration of condemnation until the right time of their deliverance therefrom should come,

they too often meet with superficial advisers like Bousfield, who attempt to heal the hurt slightly. That they have been aroused from the sleep of sinful security, is itself an evidence that the Divine love has been extended to them; but if they rely on this, without a continued obedience to the renewed manifestations of that love, they will make no spiritual progress; but either become lifeless, formal professors, or again fall back into their former evil ways.

May all those, who are brought under religious exercise and concern, remember the language of the Psalmist, who declared that the judgments of the Lord were "more to be desired than gold, yea than much fine gold; sweeter also than honey, and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

The glorious crown at the end of the Christian race, is promised to those, who like the Apostle Paul, fight a good fight and keep the faith. Those who are truly in earnest, will find as William Edmundson did, that as they unreservedly yield their hearts to the Lord's operations, his judgments become sweet to their taste, being mixed with springs of mercy, to their joy and comfort.

SUMMARY OF EVENTS.

FOREIGN.—The steamer Gothenberg has been wrecked on one of the Fourneaux Islands, in Bass Strait, between Van Dieman's Land and Australia. She had on board eighty-five passengers and a crew of thirty-five. Of these only four persons are known to be saved. Three boats filled with passengers and crew are yet to be heard from. The steamer had a large cargo, which included 3000 ounces of gold.

The number of sheep last year in Australia was 55,400,000. It has doubled in twelve years.

The English Archbishop Manning, has received a summons from the Pope to come to Rome. It is stated that he is to be made a Cardinal.

The Archbishops of Canterbury and York and all the English bishops, with the exception of two, have issued a charge congratulating the clergy and laity on the prosperity and progress of the church, and strongly admonishing the former against illegal ritualistic practices which tend to isolate the clergy from the people.

The adoption by the Prussian Parliament of the new ecclesiastical bill withdrawing State endowments from the Catholic clergy, is considered secured. All parties except the Ultramontanes and the extreme conservatives, have agreed to support it.

A special dispatch from Berlin to the Pall Mall Gazette says, it is reported that the German government has demanded the dismissal of the Papal Nuncio at Munich, and the cessation of relations between the Vatican and Bavaria.

The North German Gazette says the French government has ordered the purchase of 10,000 cavalry horses in Germany, but a decree has been issued by the Emperor prohibiting the exportation of horses.

Difficulties in the formation of the new French Ministry have arisen. Buffet is said to be embarrassed in his choice by the unwillingness of the Left that a representative of the moderate Right shall have a place in the Cabinet.

Advices from Asia Minor state that the famine in that country is causing terrible distress. In one district alone twenty thousand persons have died since the commencement of the famine, out of a total population of fifty-two thousand.

Disturbances have occurred in Buenos Ayres, during which the palace of the Archbishop was sacked and the houses of the Jesuits set on fire.

The Church property sold during the last year by auction by the Italian government yielded the sum of 33,120,929 francs—over six millions and a half of dollars. From the date at which the auction sales first commenced, Church property has put into the State treasury 480,778,827 francs, or something like ninety-six millions of dollars.

A Paris dispatch of the 8th states that Buffet had finally succeeded in forming a Ministry, and that it will be composed of the following persons, viz: Buffet, Vice President of the Council; Duafare, Minister of Justice; Pasquier, Interior; Decazes, Foreign Affairs; Leon Say, Finance; Wallon, Instruction; De Cissey, War; Admiral de Montaignac, Marine.

The Carlists have entered the Province of Santander in strong force. Reinforcements have been sent from Bilboa to the troops in Santander. Advices from Figueras, on the Spanish frontier, report that an engagement has taken place between the Carlists and Alfonsists, near that fortress, in which the latter lost three hundred men killed and wounded. The Alfonsists and Carlists are exchanging prisoners.

A dispatch to the London Times states that the Pope has permitted the Austrian bishops to comply with the law requiring them to notify the authorities of the names of priests appointed to livings. This is considered in Berlin an evidence that the Pope is actuated by political motives, as the resistance which he encourages of Prussian bishops to a similar law is the principal cause of the present trouble with the Roman Church.

Colonel Herbert Sandford has been appointed official delegate of the British Commission to the United States Centennial Exhibition. This appointment is made in accordance with the request of the United States that a British representative be stationed at Philadelphia.

Liverpool, 3d mo. 8th.—Uplands cotton, 7⅞ a 8*d.*; Orleans, 8⅛*d.* Breadstuffs quiet.

UNITED STATES.—The second and last session of the Forty-third Congress terminated at noon the 4th inst. Aside from the regular appropriation bills, comparatively few bills of general interest have been enacted this session, but they include the following measures of national importance: The finance bill to provide for the resumption of specie payments, &c.; the little tariff bill; the tax and tariff bill; the civil rights bill; the bill supplemental to the acts in relation to immigration, and the bill granting rights of way through the public lands on certain conditions for all railroads that may be incorporated under the local laws of States or Territories. After the Senate had laid the tax and tariff bill on the table, it was taken up again at the urgent request of President Grant, who convinced some of the Senators that it was necessary to provide more revenue, and the bill finally passed. The bounty bill, which called for a large but uncertain amount from the public treasury, passed both Houses but failed for want of the President's approval. The House bill for the protection of elections, &c., known as the force bill, failed to pass the Senate. Colorado has been admitted into the Union as a State, but the bill for admitting New Mexico failed of the required vote in the House of Representatives. Some measures of importance which had been postponed to near the end of the session failed for want of time, as well as a multitude of private bills.

An extra session of the Senate commenced on the 5th inst., as directed by the President. Twenty-three new Senators presented themselves and were "sworn in." Those from Virginia, West Virginia, Missouri, Florida and Texas, had all been engaged in the confederate cause, and were therefore obliged to take the oath in a modified form. One of the subjects to be considered by the Senate is the proposed reciprocity treaty with the Hawaiian government.

The new Senate consists of seventy-three members, there being one vacancy from Louisiana. They are classed politically as 40 Republicans, 28 Democrats and 5 Independent Republicans.

The interments in Philadelphia last week numbered 403, and in New York 657.

The mean temperature of the Second month, by the Pennsylvania Hospital record, was 26.55 deg., the highest during the month 58 deg., and the lowest 2 deg. below zero. The amount of rain for the month 2.83 inches. The highest mean of temperature of the Second month for the past 86 years, is stated to have been 41.03 deg., in 1857; the lowest 24 deg. occurred in 1815. The mean temperature of the three winter months, 1874 and 1875, has been 29.42 deg., which is 7 deg. below that of the preceding winter. The average of the winter temperature for the past 85 years has been 31.51 deg.

Georgia has 83,318 colored persons who own property. They have 338,769 acres of land, and their property is valued at $6,000,000.

The Maine Legislature, instead of abolishing capital punishment, has passed a bill providing that in capital cases the court shall both pass sentence and fix the time of execution.

The Italian bark Giovanni from Palermo for Boston, went ashore the 5th inst. off Cape Cod. The vessel and cargo were lost, and also fifteen persons, being all on board except the steward, who was saved on a plank.

On the 7th inst. a heavy snow storm extended over a large part of the United States, from Maine to Mississippi. At Cincinnati from eight to nine inches of snow fell. In some places it was attended by a violent gale of wind.

Under the section of the new law for the resumption of specie payments, directing the retirement of outstanding legal-tenders, amounting to eight per cent. of the national bank notes issued, until the whole volume of legal-tenders is reduced to $300,000,000, Secretary Bristow will shortly direct the retirement of about $1,250,000 of legal-tenders, or eighty per cent. of the amount of national bank notes already issued under the provisions of this law. These legal-tenders will be taken from the cash in the Treasury, cancelled and burned by the proper officers of the Department.

The Markets, &c.—The following were the quotations the 8th inst. *New York.*—American gold 115. U. S. sixes, 1881, registered, 118⅞; coupons, 119¾; do. 1868, 119 a 119¼; do. 5 per cents, 1881, 114½. Superfine flour, $4.60 a $4.85; State extra, $4.95 a $5.20; finer brands, $5.50 a $8.00. No. 2 Chicago spring wheat, $1.11; red western, $1.25 a $1.26. West Canada barley, $1.28 a $1.30; State, $1.05 a $1.08. Oats, 65 a 69 cts. Rye, 93 cts. Yellow and mixed corn, 84 a 84½ cts. *Philadelphia.*—Middlings cotton, 16½ a 17 cts. for uplands and New Orleans. Superfine flour, $3.50 a $4.00; extras, $4.25 a $4.75; finer brands, $5 a $8.00. Red wheat, $1.20 a $1.24; amber, $1.24 a $1.28; white, $1.28 a $1.32. Rye, $1.00 Yellow and mixed corn, 81 a 82 cts. Oats, 65 a 69 cts. Lard, 13¾ a 14 cts. The cattle market was active and prices higher. About 1600 beef cattle sold at from 5 to 8 cts. per lb. gross. Sheep 5¼ a 7¾ cts. per lb. gross, and hogs $11.50 a $12 per 100 lbs. net for corn fed. *Baltimore.*—No. 1 Western amber wheat, $1.23; No. 2 do., $1.20 a $1.21; Maryland red, $1.15 a $1.25. Southern yellow corn, 80 a 81 cts. *Chicago.*—No. 1 spring wheat, 90 cts.; No. 2 do, 85½ cts. No. 2 mixed corn, 63½ cts. No. 2 oats, 52½ cts. Rye, 97½ cts. No. 2 spring barley, $1.06. Lard, $13.20 per 100 lbs. *St. Louis.*—No. 2 winter red wheat, $1.07; No. 3 do., $1.03½. No. 2 mixed corn, 65½ cts. *Milwaukie.*—No. 1 spring wheat, 91¾ cts.; No. 2 do., 87 cts. No. 2 oats, 51½ cts.

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MARRIED, on the 16th of Second month, at Friends' Meeting-house, Sixth and Noble streets, WILLIAM H. MOON, of Bucks Co., Pa., to ELLEN M., daughter of Jesse W. and Maria B. Taylor, of Philadelphia.

DIED, 1st mo. 19th, at the residence of her granddaughter, Priscilla T. Speakman, in Wilmington, Delaware, PHEBE THOMAS, in the 105th year of her age, a member and elder of Goshen Monthly Meeting, Chester county, Penna.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

John Griffith.

(Continued from page 234.)

It is a truth too patent and manifest to be overlooked or ignored, that the fruits of Christianity have almost invariably been most observable and most lively in its beginnings or in its solid revivals. That in process of time the zeal of its promoters becomes tamed or leavened by the powerfully gravitating influences of this world; whereby, though the power and Spirit of the life-giving, inexhaustible Fountain or Head remains undiminished, the purity of the stream is so tainted by the "gods many and lords many" of earth, that the powerful, thoroughly cleansing baptism of the Holy Ghost and fire, seems to poor human nature so severe and repulsive, that we finally yield to the persuasion of the enemy working through the fleshly ease-loving mind, as to come to consider the path of low self-denial and watchful restraint, too straight and narrow to walk in.

In this way little parleyings with the enemy of souls, little reasonings respecting manifested duty in the day of small things, little deviations at first from the high way into some by-way, little desires entertained after the forbidden tree of knowledge, may lead, step by step, ultimately to deplorable lapses from the life and power of Christ, into substitutions and innovations, which we ourselves at the beginning of our receding, backsliding course, could hardly have conceived possible. Thus may the pure and holy Truth be so turned from, that, after a time, we can hardly see traces of the original left. And, in this way it is, we presume, that our own Society has suffered great loss. Not keeping to that all-sufficient, holy Power, which raised it up, and marvellously preserved in the beginning, and by which, even through the Lord's comeliness, it became great, many of its members turned aside after other lovers—the gods of their idolatry. Whereby not only did the standard become lowered to suit the prevailing taste of the times, but weakness and consequent unfruitfulness settled like an incubus upon us as a body; though there were those here and there, preserved loyal to their king, who brought forth precious fruits; showing what the general harvest would have been, had all our members kept faithfully to the law and the testimony—the pattern shown in the mount for us as a people to uphold before the world.

We apprehend these are the causes which, to a greater or less extent, have resulted in the state of things in England and now in Ireland, so mourned over by John Griffith; who, had he lived to this day, could still more sorely, in his measure with the Prophet, have had to "weep in secret for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock (though not wholly) is carried away captive."

The Journal continued:—"I set out next day for Whitehaven, in company with my very good friend Christopher Wilson; a very pleasant journey we had, in that sweet innocent freedom which clothed our spirits, feeling the consolating streams of that river which maketh glad the city of God. Here we, in degree, enjoyed the new heavens and the new earth, wherein dwelleth righteousness: the fruit and effect whereof is quietness and assurance forever. I was at Pardshaw Meeting, being on a First-day. It was a precious opportunity; Truth was greatly in dominion, and its testimony exalted, the sincere hearted being sweetly comforted and united one to another. The next day I went to their Monthly Meeting, and had good service, both in the meeting of worship and that for transacting the affairs of the church. The weighty service of visiting families was before it, and I understood had been sometime obstructed by some of the members, to the concern and uneasiness of the others. It was clear to me, when it came to be weightily considered, that the power and virtue of Truth was livingly with the promoters of so good a work, and I did fully believe the Lord would bless it in their hands. I therefore endeavored to sift the opposite side as well as I could, to the bottom, and found very little or no weight in what they had to offer against it. Upon which they were earnestly desired not to hinder the service of others, in that important work that had so often and so eminently been blessed, although they might be unwilling to put their own hands to it. Truth arose and came over them, so that Friends appointed fifteen or sixteen men and women, to go in several companies on the service, as that Monthly Meeting is large in extent. This afforded great relief and satisfaction to the sincere travellers for Sion's prosperity. I went from thence, accompanied by several Friends, to Whitehaven, where I met my intended companion. A ship being ready to sail for Dublin, we went on board of her, the 19th of the Second month, 1749.

"The next day (after arriving in Ireland) we attended two meetings for the affairs of the church; and I was fully persuaded, there was a faithful, exercised remnant, painfully laboring for the restoration of ancient beauty and comeliness, and the affairs of the church were transacted with considerable order and decency; yet my spirit was clothed with deep mourning, and much closed up in painful anxiety. The cause thereof I did not then distinctly understand; but when I had travelled through the nation, visiting the churches, and sorrowfully viewing the desolations thereof, my sufferings in spirit at the Half-year's Meeting were no longer a mystery to me."

After attending divers meetings on his way to Cork, J. G. writes: "We found things very low indeed in most of the said meetings; any labor in them was generally searching, painful, and laborious. Truth seldom having that comfortable dominion (by reason of the prevalence of wrong things) which was earnestly labored for, both by us, and also by a few mourners scattered up and down in those parts, who waited for and earnestly sought the prosperity of Zion. Such can only rejoice when the righteous Seed beareth rule. We had several meetings in the city of Cork, where there is a considerable body of Friends. But the love of this world and other undue liberties, have prevailed to the great hurt of the Society there also. Our labor was for the most part, painful and exercising amongst them." At several meetings hereaway, J. Griffith found it to be his place to set an example of silence; which was the case at Birr, where the assembly was composed principally of those not members. "I am persuaded," he continues, "there have been awakenings of merciful kindness to them, and they have seen the necessity of the new birth; but their notions about it have been for the most part, in airy visions, and flightiness of their own imaginations; not coming to cease from man, nor from their own willings and runnings. Oh that they were so happy as to be emptied, that God might be all in all, working in them the will and the deed; then would they come really to experience true poverty of spirit, and to *abhor forward active self*, whose time is always ready. In this safe, self-denying situation, they would really feel an absolute necessity to wait, as with their mouths in the dust before the Lord, until he shall be pleased to arise in their hearts; whereby all his and their enemies would be scattered. Then would true worship be performed, and they established upon the immovable Rock that the gates of hell cannot prevail against." "The meetings at Ballybragen and Charlemont were large, yet but little was to be felt of the life of religion stirring in them; neither did there seem much soundness amongst some of the foremost rank; several of whom having administered cause of stumbling and discouragement to others, it had a bad savor and influence; instead of gathering, it had tended to scatter from the fold of Christ's flock. I had very close searching work amongst them, in order to bring the judgment of Truth over such, as the Lord was pleased to open my way and to discover their states to me, being altogether without any outward information thereof. I understood afterwards some of

them resented it, though they said nothing to me about it; but as some had before, so I understood one or more of them did soon after, manifest a base, ungodly foundation.

"We proceeded from thence to take some meetings * * which appeared indeed almost a desolation with respect to the sensible possession of Truth, although it was professed by some. A time of deep mourning and distress it was to my soul, to view their captivity and loss, *of which themselves* did not seem to have much sense." At some other meetings in course, he says, "Although we found some true mourners in and for Zion, yet the bulk of the Society seemed to love the world and the things that are therein, to that degree, as to have very little taste or relish for the things of God. Even some of those, who, by their stations in the church, ought to have been lively examples of self-denial in this respect, appeared to be as deeply plunged into this mournful cause of desolation as any. Alas! what account will they have to give of their stewardship, when the chief Shepherd shall appear. From this place we crossed the country to Edenderry; once remarkable for a brave, lively body of Friends: there are now a large number of professors belonging to it; but alas! the glory is much departed, and fountain of living water forsaken by many. Oh, how are they gone into captivity by the muddy waters of Babylon! We attended their meeting on a First-day, but could hear no melody or song of Zion; all being closed up, and our harps hung, as it were, upon the willows. It was a time of deep, solemn mourning. About the time of breaking up that meeting, it livingly sprung in my mind, that as they had rejected abundant favors bestowed upon them that they might be gathered to God, so the Lord would reject many of them."

"Great indeed were my inward distresses, on account of the mournful declension of the church in Ireland: the Lord knoweth, and was my only support under it. Blessed be his name forever! Divers there were amongst themselves, who greatly lamented it; the travail of whose pained souls, I hope the Lord of sabaoth will regard in his own time, so as to turn his hand again upon a greatly declined church, that, by the spirit of judgment and burning, he may purely purge away her dross, take away her tin and reprobate silver; that her judges may be restored as at the first, and her counsellors as at the beginning.

(To be continued.)

Niagara Falls.

THE ICE BRIDGES AND ICE MOUNDS.

The weather this morning is really delightful after the recent cold snap. The thermometer indicated at this place yesterday, (Feb. 9.) at noon 14° below zero, and at Suspension Bridge 22° below, so you see we can have some cold weather hereabouts, as well as beautiful ice scenery. The cold weather, however, has not deterred people from visiting the Falls, as I see by consulting the register of the Niagara House that people from Peru, Ind.; Madison, Wis.; Boston, Amherst, Mass.; Philadelphia, Pa.; Rhode Island, New York City, Maine, Ontario and Ohio, have put in an appearance since the present snap set in.

The ice bridges above and below the Falls are perfect, and are traversed daily by visitors —places that have not been approachable for years, are now visited with impunity. The ice formations are from two to six feet thick. The Rapids that roll and tumble with such force in the summer, and which are spanned by the "Three Sister Island" bridges, are now one solid mass of ice. Pedestrians travel over them without fear of being engulphed in the water that rolls beneath.

The ice mounds beneath the Falls are now at least 40 to 70 feet throughout their base, and rise in cone-shape to near the top of the American Falls, and are estimated to be from 75 to 100 feet in height. Boys, men and even ladies climb to the apex of these Alpine mounds, which are nearly flat on top, and enjoy great sport in coasting down their glassy sides. Sleighs, sleds, barrel-staves, and every conceivable thing that will go, is brought into requisition for this purpose. The ice bridge being perfect beneath the mounds, the coasting parties start from the very top of these mounds, and proceed with great rapidity to the centre of the ice-bridged river beneath. Many of the venturesome get bruised shins and bloody noses for their foolhardiness, but nothing daunted, they are "up and at it again."

The trees at Ferry Grove are coated with three feet of ice at their base, from actual measurement. This ice is formed by the spray from the Falls, which freezes as fast as it strikes the ground or trees. The twigs on these trees are encased with pendant balls of ice, formed by the spray, of from three to ten inches in circumference, and in the sunlight look not unlike monster diamond ear-drops. No one can conceive of the beauty of this scene without witnessing it, and knowing as I do the desire of the inhabitants of the "City of Brotherly Love" to see the beautiful in nature, I will say that now is the time for them to visit Niagara. Trees crystallized in ice, twigs and leaves of the evergreen shrubbery skeletonized, as it were, with ice, are really beautiful to behold, and are rarely ever seen in such profusion as they are now. I have conversed with Prof. Emmons, of Amherst, Mass., who has travelled all over Europe sight seeing. He informs me that nothing he has ever seen in those far off lands begins to compare with the scenery in and about Niagara Falls. Not even in his estimation is the wild and weird scenery of Switzerland and the Alps at all comparable with what may be here seen.—*Public Ledger.*

For "The Friend."

"And he did that which was right in the sight of the Lord, but not with a perfect heart."—2d Chron. xxv. 2.

While I mused on this record of king Amaziah, there seemed to me much of instruction and warning in it. The importance of keeping the heart with all diligence, of scrutinizing thoughts and motives, seemed to force itself upon me. The danger of performing even our religious duties in a formal lifeless way; gliding along in their regular performance, when the heart may be too much engrossed with the things of time, and not truly alive to the awful importance thereof. Not perfect in the sight of Him who weigheth motives as well as actions. Oh! what need we have to adopt the petition of Job, "That which I see not, teach Thou me." And also of the Psalmist, "Cleanse thou me from secret faults." "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." He knows the very intent of every heart, and the motive that prompts to every act. The spring of all our transactions, whether devotional or benevolent, the purity of our end and aim, and will reward us accordingly. Oh how necessary "That he that thinketh he standeth should take heed lest he fall." That every avenue of the heart should be guarded, lest he who is truly called "unwearied," should find us sleeping, should take advantage of our weak points, and lay us waste. It matters not to him whether we fall upon the right hand or upon the left. Whether we indulge in spiritual pride or give way to faithless distrust. In an unhallowed zeal, or cold indifference. But there is a safe hiding place from every "snare of the fowler." Even in "the secret place" and "under the shadow of the Almighty." Where we shall be alike preserved from the "terror by night," and the "arrow that flieth by day." And though there is no safety but in continued vigilance, but in constant watching unto prayer, yet to such as are concerned to dwell here how precious is the assurance, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." "As the mountains are around about Jerusalem, so the Lord is around about his people from henceforth even forever." R. D.

Morgan Co., Ohio, 2d mo. 26th, 1875.

The Western Locusts.

The Nebraska State Superintendent of Immigration, has made a report on the western locusts, or grasshoppers, which we condense as follows:

"The abiding home of the insect is on the high, dry plateaus of New Mexico and Arizona, and the southern foothills of the Rocky Mountains. There they are always. In some seasons they multiply with astonishing rapidity and become too numerous to subsist. Then, like bees, they swarm and migrate to other countries. They follow no rule of emigration, but go with the wind. They fly until they become weary and hungry, and then drop down to rest and eat. They do not all go at once nor to one place. They become separated and much divided after starting; but in almost any case, whether the grand army or some principal detachment, they are as the sands of the sea, myriads of millions. Coming in the distance they look like a light cloud rapidly riding on the wind, and under the blazing noon-day sun they glitter like snow-flakes, extending from near the ground to the height of half a mile, but cast a gloomy shadow on the earth. When they drop down to feed every green and gay thing is covered in a moment, and the earth is gray and dismal. Only a few things do they not relish, as sorghum, broom corn and peach-tree leaves. Wheat and oats, when the straw or grain is green, are devoured in a few hours. Corn is their staple; they go for the tassel and silk (if these are out), then the tender grain, scrambling and crowding each other like hungry pigs. They are very fond of potatoes, beans and cabbage; but onions are their most delicious morsel—they will dig into the ground for the last particle. Usually they remain not more than twenty-four to forty-eight hours in a place, if the weather is warm and the sky clear; but sometimes a week, if the air is chilly and very damp and the sky cloudy. After leaving their native home they have never been known to propa-

gate in their colonies more than three years, and that has occurred but twice in the history of the United States. Somewhat more frequently they have been known to hatch during the second year; but out of twenty swarms this has happened only three times. In other cases they have ended their existence and their race, in any given place, in one year. Of those which invaded Nebraska in 1874, the first swarms laid eggs in several counties; but the long, dry fall hatched them out, and thus stopped further production. The swarms that came last seemed to have been hatched too far north, and too late in the season to come to maturity, and consequently they laid no eggs. All these perished in the first frosts. It will be several years before their native land will be overcrowded, and when they rise up to migrate they will be as likely to go in one direction as another. Ever since the year 1849 the plains have been travelled over constantly, and the movements of this desert locust, as it should be called, have been noted. In all this time there has been no such devastation as last year's, nor is it likely that there will be a recurrence of this calamity for many years, and let us hope never."—*N. E. Post.*

For "The Friend."

I waited patiently for the Lord and He inclined unto me, and heard my cry.—Psalm xl. 1.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ.—2 Thess. iii. 5.

When Christ who is our life shall appear, then shall we also appear with Him in glory.—Col. iii. 4.

It is a day of some excitement in certain quarters, on the subject of religion; and in proportion to the absence of real religious experience, there appears to be danger that the mind may run out and find rest in a speculative apprehension of the truths of the gospel, and in this condition, may feed itself upon imagination, and professing the discovery of a "higher life," be ignorant of that which is the true life of the soul—the Bread which cometh down from heaven, and giveth life unto the world. It is to this that the Holy Scriptures direct our attention, as may be observed by consideration of the passages at the head of this paper, and a multitude of others that might be quoted. It is in this way that they are designed to be profitable, and that we, through patience and comfort of the Scriptures, might have hope.

It not unfrequently happens, that persons are ready to suppose they are pretty nearly, or substantially, agreed on the fundamental doctrines of the gospel; especially is this apt to be the case when we, as members of the Society of Friends, in conversation with, or in perusing the writings of other professors, find an acknowledgment of the doctrine of the Holy Spirit. A little further scrutiny, however, it is believed, will often disclose the fact, that while using nearly the same language, and quoting the same passages of Scripture, there is underneath a most marked and vital distinction. It is a prevalent idea outside of our Society, that the Scriptures are the only means of obtaining Divine instruction, in the sense that what the Spirit saith to us comes through that channel, and that only.

The writer has been intimately acquainted with many earnest and sincere professors of other denominations, and greatly enjoyed the sense of unity with them, as fellow travellers towards a better country, owned of the Lord in their faithfulness to the degree of enlightenment they had reached; and yet he has learned more highly to estimate the privilege of the clearer apprehension of gospel truth which has, in mercy, been vouchsafed to us as a precious trust.

In one instance, he knew of a man who had been engaged for thirty years as a local preacher among the Wesleyan Methodists, who said that he knew of nothing that originated the work of religion in the minds of men, independently of the Holy Scriptures. If this were so, the same source must be continually looked to, for spiritual consolation and nourishment. This person was highly endowed mentally, and was an author of considerable note.

The writer knew another case, of one who had been similarly engaged, a member of the same Society, who, in conversation on the subject, gave it as his sentiment, that if it were possible to obliterate from the memory the promises and consolatory portions of the Bible, there would be an end to Divine communion with that soul; thus evincing how deep rooted was his conviction, that it was by this, as a medium, that Divine comfort and consolation must come to the soul of man, if it come at all.

In another case, a person was on the platform at a meeting of a branch of the British and Foreign Bible Society, and urging the importance of the work of promoting the circulation of the Holy Scriptures said, in the course of his speech, "Time was when the Apostle wrote, that the word of God was not bound, but now we have it bound, and you can have it at so much a copy," &c., &c.

In the printed reports of agents of the same Society on foreign stations, remarks of a similar character have often been seen. They report the receipt, by a certain steamer or vessel, of so many cases of the Bread of Life—or, the Leaves which are for the healing of the nations, &c.; meaning copies of the Holy Scriptures of the Old and New Testament.

Far be it from me to depreciate in the least, the value of the precious gift of these invaluable writings. The Society of Friends has always placed them where they placed themselves, and has unequivocally accepted the doctrine of the Apostle, that they were given forth by inspiration of God, and that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." "That whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures might have hope." The writer looks back with satisfaction, at his own share in the sale and distribution of many hundreds of copies.

He is at this time, however, concerned, that while on the one hand we should in no way or degree undervalue the Holy Scriptures and be careful to make a right use of them, we may adhere with steady, unwavering consistency and faithfulness to our own acknowledged testimony respecting them. Our view is well expressed by that eminent servant of Christ, William Penn: "The grace of God within me, and the Scriptures without me, are the foundation and declaration of my faith and religion, and let any man get better if he can."

With these principles fully established in our minds, we shall come to apprehend the import of the language of the blessed Saviour to the Samaritan woman, when she said, "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, his children and his cattle?" and He replied to her in this deeply instructive and significant language: "Whosoever drinketh of this water shall thirst again;" to which water all inferior sources of help, or comfort, or instruction, may be compared; "but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life."

It is this kind of experience, that introduces the Christian traveller into the state and enjoyment of that true life, which is hid with Christ in God, and into that adoration and worship, which standeth not in reciting or reading the experiences of other men, but stands in Divine communion with the Father and with the Son through the eternal Spirit.

This feeling and knowing, transcends all words and professions. Those who are come hither, can indeed call that day blessed wherein their minds were turned from darkness unto light, and from the power of Satan unto the power of God, which is the substance of the gospel.

Whilst encouraging evidence is often afforded, that among the various denominations of professing Christians, there are many whose spiritual eyes have been anointed to see with increasing clearness into the mystery and spirituality of the gospel dispensation—to see, indeed, that it is a dispensation of the spirit—and that there is great openness to receive such views among others of them—it would be cause for sadness and mourning, if our own Society should, at this day, be found to have declined from the advanced ground it once occupied, and had drifted away from the place it was designed to fill in the universal Church.

In a day when a strong current is set in, which seems to be carrying many away from this foundation—when speculative opinion is too apt to be taken for faith, and a wordy profession, for possession of the truth as it is in Jesus Christ our Lord—may it never be justly said, that from fear or partiality, or favor or affection towards those who have left the true foundation; or towards those who have never known what it is to build upon it; or from any other motive; that we have hesitated to avow our own principles on this great subject, or faltered in the proper discharge of the duties of faithful watchmen and watchwomen on our walls: ever bearing in mind, the necessity that our own hearts should be seasoned with grace, and that whatever we say or do, may be said or done in the love and in the fear of God; for the servant of the Lord must not strive, (in his own will,) but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, that, peradventure, they may be brought to the acknowledgment of the Truth, and delivered out of every snare.

R. E.

When a Breton mariner puts to sea his prayer is, "Keep me, my God! My boat is so small, and the ocean is so wide!" Does not this beautiful prayer truly express the condition of each of us, as we sail with frail boat on life's broad sea?

Selected.

WALKING WITH THE WORLD.

BY MATILDA C. EDWARDS.

The Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you,
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain;
The sky above me is always blue;
No want, no toil, I know;
The sky above you is always dark;
Your lot is a lot of woe;
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture ever so fine."
So he builds her a costly and beautiful house;
Splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great,
To sit in their pomp and pride;
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm.
And smiled and chatted, and gathered flowers,
As she walked along with the World;
While millions and millions of deathless souls
To the horrible gulf were hurl'd.

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales,
Which I like not for them to hear;
They talk of brimstone and fire and pain,
And the horrors of endless night:
They talk of a place that should not be
Mentioned to ears polite.

I will send you some of the —— stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think he would take one child to heaven,
And leave the rest behind?"
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine;
My children, they dote on all such things,
And if you their love would win,
You must do as they do: and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside,
As the widows went weeping by;
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride.
The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame;
And a voice came down through the hush of heaven
From Him who sat on the throne,
"I know thy work, and how thou hast said,
I am rich, and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place."

—*Baltimore Christian Advocate.*

For "The Friend."

The Pilgrims.—An Allegory.

(Continued from page 239.)

The testimony of our Saviour personally to a ruler among the Jews, contains much that is calculated to make us earnest and diligent in a preparation for the great assize, or "to shoot the gulf," as Hannah More terms it, at the end of the journey; and that is, "Except a man be born again, he cannot see the kingdom of God." Then how important the enquiry for each of us, In what does the new birth consist? And, Have I experienced its pangs, its refinings, its thoroughly cleansing baptisms? Am I indeed born of the incorruptible seed and word of God, through the washing of regeneration and the renewing of the Holy Ghost? Have I submitted to the indispensable transformation of being "cut out of the olive-tree, which is wild by nature," and, "grafted *contrary to nature* into a good olive tree," or into Christ? These solemn inquiries, having their root in that inward and spiritual religion, that deep and fervent application of soul after the bread and water of life, which the Son and Sent of God came to introduce, may withdraw us from the zeal and activity and much religious demonstration begotten in the will and time of the creature; but as there is a waiting in lowliness of heart and mind, with a wrestling after Him, who ever remains to be the resurrection and the life, He will in His good time, anoint the eye to see beyond these, and will abundantly magnify His own quickening power in the soul, and ultimately give to these Light, and Life, and salvation.

The desire after the little lumps of yellow clay, which our author has represented as the chief attraction of the things below, is strongly reproved in the clear injunction of our divine Lawgiver: "Lay not up for yourselves treasures upon earth," &c., with this comprehensive addendum: "For where your treasure is, there will your hearts be also." A worthy minister, not long deceased, has recorded as his belief, that "the love of money is as much some persons besetting sin, as the love of strong drink is that of others." True it is, where this has been given way to till grown to be the chief desire or idol of the heart, it becomes to such "the root of all evil." The apostle James has admonished such in the language: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, * * your gold and silver is cankered," &c. The apostle Paul enjoins, not to "trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." And the dear Saviour's admonitory words are, "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."

The "lovers of pleasure more than the lovers of God," are a numerous class; and whether this pleasure be assumed to consist in the demoralizing horse-race, the bewitching card-playing, or in the debasing cup of intoxication, they are all of "the lust of the flesh," which is of the world, and must perish with the world. It would be well for the first class to remember that every one that goes to see a horse-race, becomes a participator in all the iniquity that is committed there. He is guilty of an immoral agency, the effect and influence of which, particularly on young persons, can hardly be estimated in amount or in perpetuity. The Apostle has described the danger these are in, in the language: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

The "heaps" that were wasted in this way for "no kind of use," the bets made on games with "bits of paper painted over with red and black spots," together with the excess of "enchanted liquor," all had one end in common —the showing what was the chief love or idol of the heart, and showing too with what superior skill men may abuse the gifts of Providence and squander life. But the day of retribution must come. "Behold the day cometh," sayeth the Prophet, "that shall burn as an oven; and all the proud, yea, and all *that do wickedly*, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The Allegory continued:—"At the end of this country lay the vast gulf mentioned before; it was shadowed over by a broad and thick cloud, which prevented the pilgrims from seeing in a distinct manner what was doing behind it, yet such beams of brightness

ow and then darted through the cloud, as nabled those who used a telescope* provided or that purpose, to see the substance of things oped for; but it was not every one who could nake use of this telescope; no eye indeed was *aturally* disposed to it; but an earnest desire o get a glimpse of the invisible realities, gave uch a strength and steadiness to the eye hich used the telescope, as enabled it to dis- ern many things which could not be seen by he natural sight. Above the cloud was this nscription: 'The things which are seen are emporal, but the things which are not seen re eternal.' Of these last things many glori- us descriptions had been given; but as these plendors were at a distance, and as the pil- grims in general did not care to use the tele- cope, these distant glories made little impres- ion.

The glorious inheritance which lay beyond he cloud, was called *the things above*, while a nultitude of trifling objects, which appeared ontemptibly small when looked at through he telescope, were called *the things below*. Now, as we know it is nearness which gives ize and bulk to any object, it was not won- lerful that those ill-judging pilgrims were nore struck with these baubles and trifles, hich, by laying close at hand, were visible nd tempting to the naked eye, and which nade up the sum of *the things below*, than with he remote glories of *the things above:* but this was chiefly owing to their not making use of he telescope, through which, if you examined horoughly *the things below*, they seemed to hrink almost down to nothing, which was indeed their real size; while *the things above* appeared the more beautiful and vast, the more the telescope was used. But the sur- prising part of the story was this; not that the pilgrims were captivated at first sight with *the things below*, for that was natural enough; but that when they had tried them all over and over, and found themselves de- ceived and disappointed in almost every one of them, it did not at all lessen their fondness, and they grasped at them again with the same eagerness as before. There were some gay fruits which looked alluring, but on being opened, instead of a kernel, they were found to contain rottenness; and those which seemed the fullest, often proved on trial to be quite hollow and empty. Those which were the most tempting to the eye, were often found to be wormwood to the taste, or poison to the stomach, and many flowers that seemed most bright and gay had a worm gnawing at the root; and it was observable that on the finest and brightest of them was seen, when looked at through the telescope, the word of *vanity* inscribed in large characters.

Among the chief attractions of *the things be- low*, were certain little lumps of yellow clay, on which almost every eye and every heart was fixed. When I saw the variety of uses to which this clay could be converted, and the respect which was shown to those who could scrape together the greatest number of pieces, I did not much wonder at the general desire to pick up some of them; but when I beheld the anxiety, the wakefulness, the com- petitions, the contrivances, the tricks, the frauds, the scuffling, the pushing, the turmoil- ing, the kicking, the shoving, the cheating, the circumvention, the envy, the malignity, which was excited by the desire to possess this article; when I saw the general scramble among those that had little to get much, and of those who had much to get more, then I could not help applying to these people a proverb in use among us, *that gold may be bought too dear.*

Though I saw there were various sorts of baubles which engaged the hearts of different travellers, such as an ell of red or blue ribbon, for which some were content to forfeit their future inheritance, committing the sin of Esau, without his temptation of hunger; yet the yellow clay I found was the grand object for which most hands were scrambling, and most souls were risked. One thing was ex- traordinary, that the nearer these people were to their being turned out of their tenement, the fonder they grew of these pieces of clay; so that I naturally concluded they meant to take the clay with them to the *far country*, to assist them in their establishment in it; but I soon learnt this clay was not current there, the lord having farther declared to these pil- grims that *as they had brought nothing into this world, they could carry nothing away.*

I enquired of the different people who were raising the various heaps of clay, some of a larger, some of a smaller size, why they dis- covered such unremitted anxiety, and for whom? The truth, on a close examination, proved to be, that the true genuine heapers really heaped for themselves; that it was in fact neither for friend nor child, but to gratify an inordinate appetite of their own. Nor was I much surprised after this to see these yellow hoards at length canker, and the rust of them become a witness against the hoarders, and eat their flesh as it were fire.

Many, however, who had set out with a high heap of their father's raising, before they had got one third of their journey, had scarce- ly a single piece left. As I was wondering what had caused these enormous piles to vanish in so short a time, I spied scattered up and down the country all sorts of odd inven- tions, for some or other of which the vain possessors of the great heaps of clay had truckled and bartered them away in fewer hours than their ancestors had spent years in getting them together. O what a strange unaccountable medley it was! and what was ridiculous enough, I observed that the greatest quantity of the clay was always exchanged for things that were of no use that I could discover, owing I suppose to my ignorance of the manners of the country.

In one place I saw large heaps exhausted, in order to set two idle pampered horses a running; but the worst part of the joke was, the horses did not run to fetch or carry any thing, of course were of no kind of use, but merely to let the gazers see which could run fastest. Now, this gift of swiftness, exercised to no useful purpose, was only one out of many instances, I observed, of talents em- ployed to no end. Others were spent in play- ing with white stiff bits of paper, painted over with red and black spots, in which I thought there must be some conjuring, because the very touch of these painted pasteboards made the heaps fly from one to another, and back again to the same, in a way that natural causes could not account for. There was an- other proof that there must be some magic in this business, which was that if a pasteboard with red spots fell into a hand which wanted a black one, the person changed color, his eyes flashed fire, and he discovered other symptoms of madness, which showed that there was some witchcraft in the case. These clean little pasteboards, as harmless as they looked, had the wonderful power of putting down the highest piles in less time than all the other causes put together. I observed that many small piles were given in exchange for an en- chanted liquor which when the purchaser had drunk to a little excess, he lost power of managing the rest of his heap without losing his love of it; and thus the excess of indul- gence, by making him a beggar, deprived him of that very gratification on which his heart was set."

(To be concluded.)

* Faith; the anointed vision; or the light of the Lord Jesus.—COMPILER.

The American Transit Expedition.

A correspondent of the New York *Tribune* gives an extended narrative of the arrange- ments and incidents of the scientific corps sent under instructions from Washington to Naga- saki, Japan, to observe the recent transit of Venus.

From the account given by the Tribune's correspondent, we make the following ex- tracts:

"The few days immediately preceding the transit had been of a doubtful character. Clouds alternated with sunshine, and morn- ings of the greatest promise were often fol- lowed by the most aggravating hazy or cloudy afternoons. The chief often expressed the wish for a good clearing storm which would give him a blue sky. The night before the transit was clear so that observations for time were obtained, and the astronomers were in high hopes. But in the morning clouds hung around the hills and the sky was of a whity- blue. The wind had shifted to the north- west, which was interpreted as favorable. About 9 o'clock the sun shone out more clearly than it had done for days, and the photo- graphers tested their materials with some pictures of the sun. The last touches were given to the adjustments, and a last inspection was made of batteries and wires and chrono- graphs, on which so much depended. There was but little said. Everybody had his sta- tion and duty, and everybody was too anx- ious to indulge in talk. A light bamboo fence kept off intruders, and a detail of police was sent by the Governor to enforce necessary regulations.

By 10 o'clock clouds were flying over the sky and hung threateningly upon the moun- tains near us. The predicted time for the first contact was 10h. 24.5m. of local time. By that time the clouds had increased so that the patches of sky were beginning to become alarmingly infrequent. Prof. Davidson's duty was at the equatorial, with which he hoped to observe the contacts and to make micrometric observations. Mr. Tittman had a smaller equatorial for observing contacts. Capt. Yan- age used for the same purpose a small field- glass. Mr. Edwards had charge of the heli- ostat and the chronograph. The rest were in the photographic room. One minute before the predicted time the taking of photographs began. Rapid pictures were taken at inter- vals of about half a second until the moment of contact had passed. Then they were kept up at regular intervals until increased cloudi- ness made it useless. Over 100 plates were exposed, but on many, on account of clouds, the images were not distinguishable. It is believed about sixty of the plates will be

found available for measurement. If the sky had remained clear it would have been easy to have secured from 200 to 300 pictures. Each of the plates recorded its instant of exposure upon the chronograph. Each is numbered so that it may be identified, when sent to Washington for measurement. The work in the photographic room was lively. The plates were albumenized the day previous. Six baths were used to make the plates sensitive. As fast as one plate was withdrawn another was added. And as fast as the plates were taken from the camera they were passed into the hands of the developers. When all was over they were varnished, and put in their boxes for transmission to Washington.

But while the work was in progress in the photograph room, the astronomers were not idle. It is well known that the determination of first contact is very difficult. The point of ingress is of course a part of the very problem to be solved, and cannot be known with absolute precision. And even supposing the observer to be looking at the exact point, it is difficult to detect the first appearance of the dark body. Prof. Davidson's observations of it preceded that of Mr. Tittman by about ten seconds. And it is noticeable that the time both for the first exterior and interior contact was later than the predicted American time by one and a half minutes, and later than the English predicted time by three minutes. The interior contact was well observed. Fortunately the sun was pretty clear from the lower stratum of clouds, although it was covered by a film of cirrus clouds throughout. Davidson and Tittman were almost simultaneous in their record, and even Yange with his inferior instrument followed close upon the others. No phenomenon corresponding to the ligament described by previous observers was seen here. And as the French astronomers here report also that they saw no ligament, it seems to be clear that its absence on this occasion was connected with the state of the atmosphere. Perhaps the curtain of thin cirrus clouds which covered the sun may have so protected the lower stratum of the atmosphere that it was more steady than in clear sunshine. At any rate it is now a question whether the theory of irradiation, which has served as an explanation of the ligament seen by former observers, is any longer tenable. The last interior contact was also obtained by the observers, but owing to clouds, not so satisfactorily. The exterior contact was concealed behind a dense cloud. But the most important part of Prof. Davidson's work was his micrometric measurements during the first stage of the transit. With unrivalled celerity, and with a skill gained by thirty years' experience as an observer, he proceeded to measure the cusps of Venus as she passed upon the disk of the sun. Each observation was recorded, with its time. The series by working backward will serve to determine the instant of contact. After the planet had entered upon the sun he set to work to measure the distance between the edges of the two bodies. When this had become too great to be useful he proceeded to take a series of measures of the planet's diameter, and it may safely be asserted that no measures of the diameter of Venus as a luminous body will compare in value with those taken when she is projected as a sharp dark body against the sun's disk.

When the sun came to the meridian a series of observations with the transit instrument were made upon the time of the passage of the first and second limbs of both the sun and planet. The whole work of the party may, therefore, be summed up as follows:—First contact observed by Davidson and Tittman; second contact observed well by Davidson and Tittman; third contact observed by Davidson and Tittman; 199 micrometric and meridian measurements taken; 60 available photographs taken. In addition to this, a series of magnetic observations was carried through during the week previous. For the determination of longitude, Nagasaki had been connected with Vladiwostock by the telegraphic method, by a series of observations in concert with Prof. Hall. This work was completed in November. Vladiwostock is connected by telegraph with St. Petersburg, and hence this station is thus connected with the European and American observatories. In addition to this Prof. Davidson has dispatched Messrs. Tittman and Edwards to Yedo, who, in connection with himself at Nagasaki, will observe for difference of longitude. Thus the capital of Japan will be linked to the Western capitals and its longitude precisely settled. And at some subsequent time not far distant, when a cable is laid across from San Francisco to Japan, the last link will be put in, and one continuous chain of longitude determinations will encircle the world."

Selected.

Regeneration Necessary.

Extracted from "The Original and Present State of Man." By Joseph Phipps.

Now, O man! what is the great business of thy life in this world, but to regain thy place in the paradise of God; to secure an everlasting establishment in that inheritance which is incorruptible, undefiled, and fadeth not away? 1 Peter, i. 4. To accomplish this, thou must be stripped of all that which unfits thee for an entrance. Whatever has been the cause of exclusion must be removed. Whatever can have no place or habitation there, must be separated from thee, or thou canst not be admitted. That which (lets) hinders will (let) hinder till it be taken out of the way. Whatever thou hast in thee or about thee, that thou art attached to in consequence of the fall, all separate self and the carnal mind, thou must resign, or thou canst never know a restoration. The gospel axe, the power of the Spirit of God, must be laid to the root of the tree of corruption in thee, that it may be extirpated, and the Vine of life implanted in its room; that in the heart, where the sinful nature hath spread its poisonous products, the engrafted Word, which is able to regenerate and save the soul, may flourish, and bring forth its heavenly fruits; James, i. 21; from whence ariseth happiness to the creature, and praise to the Eternal Author of all virtue and felicity.

The necessity of regeneration was not only preached to the people in the primitive times, but was actually experienced by the believers. A clear and pregnant instance we have in 1 Cor. vi. 9, 10, 11: "Know ye not that the unrighteous shall not inherit the kingdom of God?" &c.; "and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Here the apostle plainly testifies, that some of the Corinthian brethren, who had been of polluted hearts and vicious lives, were become regenerated, made clean and holy and shows that this great change in them was wrought in the name, or power of the Lord Jesus, which he explains to be by the Spirit of our God. The Apostle Peter concurs with Paul in bearing the like testimony: 1 Peter, i. 22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." To the like purpose might be added Eph. ii. 5, 6; Col. i. 13; ii. 10–13, iii. 9, 10 with the sixth chapter of the Epistle to the Romans, and many other texts.

The Apostle particularly shows the nature and manner of this work, in Romans, the seventh and eighth chapters. In the foregoing chapters, the Apostle evidently includes a representation of three very different conditions in their course of progression, and state of disparity from each other. First, A natural, blind, unconvicted state, which is that of darkness and death. * * *. Second, A state of illumination and discovery, of conviction and internal warfare, in order to a complete conversion. * * * Third, A state of redemption from the power of sin, through purification, and a translation into the spiritual kingdom of Christ. * * *

By this representation, which contains a brief and comprehensive delineation of the work of the new birth, the Apostle shows to such as are young in the faith, what different states they have to pass through in that preparatory travel; and also reminds the regenerated of what they have witnessed, in the lines of his own experience. He describes the various steps, and principal leadings of the Holy Spirit, till by its effectual operation the soul is rendered a new creature, and introduced into the kingdom of God; which being inward and spiritual, is entered by an inward and spiritual way. Hence it is clear, a man may acquire all the learning, and receive all the degrees that schools and colleges can bestow, with all the authority men can afford him, and may be strict in the practice of all the forms and exteriors of religion, and yet remain the natural man still. These can bring him no nearer to true regeneration, than he was at the moment of his birth; for the new birth is the work of the Holy Spirit. Nothing but the spirit of holiness can make a man holy; for nothing can communicate what it hath not. Nothing can set men free from the power of sin and its wages death, but the law or power of the Spirit of life in Christ Jesus, individually administered. This, which turneth sinners into saints by a real purgation, and renders them, as to their inward state, new creatures, remains to be their light and leader, and the primary guide of their life and conduct, by its immediate manifestations in the heart; whereby it frequently brings Scripture truths to their remembrance, and opens the sense of them profitably to their understandings, at the same time influencing the mind to a practice answerable thereto. * * *

It is the sole property of the Spirit of Christ, the light of men, to make true discoveries to the mind, both respecting itself and every thing else that concerns it.

It is the unbelieving, unrenewed man, unacquainted with the effectual operation of

is heavenly spirit, that unwittingly rejects
id disparages it, and thereby contributes to
eep both himself and others in blindness
ncerning it, and prejudice against it. "The
atural man, receiveth not the things of the
pirit of God, for they are foolishness unto
m; neither can he know them, because they
e spiritually discerned." 1 Cor. ii. 14.

What is cautioned against, therefore, is the
tting up of human reason above its due place
religion, making it the leader instead of
e follower of revelation, the teacher instead
the learner; and esteeming it vested with
kind of self-sufficency, independent of the
rection and help of God's Holy Spirit.

We are not required to lay aside our under-
andings, either in order to receive or act
nder the influences of the Spirit; but, as
udent and docile scholars, to submit them
the necessary instruction and improvement
that infallible Master of infinite wisdom
id knowledge, who is the universal teacher
his people; Isa. liv. 13; that we may be
abled rightly to obey and worship him with
e spirit and with the understanding also.
he spirit of God and a right understanding
ust infallibly concur."

For "The Friend."

The many deficiencies apparent amongst
s, and the low state of the Church, cause
elings to arise comparable to those witnessed
y the mournful Prophet, when he exclaimed
Lord! they have digged down thy altars,
id slain thy prophets, and I only am left."
ut was there not in his day a remnant that
id not bowed the knee to the image of Baal?
ven now there is a wrestling seed preserved
roughout the various portions of this once
ited Society; those that are mourning for
e desolations of Zion, and marking well her
lwarks, feeling the necessity to go down,
Nehemiah did, into places that there was
room for the *least* that was under him to
ss; viewing as in the night her many deso-
tions, not feeling liberty to tell what hath
en put into their hearts to do, in order that
eaches might be repaired. To these my
art is bound as in a bundle of love. May
ey go forth under the banner of the Prince
Peace, the unconquered Captain of our sal-
tion: trusting in the arm of His power to
liver.

When Peter was commanded to arise and
nd on his sandals, to cast his garments about
m, and follow the angel, had he conferred
ith flesh and blood, he would doubtless have
mained in prison, and not have witnessed
e wonderful display of Divine power mani-
sted on his behalf. May all those who feel
at they are, as it were, *bound* with *chains*
d in the *prison house*, arise at the Master's
dding, and thus witness that help is laid
on one that is mighty, who will, in his own
ne, make way for his ransomed. When the
rd would save Israel by the hand of Gideon,
ter he had fully proved his commission, and
s little army was gathered, the language
nt forth, the people are too many; the
rful were to return. They were yet too
any; and were brought to the water and
ied there.

It is instructive to remember, that this
oved remnant *stood, every man in his place,*
th his *lamp* his *pitcher* and his *trumpet,*
aiting the *word of command* from their cap-
in. When ready and willing obedience
the command was given, the enemy was
scattered. There is great necessity for us all to stand in our places, eyeing our Captain; then will He who raised up this people in the beginning, manifest his mighty power to save, strengthening the stripling to run the way of his commandments, *when all of Saul's armor is laid down*, and our trust is in the Lord alone.

A. P.

Iowa, 28th of 2d mo. 1875.

Apparent Inconsistency.—You know in the old country, when anything unfortunate happens to the good people, it is called "affliction, which is to be overruled for their spiritual good;" but when it happens to the heterodox, it is "a judgment."—*Watson's Lecture.*

The above, clipped from an exchange paper, is one of a class of smart sayings in which many men and many newspapers delight. It shows up, as they think, the censoriousness and superstition of "the saints." But what if the apparently contradictory sayings of the good people of the old country in this case are the result of sound discrimination? The same calamity that induces contrition, faith, patience, and prayer in the Christian, is an occasion of repining, and perhaps wrath and blasphemy, to the unbeliever. The same shipwreck or collision that sends the one to heaven sends the other to hell. The sword of the Almighty is two-edged. One edge saves, the other destroys; but it is the same sword. What was "a judgment" on the wicked in Sodom, was undoubtedly "overruled for the spiritual good" of the one righteous man in it.—*New York Witness.*

The Mennonite Immigration from Russia still continues, and nearly 1000 families of this people are expected to soon arrive in Canada. They will settle in Manitoba. There are already about 6000 of these people, or 1200 families, in the United States. Of these, 230 families have settled in Manitoba, 200 in Dakota Territory, 15 in Minnesota, 80 in Nebraska; 315 in Kansas, and 60 in other States. The remaining 300 families have arrived recently, and their destination is unknown. The Kansas Mennonites have bought 150,000 acres of land, upon which they will settle in the spring. A meeting of delegates from those now here is to be held at Elkhart, Indiana, next month, to make arrangements for the immigration of the present year.—*Ledger.*

THE FRIEND.

THIRD MONTH 20, 1875.

It is a vicious feature of modern legislation in this country, that measures which have been enacted into laws for the public benefit, after laborious efforts to that end, by that portion of the community who have the moral and material welfare of their fellow beings at heart, are liable to be reversed by the succeeding legislature, so that important reforms are scarcely inaugurated before this ruthless desire for change, subverts all possibility of testing their merits fully, or reaping the expected results. The Legislature of Pennsylvania, at the session of 1873–4, gave to each county in the Commonwealth the right to decide, by a vote of its inhabitants, whether intoxicating liquors should be sold as a beverage within its precincts. The next subsequent elections held under this statute, resulted in about one-half of all the counties in the State deciding to prohibit the sale of ardent spirits within their borders. The effect of this prohibition has been most beneficial and satisfactory to the moral portion of their citizens, and the hearts of good men and women have been made glad that vice has been checked, and crime and misery diminished by the change. Notwithstanding these auspicious results, a bill has been introduced into the House of Representatives, at Harrisburg, at this session, repealing the act in question, known as the "Local Option" law, which has passed that body, and on the 15th inst. had also passed in the Senate; so that it is likely to end in an entire overthrow of a measure fraught with the most momentous results to the welfare of the people of the State, which could engage the attention of its law-makers. No adequate cause for this repeal can be assigned. The votes of the people of those counties which chose prohibition, had clearly indicated their judgment of the utility of the law, and in the subsequent canvass for the choice of members of the Legislature, that subject was not put at issue. Those portions of the State which gave a majority of votes for license within their respective boundaries, are at liberty to enjoy that right, and cannot complain of the exercise of the opposite privilege by their neighbors. On what plea then, of self-government or popular demand, can this repeal be supported? We fear that the vast profits of unrestrained traffic in spirituous liquors have prompted the change, and that the fearful curse which it imposes upon our population is to go on unchecked for want of sterling virtue, and a conscientious regard for the highest interests of the community, on the part of those elected to represent them in the government. No one pretends to argue that prohibition of the liquor traffic in those localities where it has been done by a popular vote, has been prejudicial to the general welfare of the citizens. The main arguments urged against it are, that such laws cannot be enforced, or that they abridge individual privileges. The first is equivalent to holding that crime should be left to go unchecked because it is troublesome or difficult to oppose the passions or propensities of human nature. For the unrestrained use of ardent spirits constitutes in itself the germ of crime, since every variety of crime springs from it; and it is universally admitted that a vast majority of all the offences against law and order are attributable to this one vice. The second plea, of the infringement of private rights, must fail on the general principle, that all law is based on the right of the body of the community to restrain a part of the liberty of each individual for the general good.

The happy effects of local prohibition are conspicuously indicated in various places through the country, where the right to settle the question has been accorded to the people. We notice that in Vineland, N. J., at a late election on the question of "License," out of 770 votes polled, but 21 were cast for license. And in Haddon Township, N. J., at a similar election, there were 311 votes given against license, and but 168 for it. In these localities the inhabitants have tested the effects of prohibition by several years experience, and each succeeding one strengthens their sense of its value, and the practicability

of enforcing the law. In the latter place, at the prior election the majority in its favor was but 58, and yet three taverns where liquor was previously sold have been suppressed, and an effectual check given to intoxication.

We believe that it behoves those who are sensible of the responsibility attaching to our christian profession, to let their light shine before men as advocates of righteousness and virtue, to embrace every opening, consistent with the peaceable spirit and wisdom of the Redeemer of men, to uphold the cause of temperance and prohibition, and turn back the floods of iniquity and wretchedness consequent upon the indulgence in intoxicating drinks, and the baits laid by ungodly men to entrap their weak victims. It is the crying evil of this age, and all other sources of vice and suffering sink into insignificance in comparison with this Satanic scourge. Human contrivance and wisdom alone are not sufficient to cope with and overthrow it. The only sure remedy for this, as for all other evils which sin hath wrought among mankind, is to be found in the saving, regenerating grace of a crucified Saviour, operating by faith in the souls of men. This is the abiding pledge of perseverance to the weary and repenting inebriate, who is willing to cast himself wholly upon Christ, and dwell under His reforming power; and all who will enlist in the work of reformation among their fellows on the right foundation, must be clad in the armor which the Captain of our salvation provides for his followers, and have no confidence in the flesh, "Having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

SUMMARY OF EVENTS.

FOREIGN.—At the election held in Tipperary the 11th inst., John Mitchell was re-elected to Parliament by a large majority. The houses of some persons who refused to illuminate their dwellings the following night were sacked by mobs.

The Mark Lane express says, that wheat has gained fully a shilling in price. There is a firmer feeling and a better demand throughout the trade, but speculation is wholly wanting.

Disasters to shipping on the British and Irish coasts are reported in consequence of heavy gales.

Two American ministers named Moody and Sankey, are holding revival meetings in London and vicinity. The meetings are largely attended and cause much sensation.

Liverpool, 3d mo. 15th.—Uplands cotton, 7⅞*d.*; Orleans, 8 a 8⅛*d.* Breadstuffs quiet.

A Paris dispatch of the 12th says: In the Assembly to-day M. Buffet read a declaration on behalf of the new Ministry, to the effect that its policy would be distinctively conservative and devoid of characteristics, either of provocation or weakness. This statement is made, he said, to reassure the industrious and orderly population. The government renews confidently the President's appeal for the support of moderate men of all parties. The declaration appears to have disappointed the Assembly, and there was no manifestation either of satisfaction or dissent. The Left was at first irritated at the omission of all mention of the Republic, and by an announcement that the state of siege could not be removed at the present. Gambetta urged that the new government should be judged by its acts only.

The *Courrier de France* reports that Dufaure has drawn up a programme of policy for the new Ministry, the leading features of which are as follows:

The Assembly on meeting after the Easter holidays to vote the budget; the Senatorial election to be held next September; the dissolution of the Assembly to follow in October; the government to demand the maintenance of the present electoral system and to raise the state of siege in all the Departments except the Seine, the Rhine and the Bouches du Rhine.

The Assembly has passed the bill for the re-organization of the army. On the 15th the French Assembly elected the Duke D'Audiffrets Pasquier its President. The number of votes cast was 598, of which the Duke received 418.

The accumulation of specie in the Bank of France has reached the enormous sum of 1,350,000,000 francs, or near $270,000,000.

A special dispatch to the London Times, from Berlin, says a large consignment of horses purchased by French dealers in East Prussia, was recently stopped in transitu at the Berlin depot.

On the 11th inst. Caleb Cushing, U. S. Minister to Spain, presented his credentials to King Alfonso. He said he had been instructed to strengthen the bonds of friendship between the two nations, and to convey to the king the wishes of the American people for the prosperity of Spain. He referred to Alfonso's predecessors on the throne, and particularly to those who were illustrious for their furtherance of the discovery and civilization of America. He hoped the king would imitate them, and give peace and enlightened institutions to Spain.

Gen. Cabrera has abandoned the cause of Don Carlos, and has made a convention with the Alfonsists.

Late Mexican advices say that the Church party are fomenting troubles with a view of organizing a revolution, using as their pretext the expulsion of the Sisters of Charity. The ill feeling between the Catholics and Protestants in Acapulco and other places continues.

A Papal brief, in answer to the address of the German episcopate is published. It declares that the Vatican decrees contain nothing which alter the relations of the Pope and Roman Catholics, or which can afford a pretext for further oppressing the church and interfering with the election of the next Pope.

It indorses the statement made by the bishops that judgment as to the validity of a Papal election, appertains to the church alone, and concludes by urging the bishops to continue to reject and expose error.

A dispatch dated Rome 3d mo. 15th says: The Consistory was held in the Vatican to-day, Archbishops Manning, of Westminster, Ledochowski, of Posen, and McCloskey, of New York, Deschamps, of Malines, and Gianelli and Bartolini, were created Cardinals. Bishops were appointed for the dioceses of Wheeling, Portland, Hartford and Kingston. An allocution was delivered by the Pope.

The natives of Assam have massacred a surveying party commanded by a British lieutenant, and consisting of 63 men, sepoys and coolies.

A Havana dispatch of the 15th reports serious ravages of plantations by the insurgents in the jurisdiction of Remedios, near the centre of Cuba. They burn the cane fields and destroy the sugar after it has been put in hogsheads.

Kalakawa, King of the Sandwich Islands, reached Honolula on the 15th ult., and was warmly welcomed home by his people. He made a short speech to them, in which he spoke in the highest terms of his reception in the U. States, and the hospitality of the Americans.

The Italian government is seriously considering the adoption of radical measures for the suppression of brigandage, murder and other crimes in that country, which have hitherto been treated so leniently.

UNITED STATES.—The U. S. Secretary of the Treasury has given notice that $30,000,000 of the six per cent. bonds of 1862, will be paid on presentation at any time previous to the maturity of the call, with interest up to the date of payment. The call matures on the 11th of Sixth month, when the interest will cease. About six millions of these bonds are registered, and the remainder coupons.

The State election in New Hampshire last week had the following result. In the Legislature the Republicans have five senators, and the Democrats the same number, with two districts in which there was no choice. The Republicans have 191 in the House of Representatives to 179 Democrats, with four towns uncertain. The candidates for Governor ran within one hundred of each other, each having over 39,000 votes. The Democrats elected two Congressmen and the Republicans one.

A careful inspection of the levees of the lower Mississippi shows them to be in a very bad condition. In many cases there is danger of crevasses, even the new levees giving indications of caving in. Over one million cubic yards of new levees are in course of construction, but this falls far short of the amount of reconstruction necessary.

Out of 241,926 packages of stamps, &c., transmitted through the post-office in the United States during the year 1873–4, only four packages, valued at $67.40, were lost; and of the 2,000,000 of regular registered letters only 313 were actually lost or stolen.

The interments in Philadelphia last week numbered 387, including 126 children under two years. There were 60 deaths of consumption, 28 inflammation of the lungs, and 36 scarlet fever.

The Markets, &c.—The following were the quotations the 15th inst. *New York.*—American gold 115½ a 11 U. S. sixes, 1881, registered, 120; coupons, 120¾; d 1868, registered and coupons, 119⅜ a 119¾. Superfin flour, $4.65 a $4.90; State extra, $5.10 a $5.25; fine brands, $5.50 a $9.50. No. 2 Chicago spring whea $1.15; red western, $1.27; amber, $1.28. Oats, 67½ 70 cts. Western mixed and yellow corn, 86 a 87 ct *Philadelphia.*—Middlings cotton, 16⅜ a 17 cts. for u lands and New Orleans. Superfine flour, $3.50 a $4.0 extras, $4.25 a $4.75; finer brands, $5 a $8.00. Re wheat, $1.22 a $1.24; white, $1.30 a $1.34. Rye, $1.0 Yellow corn, 82 cts. Oats, 66 a 70 cts. Lard, 14 c Clover seed, 8½ a 11¼ cts. About 2,300 beef cattle so at prices ranging from 5 to 8 cts. per lb. gross, most from 6 to 7½ cts. Sheep 5½ a 7¾ cts. per lb. gro Receipts 10,000 head. Corn fed hogs $11 a $12.00 p 100 lbs. net, receipts 4,500 head. *Baltimore.*—Supe fine flour, $4.25 a $4.50; extra, $4.95 a $5.00; fin brands, $5.50 a $8.00. No. 1 western amber whe $1.27; Maryland red, $1.10 a $1.25; do. white, $1.15 $1.25. Yellow corn, 81 a 83 cts. Oats, 67 a 71 c *Chicago.*—No. 1 spring wheat, 95 cts.; No. 2 do., 92 c No. 3, 87½ cts. No. 2 mixed corn, 65½ cts. Oats, cts. Rye, 97 a 98 cts. No. 2 spring barley, $1.0 Lard, 13¾ cts. *St. Louis.*—No. 2 winter red whe $1.10; No. 3 do., $1.05 a $1.06; No. 2 spring, 88½ c Corn, 63 a 64¾ cts. Oats, 58 a 58½ cts. Rye, $1.01 $1.03. Lard, 13½ cts.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association Friends, will be held in the Committee-room of Ar Street Meeting-house, on Fourth-day, the 31st inst., 8 o'clock in the evening. Friends are invited to tend it.

EDWARD MARIS, *Clerk.*

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Selected.

Some Weighty Expressions of Sarah Taylor, who died at Manchester, 8th mo. 1791, aged 74 years.

To an intimate friend she expressed nearly as follows: "I was never more sensible than in this time of my confinement and separation from my friends, of the various ways in which the Lord's work is marred, and his merciful designs with respect to individuals frustrated: through the reluctance of the creature to become like passive clay in the hands of the Potter; vessels of the Lord's own forming, without any mixture. Some hesitate, some are too forward, but all this is from unreduced self, and tends to mar the Lord's work; we are to be formed into pure vessels quite emptied, that the Divine word may have free course. No hesitation, no activity of the creature to choose or refuse." After a little pause she added: "But He knoweth human weakness who is a God of infinite compassion, and he stands ready to help us if we look to him in sincerity; a sigh, a tear, arising from true contrition, is a sacrifice well pleasing in his sight, because it is of his own preparing, and will arise as incense from the temple of our hearts, if we are dedicated to him."

The same Friend going to her early in the morning, she mentioned a person who had desired to be remembered to her and by her, and said "I have been thinking much of him in the night, and would have thee say, when thou seest him, that in looking at me and at the probability of my being nearer the solemn close than some others, and having been in a good degree preserved through many exercises, he may think there is cause to rejoice, but I never passed through more proving conflicts that at present, nor ever had greater need of watchfulness, lest the enemy should get any advantage over me; or had at any time more distressing fears of losing ground; and the great work of redemption falling short, through my poor mind being turned aside to objects of inferior importance, and so the victory not be obtained; and I find to be solicitous day and night for preservation, was never more needful. Oh! that great work of redemption—I pray not, said our blessed Redeemer, that thou should take them out of the world, but that thou shouldst keep them from evil. We are called unto victory; all depends on keeping close to him who alone can preserve us in the hour of temptation. Then is the trying time when the grand enemy endeavors to gain his end—it is his work to draw the mind into captivity, he wants to keep us in bondage."

At another time she said: "On looking over my past life I cannot charge myself with being presumptuous, but I know I have not at all times been so honest as I should have been; especially in our large public meetings for worship, when things have risen with clearness that I should have communicated to the people, I have let the right time slip by, deliberating on my own unfitness. This is indeed consulting with flesh and blood: listening to an enemy. I have not only hereby increased my own portion of sorrow, but the blessed cause has suffered, the free circulation of life has been obstructed, when I have had reason to believe it would have flowed as from vessel to vessel." Then after sitting a while under the covering of quietness, she said: "Oh what an awful thing is pure gospel ministry; how few understand or are sufficiently baptized into the true nature and spirit of pure, living, powerful gospel ministry." The same Friend going to take leave of her, she said: "Thou seest, dear child, how I am carried on from day to day, neither seeing nor desiring to see how the present dispensation is to terminate; but faith and patience are mercifully vouchsafed to sustain, though sometimes it seems as if they were ready to fail, and then I am deeply tried. It is a great thing to say I have fought the good fight, I have kept the faith. Oh this keeping the faith; this cleaving close to him who has indeed loved us freely. If some of you will but keep the faith, you will be strengthened more and more to make war in righteousness against the enemies of your own houses, and be able to lift up a standard against wrong things in others." She afterwards added, "I often visit you in that love which is wider than the ocean and extends over sea and land, and do thou remember to keep the faith in him who is invisible and invincible too."

On two friends visiting her she thus expressed: that she knew not nor did she desire to know how it might be with her in respect either to life or death; but it was abundantly made up by prospects that were frequently opened and enlarged into a scene of transcendent glory and brightness, which at times seemed too great for her to bear, but as it was mercifully continued, her capacity for receiving it increased, and she had been favored to behold a state so glorified in perpetual union with purified spirits, that at seasons she seemed inclosed in views of universal brightness, glory and beauty, too great for human comprehension. But she soon added with awfulness, "Yet this has not always been the case; there was a time when the heavens were as brass, and the earth as iron, and my soul encompassed as with clouds of impenetrable darkness, but light has graciously succeeded." She had been made to view the past errors of her life, and also to feel that judgment must pass over the transgressing nature, and even upon every wrong impulse of the mind, though it might not break forth into action, by giving way to which she had often prepared herself a cup of sorrow unknown to others. She said that what she felt for her friends in religious profession was not to be expressed, nor the strength of her *desire* that those who had yielded themselves into the purifying hand of judgment might be preserved under it steadfast and immovable; nor could she set forth in words her ardent solicitude that those who had and were wandering from the fold of rest, might be given to see their dangerous situation, adding: "Oh what I feel for these wanderers; could I but gather them, could I but open one of these prospects to their view, how would it stain all their worldly pursuits; surely it would make them covet an establishment on this immutable foundation; and I have often thought of those expressions, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?'" At another time she said, "I have had deep sufferings and baptisms to pass through, but now I see with indubitable clearness that *there is a Rock* and *Fortress*, which if we cleave unto, no power of darkness, however great, shall be able to move us from long together."

To a friend that sat a while with her, she said to this import: "The body is weak, but my mind is preserved in quietness, and seasons of consolation come unsought for, when clear prospects are opened to my view of the spirits of the just made perfect, and of the church triumphant, which words are insufficient to describe.

"It appears like a boundless expanse, an ocean of love, a river clear as crystal, which the vulture's eye cannot see; no galley with oars, nor gallant ship can pass thereby; there the spirits of the just, the church triumphant, enjoy full fruition, are gathered into the place of pure prayer, *adoration* and *worship*.

"Precious in the eyes of the Lord is the death of His saints, because in these shackles of the body, they cannot enjoy perfect uninterrupted blessedness; and He wills and loves that those whom He has redeemed by His power, should enjoy perfect, unmixed happiness," adding: "I have learned with the apostle, that it is not by works of righteousness that I have done, but of his mercy that He hath saved me, by the washing of regeneration and the renewing of the Holy Ghost; and O, I would not change my situation for all the possessions of this world, nor for all the knowledge and speculations that the wise system builders of the present age can acquire, and whatever they may vainly suppose: it is not a delusion, nor of prejudice, but solid, enduring, substantial Truth."

After a solid pause, before the friends took leave of her, she signified with a sweet calm-

ness, the probability of its being a final farewell, then added, "but there is a matter of importance that I feel my mind pressed to fix upon your's, which is that you may be gathered into entire resignation, to abide with your great Master on Mt. Calvary, and remember what He declared 'That where I am there shall my servant be,' and this you know, my friends, was under suffering; and what I have wished for you is, that you may travail under a willingness to be kept here; for what can we desire more or greater, than to be where our great Lord and Master is. He knows your states, and His eye is over you for good, but if, like Peter, you slide from His testimony, He may bring it to your remembrance, and your trials may be many."

At an opportunity she had with two friends who called to see her; when speaking of her situation to them, she expressed her desire to be preserved in patience, and said, "for though so feeble, and nearly worn out, a natural quickness about me often under my sufferings, prompts to disquietude, but when thus tried, I invite patience, and also pray to the Giver of every good and perfect gift, for it, and am favored to feel its return;" adding, "few of her early acquaintances were now remaining in this life," yet said there were situated in several distant parts of the nation, those whom her mind often visited in love and felt them near in the covenant of truth, and expressed with tenderness her desire that those who were entering as upon a sea of glass, a situation surrounded with dangers, might seek after the Pearl of great price, and be willing to sell all and purchase the field where the treasure was hid, for it would remain when all other supports failed."

At a time when several of her relations were present, she said, "When people are making their wills, you know they often say I give and bequeath to such and such, and this may be done with regard to outward substance, but there is one thing I have been meditating about, which is of much greater importance, and none but the Lord alone can give and bequeath to any, and that is a possession in the Truth. Oh! how I long that you may seek it in and for yourselves, and let no other pursuit deprive you of it, or discouragement prevail, for they that seek shall find to their unspeakable comfort, this blessed treasure."

Much more was expressed by her that was not retained, and though the weight of her disorder frequently appeared to prevent a right conception of outward things, yet when conversing upon religious subjects her judgment and memory were remarkably clear.

Second-day preceding her departure she was much afflicted with pain and shortness of breath, when a relation expressing her reluctance to leave her to attend the Monthly Meeting, she said, "I would have thee go, for though I have a trying putting on, I do not quite see the end, but it may be not long before it comes, and thou may tell friends, I do not expect to see any of them again, and give my dear love to all, for it speaks universal." The same friend returning the next morning, she seemed pleased to see her, and appeared rather better than when she left her, but on Fourth-day morning was very ill and not able to be much out of bed afterwards.

On Sixth-day morning the symptoms of approaching dissolution were more apparent, and her outward sight much gone, that she did not seem to know those about her but by their voice; yet her religious exercises did not cease, for she frequently expressed much care and concern for a young woman in the family, often calling her by name when she was not present, earnestly entreating her to do all she could to inherit eternal life, with many other expressions of strong solicitude for her preservation.

About 8 o'clock in the evening she took a little wine and water, but found it difficult to swallow, and when she had taken a small portion, said, with a strong and clear voice, "no more," and soon after dropped the following expression, "*Be still, be still*, and thou shalt soon see the salvation of thy God," which were the last words uttered, and accompanied with such an evidence they were spoken concerning herself, and that it was her own blessed experience, as greatly bowed the spirits of those present in resignation to the Divine will. About the 10th hour she quietly breathed her last, under a precious covering of awful solemnity, the 19th of 8th month, 1791, aged 74 years.

From the "Philadelphia Ledger."

"Probabilities."

There is nothing so well calculated to show the advance of system in meteorological observation and science, as an inspection of the maps issued every day by the United States Signal officers, stationed throughout the United States, under the direction of the Weather Bureau of the War Department. We will take for illustration of these remarks, the one printed at one o'clock on Monday morning, and issued simultaneously yesterday at all the stations. This map, like all others from the Signal offices, covers the United States and the British North American provinces, and it shows the locality of some fifty to sixty of the signal stations distributed over the territory indicated, from St. John's, New Brunswick, to Indianola, Texas, and from the Atlantic coast to the Pacific. The groundwork of the map itself is printed in a green tint exhibiting the ranges of mountains, the courses of rivers, the lake shores, and the seacoast lines, together with all the important cities, towns and stations at which signal observers are placed. In addition to these green-tinted maps, the signal officers are furnished with a set of type symbols which are impressed upon the maps in red ink every night, *after* the last observations made over the whole country at 11 P. M., Washington City time, are received at Washington and transmitted to the several stations. The type symbols referred to are small circles with arrows passing through them. The circles are used to show the character of the weather at every one of the stations throughout the country, and the direction of the arrows as impressed upon the map indicates the direction of the wind at all the stations. The circles are of several varieties. One of them is a simple light ring, and wherever this is seen on the map it shows that the sky was clear at that place at the time of the 11 P. M. observation. Another is a ring of heavier character showing a clear spot in *the centre only*, and this one indicates a cloudy sky wherever it appears upon the map. Still another of these circles is a ring like the one first mentioned, except that it has a broad red bar across it, and this one indicates what is called a "fair" sky, but with some clouds. The fourth is a dark circle or disk with no light about it, and this one shows that it was raining at the place where it appears on the map at the time of the observation. The fifth is a circle like the first mentioned, except that it has three narrow red lines across its face, and this tells the story of snow at the place where it is shown on the map. Besides these type symbols there are three sets of figures to be impressed in red ink upon the map after the last observation for each night. These show: first, the temperature as marked on the thermometer; second, the pressure of the atmosphere as marked by the barometer, and third, the force or velocity of the wind as shown by the "anemometer," an instrument used for that purpose.

The map issued yesterday morning has all of these symbols and figures upon it, and any person with the map in sight has, at a single glance, a "bird's-eye view" of the condition of the weather over the whole of the United States and the Canadian Dominion, as it was at 11 P. M. of Washington time on Sunday night. The storm which we were having at that time in Philadelphia had passed away from the Southern and Western country, but was still prevailing everywhere from Pittsburg to the Atlantic coast, and from Washington City northeastward to Burlington, Vermont. The remains of that storm extended along a belt of country parallel with the Alleghenies and with the Atlantic coast, and it was moving from the west and southwest to the east and northeast. It was raining at Philadelphia and at Burlington, Vermont, and was snowing at Pittsburg, Washington City, Baltimore, New York, Albany, and Portland, Maine. Beyond this belt of storm, and to the westward of it as far as the Cumberland and Ohio rivers and the great lakes, the weather still remained cloudy; and this belt of heavy cloud, which was the rear guard of the storm, shows the same parallelism with the Allegheny mountains and the Atlantic coast, as is shown by the boundaries of the storm itself. The western boundary of the cloud belt extended from Nashville, on the Cumberland river, north-eastward through Louisville and Cincinnati, on the Ohio, Cleveland, Buffalo and Oswego, on the great lakes to St. John's, New Brunswick, on the seacoast. These boundary lines of the storm belt, and of the cloud belt following in its rear, are as clearly defined on the signal map; and behind them again, to the southward and westward was a vast stretch of clear or fair sky, extending over all the rest of the country. The belt of clear and fair sky was spread over the whole of the South Atlantic and Gulf States from Fortress Monroe, in Virginia, to Indianola, in Texas, and every where west of the Mississippi, the Ohio and the Great Lakes to the Rocky Mountains. It was following in the wake of the storm belt and the cloud belt, and it was this that brought us the sunshine of yesterday, after the western limit of the storm belt and heavy cloud belt had passed away to the northeast.

Although it has taken up considerable time to write this, and will take some little time to read it, the whole view of the weather of the continent upon which the description is based is under the eye at one glance on the map, and can be read there in a second by one familiar with the symbols used. It is the comprehensive view of the condition of the weather at the same moment of time over

broad tracts of country, and of the direction in which either foul weather or clear weather is moving, as shown on the map, that enables the chiefs of the Signal Office to forecast the "probabilities" of the weather, which have now become so familiar and so interesting to the people of the United States. It may be said without boasting that, in respect of all these matters, the signal service system of the United States is in advance of all the rest of the world.

For "The Friend."

John Griffith.

(Continued from page 242.)

The observant reader can hardly fail to note in the foregoing memoranda, extracted from the journal of John Griffith, a very similar testimony to that which would have to be given in this day were a general visit to the churches to be made: all then, and now, and ever, being owing to a departure from the pure gift of God and life of Christ within us; a forsaking Him, the fountain of living water, and hewing out cisterns, broken cisterns, that can hold no water. It is the plaintive appeal of the Spirit to one of the churches: "I have somewhat against thee, *because thou has left thy first love.* Remember, therefore, from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This manifestly is that which is so greatly needed in this degenerate age; even a return to our first love—the love and zeal of the early days of this religious Society, when her children, her princes, and her Nazarites were comparable to fine gold; their polishing was of sapphire, even that which the Truth alone can give. But oh, how hath the Lord covered the daughter of Zion with a cloud; so that with too much truth it may be said, "Our joy is turned into mourning; and the children and the sucklings sorrow in the streets of the city." Nevertheless, His gracious invitation yet is, "Return unto me, and I will return unto you, saith the Lord." His love, his power, his discipline, his cross, is still the same; and how would He again turn our captivity, and restore the ancient land-marks of this people, did we but more generally and wholly bow to His chastening, turning, transforming hand! Then also would He again restore more baptized and baptizing members to His church; the hearts of the fathers would be turned to the children, and the hearts of the children to their fathers; the deep plunges and thoroughly purifying baptisms of His Holy Spirit would be witnessed, and the correspondingly polished and precious stones of memorial would be brought up, having for their inscription, "Holiness unto the Lord." O, for that contrition and humility, that low abiding at the footstool of the Saviour, which would assure that His grace is sufficient for us, and His strength is made perfect in weakness: so that, through and over all, in His own time, He might exalt and make conspicuous to His glory, sons and daughters, who with primitive zeal, and as saviours on Mount Zion, should judge the mount of Esau—all not of the true seed—and the kingdom wholly be the Lord's.

John Griffith, in the present number, proceeds to state his reasons for expressing, as he felt called to do, the weaknesses, and letting, hindering things that had gradually, even then, crept into the church; which was, in part he tells us, for a warning to all succeeding generations; and that the evils which caused the Lord's displeasure, and, if not turned from, would bring down His judgments, might be timely averted by us. Then how pressing the admonition: "Whoso readeth let him understand," that so "the abomination of desolation"—the neglect of the daily sacrifice—stand not in the holy place, to the cutting off Truth's heavenly beam from our poor and needy souls.

The journal resumed:—"It may by some be looked upon rather imprudent, to lay open the defection and spiritual condition of our Society, which depends so much upon my own testimony of an inward sense given me thereof in my travels. In the first place, no other person can do it for me, and I cannot find my mind easy that it should be wholly omitted. It has been so repeatedly, and confirmed with such clear evidence to my understanding, that I have not the least doubt of what I write in that respect. Although it be with a considerable degree of reluctance, yet it seems my way, and I am not easy to go out of it; intending no other by those close remarks, than as lessons of instruction, caution and warning, to succeeding generations; if, when I am removed hence, this be looked upon worth printing. So far I may add, that the laying open the mournful declension of the Society, and pointing out some of the causes thereof, as my understanding might be opened thereinto, was one of the principal things that engaged me to write a journal: it never entered into my thought, that my travels and little services, singly considered, were of such consequence as to merit the regard of my friends, so as to be published; but thinking the account of my travels and the observation of the state of things are necessarily connected together, so that in doing the first, I could not well avoid the last. I have further to add, that I think myself also warranted herein, by the example of God's faithful witnesses in ages past, with whom it was usual to lay open the states of the people, both in an individual manner and in a more collective body, viz: as nations, societies, or churches; also setting forth, for a warning to all succeeding generations, those particular evils which caused the Lord's displeasure, and would, if not turned from, bring down his judgments upon them. We also find, that even these warnings and heavy denunciations of judgment, were preserved in writing, as a testimony for God and against themselves, even by those against whom they were really given forth; yea, the particular evils and frailties which, through inadvertency, the Lord's choice servants fell into and deeply repented of, are recorded; not only as warnings to all, but also to excite charity and tenderness towards those who have fallen into evil, in case they repent and forsake; considering that we also may be tempted, and therefore none dare to upbraid those, who, through their own imprudence, have fallen among thieves, and are naked and wounded, provided they return again to the Father's house. I have further to remark, that I have observed a prevailing disposition in some of considerable eminence in the Society, and in a great many others, to cry up for peace and charity, and the maintenance of unity, and not press any thing very closely, lest the peace of the Society should thereby be endangered; although, perhaps the things urged cannot well be objected to on any other principle than groundless fears and a faint heart, not yet quite upright to God, nor wholly redeemed from the praise of men: as there is an unwillingness to please them, though in maintaining the Lord's cause; 'for if I yet pleased men,' said Paul, 'I should not be the servant of Christ.' What makes me take notice of this is, that I have seen a great snare in it, many things being suffered to remain and prevail under it, and the fire of primitive zeal against undue liberty, much quenched. We have no such examples in the prophets, or in Christ and his apostles, of indulgence and winking at wrong things and false ease. They, in their concern to testify against such things, had no fear of breaking unity nor disturbing the quiet and peace of any people, let their rank or station be what it may. Had this noble spirit of ancient zeal been more generally exercised in plain dealing and speaking the truth one to another, the mournful declension justly complained of amongst us as a people, would not so generally prevail.

"It is but about a century since the Lord, by an outstretched arm, gathered our Society as from the barren mountains and desolate hills of empty profession; choosing them for his own peculiar flock and family; as by many evident tokens of his love and mighty protection, doth fully appear; even when the powers of the earth, like the raging waves of the sea, rose up against them, with full purpose to scatter and lay waste. The remarkable evidences of his regard, must, I think, gain the assent of considerate persons, who yet may not have a capacity of understanding clearly the Lord's gracious dealings with his people, in a more spiritual and mysterious relation. When I view the multitude of his favors and blessings to them in this respect, I am afraid to attempt the recounting and setting forth of so copious and amazing a subject, which can better be admired, and the bountiful Author adored for the same. It may be justly queried, What could the Lord have done for us that he hath not done? Notwithstanding which, what indifference, lukewarmness and insensibility as to the life of religion, are now to be found amongst numbers under our name; nay, in some places this painful lethargy is become almost general; although I hope a few may be excepted, who are much afflicted on that account, and burdened with an earthly, carnal spirit. Oh! how doth covetousness, which is idolatry, and an inordinate love of things lawful in themselves and places, cloak and shelter themselves under a plain appearance in some; yet plainness is no more to blame for that than the name disciple or apostle was to blame, because Judas once bore it. I could write much more on this painful subject, having suffered deeply in my travels on account of the grievous declension; but hope to ease my mind by dropping here and there a remark, as I proceed in giving an account of my travels.

"We embarked at Dublin the eighteenth of the 5th month, in the morning, and landed at Peel, near Swarthmore-hall, next day."

(To be continued.)

Instinct of Birds of Prey.—A correspondent of the Liverpool *Mercury* writes: "Having remarked that some of your correspondents of late have revived the Audubon-Waterton strife whether birds of prey are allured more

by instinct of sight or smell, I beg leave to make a few remarks which may be new to many of your readers, embodying the result of some attention to the special subject in dispute. I submit that the larger birds of prey are wont to mount guard over certain definite tracts, which they jealously keep from invasion, soaring out of sight in circles of vast area over their large quarry just as the sparrow-hawk, hunting on a less scale, is seen to circle, or the kestrel to hover, on a lower level in search of field mice and lizards beneath. My argument on behalf of sight may be divided into three heads: First, Physiologically, the nasal organ is not as strongly developed as the visual with the class in question; second, The feathered foe can be easily cheated by any simple shift which hides the object of pursuit; third, In very dry climates the newly-killed carcass, though wholly without smell, is at once found out by birds of prey, where seemingly none exist. The first head cannot be dealt with fully without more technicality than is fitting here, so I will not dwell upon it. On the second head I need but say that the Andean herdsmen are used to breed their cattle from black stock rather than light colored, so as to hide their calves from the condors that scour the valleys over head, and that game-keepers put bushes over their nests to cheat the neighboring rooks of their dainty meal. Thirdly, in the African or Central Asian desert, where the traveller is often surprised to see the vulture or eagle bear down upon the dying mule or camel almost before he falls to the ground, he will, if curious, have marked, as I have in the plains of Syria and deserts of Atmott, and Bahiooda, that far above the caravans, like specks in the milky way, whirl the huge scavengers of the waste; now far out of sight, now sweeping lower as if to scan his hoped-for banquet below. No scent is wafted aloft from the carcass, sun-dried to parchment in the scorching sand, and yet, as if from out of the earth, the unclean birds flock to carnage. Again, in South America, sitting on the high eastern spurs of the Andes, at various points between Santiago de Chili and Quito, at a height of 10,000 feet or 12,000 feet, I have often watched, glass in hand, the huge condors sweeping in easy curves far beyond the ken of the valesmen below, or with a mere turn of the pinion gliding adown the air to scan yet nearer their hunting grounds beneath. Surely the lordly condor, eagle, or vulture, that keeps watch and ward over desert and vale, in circles far beyond the human ken, ever and anon swooping to seize or spy out his fearful quarry from spheres where no particle of scent could be borne on the thin, dry air—surely he cannot be led by the nose, but must rather be by the eye."

For "The Friend."

A Reminiscence of the Past.

The following is from the pen of the late Sarah (Lynes) Grubb. How forcibly she portrays the dangers of a modified Quakerism, then setting in upon our beloved Society in England! and like a faithful watchman she sounded the alarm.

She participated in these trials when they came, in close Christian fellowship, and harmonious, though suffering constancy and labor with such a constellation of contemporary worthies as George and Ann Jones, Daniel Wheeler, Thomas Shillitoe, John Barclay, her husband, John Grubb, Mary Capper, Mary Davis, with many others who stood firm in well doing, wavering not, but held out to the end in the diligence and patience, the tribulations and testimony of Jesus Christ.

The work was compiled by two of her children; who, in the prefatory remarks to it, thus conclude: * * "We have endeavored faithfully to perform our task—to do justice to the memory and character of the writer, and the principles of the Society of which she was a member; and we believe the work will be acceptable to those *who truly value these principles*, and who desire that *they may still be maintained in their ancient purity.*—J. Grubb, H. Grubb."

The proposed selection follows:—"7th month, 1834.—For a number of years past it has been my lot to warn Friends, and particularly in the Yearly Meeting in London, against a spirit of subtlety that would draw us from an attention to *the inward manifestation* of our blessed Saviour, the Lord Jesus Christ; I have long seen that some of those most prominent and influential characters among us, *never have been altogether* of the Lord's own forming, either as Friends, or as ministers of Christ: and now many, very many, have embraced something short of Him who remains to be the fulness, and are settling on the surface of things—building on the sand; highly extolling in words, the 'One Offering,' which, indeed, is to be appreciated with feelings of adoration and heart-felt gratitude; but these know not of what they speak, while they preach up a literal faith in Christ crucified, and endeavor to bring people from a pure dependence on the leadings and unfoldings of the Spirit of Christ, or *the inward and heart-felt power and coming of Christ within, the hope of glory.* Divers ministers of our Society are sliding, and others are already gone from that which first called them to the preparation, and then did really bring them into the sacred office; much of this is to be traced to their adopting the views and sentiments of those mentioned above, who never wholly left their own works, but have sought to bring all things to the test of reason, instead of to that 'Spirit which searcheth all things, even the deep things of God.'

"Oh that my dear children may walk in humility and fear before the Lord, in this evil day; that they may be sheltered from *all that is airy and notional* in religion, being covered with the Almighty wing; for it is written, 'He shall cover thee with His feathers.'

"During the Yearly Meeting this spring, great was the exercise and travail of my soul, which produced the following effusions in my pocket book.

"'1834.—After the third sitting of the Yearly Meeting. The appearance of things amongst us is very specious; an exact resemblance of what should be known, felt, and evidenced in the Church of Christ, through His own power, who is the second Adam, the Lord from heaven—the quickening Spirit; but the absence of this quickening Spirit is, in my apprehension, mournfully and oppressively felt, while "Mystery Babylon" mimics it in various ways—in language, in orthodox sermons, in dissimulation of love, in solemn silence, not the solemnity of the Lord's own power. We have a zeal among us which draws from *the influence and motions of the inward anointing* into creaturely activity; and we are so blind, in many instances, as to mistake Babylon's streams, where go the "gallant ships, and the galley with oars," for the "place of broad rivers and streams," where none of these are found. Our predecessors suffered much in *avowing the leadings of the Spirit of truth*, which brought them away from all will worship; shall we, with impunity, trample upon the testimonies of the everlasting Gospel, which they embraced at the risk of the loss of property, personal liberty, and life itself; and which they maintained through the hottest persecution? Our Society has thus stood upon higher ground than any of those around; shall we descend to the level of things in the religious world (at large)? or shall we profess more full light on the truths of the gospel than was their experience, and so deceive ourselves? Surely *they* did come to the meridian brightness of this last and most glorious day and dispensation, and to the summit of that "holy mountain, where nothing shall hurt nor destroy;" and unto which "all nations" of the earth "shall flow." With all the prying wisdom of this present age, we shall find nothing beyond what those dear servants of the Lord were privileged to obtain. Oh that, by full dedication of heart to the Most High, we may be found in their footsteps; even in the narrow way that leadeth to "life everlasting." Amen.'

"19th of 11th month, 1838.—My dear children will be aware, that since the date of the foregoing, great have been the shaking and sifting that have come upon us as a Society: every foundation has been tried, yet that which cannot be shaken still evidences itself to be the invincible, eternal Rock, on which Christ Jesus builds 'His Church, and the gates of hell shall not prevail against it.' For years past the mourners in Zion have had to wear sackcloth, and sit on the ground, with ashes on their heads, except when the Lord has lifted them up, and clothed them in the beautiful garments, to show forth His mighty power in and through them. Some has He made very skilful in lamentation in these days: He has also given them to be mighty to suffer in His cause, and He will take the 'cup of trembling' out of their hand, placing it in the 'hands of them that afflict them.' The Most High is able to put the harp of victory into the hands of His dear servants and children, with the song also in their hearts and mouths, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.' It may be confessed that we are made very desolate as a people, *because we changed our glory for that which hath not profited us;* and in a Society capacity, have turned judgment backward; sanctioning publications and ministry which are not in accordance with the true doctrines of the unchangeable Gospel of our Lord Jesus Christ; and which, therefore, the few among us who have stood fast in the Lord cannot own: the heavenly anointing and blessed harmony of truth not being in these things, but wisdom of words substituted and held up.

"Thus have we been in a worse condition, as I apprehend, than in former trials; because the *body* did not then become responsible, by its acts, for that which is *out of the true unity* and the wisdom from above. And now it seems to me that the Lord's power and the Lord's wisdom have so far prevailed, as to lay low the Philistine nature—prostrating it on the ground in great measure, and scattering that which sought to lay waste the inherit

ance of the Mighty One of Israel: yea, and that head will soon be cut off, that reared itself on high; but we must come *clean out* from all that opposeth itself to the simplicity, the purity, the wisdom, and the power which is for ever and ever. I believe the great Head of the Church will purify His people—not cut them off in anger; and that the 'remnant of Jacob shall be as a dew' from Him, 'in the midst of many people.' Blessed be His adorable name! S. G."

Breton Heroes of Industry.—In the list of awards at the Vienna Exhibition, there occurred this unpretending announcement:—"A medal to the sailors engaged in the building of the Ar-men lighthouse." The *Bulletin Francais* furnishes an explanation, and proves that the recipients of the medal are heroes in no ordinary sense of the word. The mountain system of Brittany has a sort of continuation in a series of reefs and rocks which jut out in a broken line westward of Finisterre. On one of these rocks, called l'Isle de Sein, there stands a lighthouse, but the real danger lies to the westward, and the rocks there have literally bristled with wrecks of vessels making for Brest. In 1860, the committee for lighting the coast of France decided to erect a lighthouse on the extreme end of the danger, and, after a careful examination, M. Ploix, the consulting engineer, decided on the Armen rock as the best site. At the same time he did not attempt to depreciate the prodigious difficulty of the task, and characterised it as "nearly impracticable." The currents are so strong and the sea runs so high, that neither M. Ploix, nor the other engineers, nor the director of the lighthouses, was able to approach nearer than fifty feet. All they were able to ascertain was that the rock was gneiss, about eight yards across and twelve in length, and that it was just visible at low water. After settling their plan of operations, they applied to the fishermen of the neighboring island of Sein, as most familiar with the locality and the danger, to commence the necessary work. These men undertook the task, and, provided with life belts, began to watch regularly for the best opportunity of landing on the rock. As soon as they got their chance they crouched down on the rock, and, clinging on with one hand, with the other worked away with a cold chisel so as to sink a sufficient number of sockets for the insertion of the iron clamps. Every now and then a wave would break over the rock, drenching them with foam and spray, and not unfrequently one of the party would be carried right off by the heavy sea, but would soon be picked up by a vessel kept purposely on the watch. At the end of the first season (1867) seven landings had been effected and eight hours' work done, which sufficed for the sinking of fifteen sockets; while the following year the weather was more favorable, and forty new holes were pierced, some of which were below water. In 1869 the blocks of stone were first placed in iron clamps, about a yard long, riveted into the sockets. The blocks were hewn according to pattern, and joined together with Parker-Medina cement. The work of dropping them into position was exceedingly laborious, owing to the violence of the sea; but two of the officials were constantly in attendance urging on the workmen, and at the end of the season twenty-five blocks, each about a yard cube, had been successfully laid. In 1870 eight landings took place and eleven cubes were laid, and in 1871 as many as twenty-three, the work by this time becoming easier as further progress was made. A steam launch is now used for conveyance of material, and a sort of masonry scaffolding having been built, the builders have succeeded, during the first half of this year's season, in placing in position no less than eighty-seven blocks. The expense, however, as may be imagined, has hitherto proved considerable. Each of the forty-five holes pierced during the first two years cost upwards of 2,000 francs, and on December 31st last the charges had amounted to more than 189,000 francs. The light is to be a revolving one of the first order and ninety-seven feet above high-water mark.—*The Academy.*

Selected.

MY MINDE TO ME A KINGDOM IS.

My minde to me a kingdom is:
Such perfect joy therein I finde
As farre exceeds all earthly blisse
That God or nature hath assignde;
Though much I want that most would have,
Yet still my minde forbids to crave.

Content I live: this is my stay,—
I seek no more than may suffice,
I presse to beare no haughtie sway;
Look! what I lack my minde supplies.
Loe, thus I triumph like a king,
Content with what my minde doth bring.

Some have too much, yet still they crave;
I little have, yet seek no more.
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lacke, I lend; they pine, I live.

I joy not in no earthly blisse;
I weigh not Crœsus' wealth a straw;
For care, I care not what it is;
I fear not fortune's fatal law;
My minde is such as may not move
For beautie bright or force of love.

My wealth is health and perfect ease;
My conscience clere my chiefe defense;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die;
Would all did so well as I!

William Byrd.

Selected.

LINES ON THE DEATH OF A CHILD.

Oh that I could but watch afar,
And hearken for awhile,
To that sweet song that hath no jar,
And see his heavenly smile,
As he doth praise the holy God
Who made him pure for that abode;
In tears of joy full well I know
This burdened heart would overflow?

And I should say, Stay there, my son,
My wild laments are o'er;
Oh well for thee that thou hast won;
I call thee back no more!
But come, thou fiery chariot, come,
And bear me swiftly to that home
Where he with many a loved one dwells,
And evermore of gladness tells.

Then be it as my Father wills,
I will not weep for thee;
Thou livest, joy thy spirit fills,
Pure sunshine thou dost see—
The sunshine of eternal rest;
Abide, my son, where thou art blest;
I with our friends will onward fare,
And, when God wills, shall find thee there.

Paul Gerhardt.

He who loves little, prays little; he who loves much, prays much.—*Austin.*

For "The Friend."

Friends in the 17th Century.—By Charles Evans, M. D.

This is an octavo volume of 666 pages, printed on good paper and with clear and legible type. As its title indicates, it gives a history of the religious Society of Friends, during the period of its rise and establishment, and the introduction of a regular system of organization and discipline.

The object kept in view by the author is thus expressed in his preface to the book: "The motive that has prompted the preparation of the present work, has been the hope that, by thus bringing the substance of the principal parts of the narratives of other writers into a more condensed form, the members of the religious Society of Friends—especially the young—may be induced to make themselves familiar with its rise, and the severe trials that attended its early progress; that thus they may become better acquainted with the character of the instruments employed by the Head of the Church to gather Friends into a distinct body, the manner in which He prepared them for the service, and the consistent system of Scriptural doctrine they inculcated, under the teaching and help of His Holy Spirit." As stated in the preface this work is largely derived from the writings of Sewel, Gough and Rutty, and from the Journals of those valued members who lived during the times of which it treats. It is not however a mere compilation, but gives evidence of the constant care which has been used to trace the origin of the different events and actions recorded, to their true spring and motive; and thus to reveal the various and often conflicting forces operating in the minds of men, in the eventful period in which the Society had its rise. The blessed effects of that watchful and reverent obedience to the light of Christ in the heart, which so eminently characterized the early Friends, are thus clearly set forth; and the doctrines and testimonies which distinguished them from other religious professors, are shown to have originated in the openings of Divine wisdom upon their minds.

The book commences with the Reformation in England under Henry VIII., showing the progress of inquiry and doctrinal differences; and giving such an account of political and ecclesiastical affairs, as seemed requisite, to convey a clear impression of the state of things at the time Friends arose, to unfold the causes which contributed to the remarkable success attending the labors of its early ministers, and to explain the severe persecutions to which they were subjected. In speaking of the clearer gospel light for which, at that period, many awakened minds were looking, the work says: "That light came not by any sudden outburst of religious illumination within any one of the various sections into which the visible Church was divided; but by the inshining of the Day-Spring from on high, in the hearts of different members attached to them, who were hungering and thirsting after righteousness, and waiting to be taught the way of the Lord more perfectly. The work had been and was going on secretly and with slow progress, hidden in the hearts of many, like seed in the warm earth, awaiting the time and the means by which it would be more powerfully quickened, and enabled to push forth the blade, form the ear, and perfect the full corn in the ear."

To these hungering and thirsting souls, the

gospel message of G. Fox and his associates, came as the dew of Hermon. When their attention was turned to the Light, Grace and Spirit of God, which they had long felt at work in their hearts, but scarcely knew what it was; and they were taught that this Light of Christ which showed them their sins, if they obeyed it, would lead them out of their sins and bring them to salvation; they rejoiced with exceeding great joy, as is shown by many testimonies that are still preserved. This feeling led David Barclay on his death-bed to exclaim, "The perfect discovery of the Day-Spring from on high, how great a blessing it hath been to me and to my family!" and this drew from Isaac Penington the acknowledgment, "My religion, which I now daily bless my God for, began in this Seed [the Spirit of Christ]; which, when I first felt and discerningly knew from the Lord, my cry to Him was, *O this is it I have longed after and waited for?* O unite my soul to thee in this forever! this is thy Son's gift from thee, thy Son's grace, thy Son's Truth, thy Son's life, thy Son's spirit! I desire no more than to be made nothing in myself, that this may be all in me."

In the biographical sketches introduced into this History, of many of the Friends who lived in the seventeenth century, there are numerous opportunities, which have been judiciously used, of illustrating the doctrines and testimonies of our Society, by introducing, often in their own language, the exercises which accompanied the convincement and religious progress of these worthies. This is one of the most valuable features of the work.

The religious concern which led to the establishment of meetings for discipline, and the more perfect organization of the Society; the labors which George Fox and others underwent on this account; the opposition experienced from those members who did not wish to be subject to restraint, as also from others more honest-hearted, who did not at first see the necessity of the new regulations; the separation of Wilkinson and Story for this cause; and the efforts used to convince and reclaim those who were thus led astray—are all portrayed.

The cruel persecutions to which Friends were subjected in Great Britain, America and on the Continent of Europe, were so extensive and so long continued, that however condensed, they necessarily form a prominent part of a faithful history of that period. The patience and Christian firmness of the sufferers, the Divine support which enabled them to esteem the bars and bolts of their prisons as "jewels," and the many remarkable deliverances and preservations they experienced, render this portion of the work peculiarly interesting.

The notices, which are inserted of the closing scenes of many of those, who had been faithful laborers in the spreading of the doctrines of the Gospel, show, that like the apostle of old, they were sustained in the last hours of life, by the blessed hope that a crown of righteousness was laid up for them They felt that they had not followed cunningly devised fables, but that they had walked in the Light of the Lord; and though they had no merits of their own to boast of, yet their hearts were at times filled with praises to Him, who had enabled them to go through their trials, travels, sufferings and exercises.

It is very desirable that the work should be extensively circulated, as a reliable source of information respecting the early history of our Society, an exposition of the doctrines and testimonies of its primitive members, oftentimes in their own words, and a means of inciting its readers to greater faithfulness and dedication of heart in the work and service of their day. J. W.

For "The Friend."

The Pilgrims.—An Allegory.

(Concluded from page 245.)

An undue attachment to the things of time, a strong bias toward the spirit of the world in life and conversation, the vain attempt to ignore the doctrine of Christ in His second coming as the hope of glory within us, are glaringly obvious tendencies of the present day. But notwithstanding all the art or device of man coupled with the subtle strategy of his great enemy, the one unchanged path to heaven will ever remain through the strait gate and in the narrow way, as Hannah More so graphically represents it. The din of man's vain substitutes, his numberless inventions to avoid the self-denial and the daily cross, which so humble and prepare the proud heart for this only safe way to life, are painfully inciting causes to induce a climbing up some other way than by Christ the door! But it is this very humbling, self-reducing discipline of the cross, that can alone abase and fit us to wear the insignia of a crucified, yet risen and glorified Master; can alone make us meet for the inscription of holiness; can alone enable to pass the cherubim and flaming sword; and can alone give to us the purity of heart which maketh fit for the ever blessed heavenly crown.

The allusion of H. M. to the extremes of "hoarding and squandering," represents that there is no safety, either from right hand or left hand errors, but in holding all we have and all we are, in watchful subserviency to the ever bountiful Giver, in whose hand our breath is, and whose are all our ways. The prayer of Agur contains instruction in this particular for all succeeding times. "Give me neither poverty nor riches," says he; "feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." The Pilgrims so accustomed to looking at the things below, and to raking the pieces of yellow clay so industriously together, at length, as is represented in the Allegory, became so riveted to earth that they could not fix their eyes on anything else, but became like those animals that walk on all-four. Thus it is, when by undue indulgence, the rigid chain of habit so binds us to those idols we have loved so long and so much, we almost insensibly become distorted, and little by little, lose the image in which we were created, even till we find it almost impossible to sever the links by which, not only the Omniscient eye, but the eyes of our fellow men, see we are tightly held in bondage.

Those alluded to, who spent much of their heaps, as well as much of their precious time in the vain effort of adorning, according to the fashion of the world, the poor, perishable tabernacle which must soon, like the grass of the field, fade and die, and at the same time were neglectful of the part destined to an immortal existence, are set forth as looking only worse and wanting in color when old age came on, for all their painting, and whitewashing, and effort to adorn. These moreover were greatly deficient in the moral obligation of helping to keep in good repair, and to warm the ragged tenements of those less favored than themselves in worldly advantages. To patch and beautify in every way they could devise their own house, seemed too much the one great object of their life. And then when the frail and falling tabernacle of each, admonished them that the great gulf must soon be passed, and that the awful judgment scene was at hand, what alarms and what fears were felt; what surprise that the time of reckoning had come; what bustle and turmoil were experienced; what jeopardy to the soul was apprehended; what remorse and sorrow that the corruptible instead of the *in*corruptible, had claimed so much attention; that the "outward adorning," rather than the "meek and quiet spirit, which is in the sight of God of great price," had so absorbed the thoughts and the life, that there was no time left for much else than to mourn because of not mourning sooner; what poignancy of feeling that the harvest was passed, the summer ended; what a bitter retrospect of wasted years and a long life of sin, while He, who gave grace, and parts, and talents, and to whom increase was due, had been neglected and not served; and then alas, the constant Witness to become the unerring Judge unto the solemn realities of the never-ending state!

The Allegory resumed:—"Now I find it was the opinion of sober pilgrims, that either hoarding the clay, or truckling it for any such purposes as the above, was thought exactly the same offence in the eyes of the lord; and it was expected when they should come under his more immediate jurisdiction in the *far country*, the penalty annexed to hoarding and squandering would be nearly the same. While I examined the countenances of the owners of the heaps, I observed that those who I well knew never intended to make any use at all of their heap, were far more terrified at the thought of losing it, or being torn from it, than those who were employing it in the most useful manner. Those who best knew what to do with it, set their hearts least upon it, and were always most willing to leave it. But such riddles were common in this odd country. It was indeed a very land of paradoxes.

Now I wondered why those pilgrims, who were naturally made erect, with an eye formed to look up to *the things above*, yet had their eyes almost constantly bent in the other direction, riveted to the earth, and fastened *on things below*, just like those animals that walk on all four. I was told they had not always been subject to this weakness of sight, and proneness to earth: that they originally had been upright and beautiful, having been created after the image of the lord, who was himself the perfection of beauty; that he had, at first, placed them in a far superior situation, which he had given them in perpetuity; but that their first ancestors fell from it, through pride and carelessness; that upon this the freehold was taken away, they lost their original strength, brightness and beauty, and were driven out into this strange country, where, however, they had every opportunity given them of recovering their original health, and the lord's favor and likeness; for they were become so disfigured, and were grown so unlike him, that you would hardly believe they

were his own children, though, in some, the resemblance was become again visible.

I saw, indeed, that many old offenders appeared to be sorry for what they had done; that is, they did not like to be punished for it. They were willing enough to be delivered from the penalty of their guilt, but they did not heartily wish to be delivered from the power of it. Many declared in the most public manner, once every week, that they were sorry they had done amiss, that they had erred and strayed like lost sheep; but it was not enough to *declare* their sorrow, ever so often, if they gave no other sign of their penitence. For there was so little truth in them, that the lord required other proofs of their sincerity beside their own word, for they often lied with their lips and dissembled with their tongue. But those who professed to be penitents, must give some outward proof of it. They were neither allowed to raise heaps of clay by circumventing their neighbors, or to keep great piles lying by them useless; nor must they barter them for any of those idle vanities which reduced the heaps on a sudden: for I found that among the grand articles of future reckoning, the use they had made of the heaps, would be a principal one.

I was sorry to observe many of the fairer part of these pilgrims spend too much of their heaps in adorning and beautifying their tenements of clay, in painting, white-washing, and enamelling them. All these tricks, however, did not preserve them from decay; and when they grew old, they even looked worse for all this cost and varnish. Some, however, acted a more sensible part, and spent no more upon their mouldering tenements than just to keep them whole and clean, and in good repair, which is what every tenant ought to do; and I observed that they who were most moderate in the care of their own tenements, were most attentive to repair and warm the ragged tenements of others. But none did this with much zeal or acceptance, but those who had acquired a habit of overlooking *the things below*, and who also, by the constant use of the telescope, had got their natural weak and dim sight so strengthened, as to be able to discern pretty distinctly the nature of *the things above*. The habit of fixing their eyes on these glories, made all the shining trifles, which compose the mass of *things below*, at last appear in their own diminutive littleness. For it was in this case particularly true, that things are only big or little by comparison; and that there was no other way of making the *things below*, appear as small as they really were, but by comparing them, by means of the telescope, with the *things above*. But I observed that the false judgment of the pilgrims, ever kept pace with their wrong practices; for those who kept their eyes fastened on the *things below*, were reckoned wise in their generation, while the few that looked forward to the future glories, were accounted by the bustlers, or heapers, to be either fools or mad.

Most of these pilgrims went on adorning their tenements, adding to their heaps, grasping the *things below* as if they would never let them go, shutting their eyes, instead of using their telescope; till one after another each felt his tenement tumbling about his ears. Oh! then what a busy, bustling, anxious, terrifying, distracting moment was that! what a deal of business was to be done, and what a strange time was this to do it in! Now, to see the confusion and dismay occasioned by having left every thing to the last minute. First, some one was to be sent for to make over the yellow heaps to another, which the heaper now found would be of no use to himself in shooting the gulf, a transfer which ought to be made while the tenement was sound. Then there was a consultation between two or three masons at once, perhaps, to try to patch up the walls, and strengthen the props, and stop the decays of the tumbling tenement; but not till the masons were forced to declare it was past repairing (a truth they were rather too apt to keep back), did the tenant seriously think it was time to pack up, prepare and begone. Then, oh! what remorse, that they had neglected to examine it till their senses were too confused for so weighty a business! What reproaches, or what exhortations to others, to look better after their own affairs than they had done. Even to the wisest of the inhabitants, the falling of their tenements was a solemn thing; solemn, but not surprising; they had long been packing up and preparing; they praised their lord's goodness that they had been suffered to stay so long; many acknowledged the mercy of their frequent warnings, and confessed that those very dilapidations which had made the house uncomfortable, had been a blessing, as it had set them on diligent preparation for their future inheritance; had made them more earnest, and had set them on such a frequent application to the telescope, that *the things above* had seemed every day to approach nearer, and *the things below* to recede and vanish in proportion. These desired not to be unclothed but to be clothed upon, for they knew that if their tabernacle was dissolved, they had a house not made with hands, eternal in the heavens."

THE FRIEND.

THIRD MONTH 27, 1875.

Within a few years past, there was published in the pages of this journal, a review of a pamphlet describing a Conference of those interested in First-day Schools, among members of our Society, which had then recently been held at Wilmington, Ohio. In that review, the attention of Friends was called to the danger, which was shown by the Report of the proceedings at Wilmington, that these schools would gradually be changed in their character, and made the means of introducing among us practices and principles at variance with our original doctrines and testimonies.

Schools on the First-day of the week, were at first instituted for the sake of those ignorant and neglected children, who were without adequate means of instruction, even in outward learning. Many such schools have been usefully taught, at different times, by members of our religious Society, and we doubt not there are those now engaged in them, who are endeavoring in simplicity and sincerity, to perform their individual duties. But it is evidently and *avowedly* the case, that in a large proportion of such schools, those who conduct them no longer regard them in their original light, but as a means of imparting religious instruction, and of exciting the religious sensibility of those who attend them, by a course of exercises modeled after and assimilating to the manner of performing what is called Divine worship in other religious Societies. Singing hymns, reading the Scriptures and listening to formal prayers, or addresses from some one who directs the congregation, are common to both the school and the "church" service.

A recent writer on this subject, who is not a member of the Society of Friends, says of the First-day school, that now "it is not designed to furnish a means of educating those who cannot attend school during the week." "The true idea of the [First-day School] as we conceive it, is worship." "The Sunday-School has precisely the same end as the services of the Sanctuary—to bring souls into communion with God. These two need to be welded together—the Sanctuary and the Sunday-School. The latter is not to be regarded as a separate institution; but as the second service of the Church, adapted to the children."

The views advanced in these extracts, are those, towards which we believe persons engaged in such schools, even in our own Society, are rapidly tending; and which many have already reached; and they readily explain the growing disposition to introduce changes into our regularly established meetings for worship, which has been manifested in some places. If hymns, and reading the Scripture, and stated prayers and addresses, are the proper methods of performing Divine worship, where the congregation are children, why should they not be used for the parents also? Hence in many directions, we see developing a gradual return to those forms and ceremonies in religion out of which our early Friends were led by the Spirit of Truth. Many are losing their faith and trust in that patient waiting for the influence of the Holy Spirit for ability to perform Divine worship, which was preached and practised by our predecessors in religious profession; and are looking for something outward, which may affect them through the medium of the senses.

It is in no censorious spirit, towards those who may have entered with good intentions into First-day School labors, that we desire to call the serious attention of our readers to the danger which attends, of such gradually being led away from the spirituality of our profession, and thus of having their eyesight dimmed, and being shorn of their strength. We firmly believe, that the Society of Friends will commit a grievous error, when it endeavors to advance the kingdom of the Redeemer among men, by any method which interferes with a faithful maintenance of the trust committed to it, or prevents it from bearing a full and unequivocal testimony to the inward and spiritual nature of Divine worship; and the reality and necessity of that guidance of the Spirit of Christ witnessed by His humble and obedient followers.

SUMMARY OF EVENTS.

FOREIGN.—The house of J. C. Im Thurn & Co., merchants of London, with liabilities to the extent of £2,000,000, has failed. The failure of other mercantile firms followed in consequence.

The Mark Lane Express says, that the long winter has made a backward season. Most of the European markets show a rise in the prices of flour of from one to two shillings.

The attendance at the revival meetings of Moody and Sankey continues immense. The hall in which these

meetings are held is densely crowded with people, and thousands are turned away from the doors. At times the crowd has been so great that order could not be preserved, and people were badly crushed. The newspaper and other criticisms of the revival are generally hostile, though the Times favorably reviews the mission of the two preachers.

The Indian government expedition, sent out to survey western China, has arrived at Rangoon. An attack on the expedition was made by the Chinese officials on the frontier, and in the fight twenty Chinamen were killed and many others wounded.

Difficulties have arisen between the Indian government and the King of Burmah, regarding boundaries and the latter's claim to sovereignty over several independent States. In spite of Lord Northbrook's proposal for a mixed commission for the settlement of the question at issue, the king has occupied the disputed territory and refuses to withdraw.

John Mitchel who was recently re-elected to Parliament from Tipperary, died at Dramalam on the 20th inst. He was 60 years of age. A very large meeting of Irishmen was held in Hyde Park, London, the following day, at which resolutions of condolence with his family were adopted, others were also adopted condemning coercion in Ireland, and demanding the release of the Fenian prisoners.

Liverpool, 3d mo. 22d.—Uplands cotton, 7⅞ a 8*d.*; Orleans, 8 a 8⅛*d.* Breadstuffs quiet.

A Paris dispatch of the 16th says: when the Assembly met to-day the Duke d'Audriffret-Pasquier took the chair and made an address containing some strongly-worded expressions against the Bonapartists, which were loudly cheered by the left.

Duclerc, a Liberal Republican, was elected one of the vice presidents, receiving the support of the Republican majority. Dufaure, Minister of Justice, stated that the government had not yet deliberated on the question of dissolution, but his personal opinion was that the Assembly should dissolve in August, and that elections for the new Chamber of Deputies be ordered for autumn.

The Assembly has adopted a resolution providing for the appointment of a jury of physicians to inquire into the cases of Bonapartists who are enjoying pensions on account of infirmities alleged to have been contracted in the public service.

On the 18th the Assembly agreed to adjourn from the 20th of Third mo. to the 5th of Fifth mo., and provision was made for the appointment of a permanent committee of twenty-five deputies to sit during the recess.

By a vote of 371 to 312, the Assembly decided to continue to hold its sessions in Versailles.

The coalition in the Assembly which support the Constitutional laws, have a majority of eleven in the permanent committee to sit during the recess.

The government advises that the Assembly should not fix the date of dissolution long before it actually occurs.

A Paris dispatch of the 20th says: Advices from Madrid state that the treatment of the press by the government is daily becoming more and more arbitrary, and causes increasing dissatisfaction. All telegraphic dispatches are detained and examined. The government has ordered the publication of the *Iberia* newspaper to be discontinued.

A Berlin dispatch of the 16th says: In the lower House of the Prussian Diet to-day, debate was opened on the first reading of the new ecclesiastical bill. Dr. Falk, Minister of Public Worship, in a speech explaining the necessity for fresh legislation on the relations of the State with the Church, dwelt especially on the fact that the Pope had authorized the Austrian bishops to obey laws similar to those which he denounced in Prussia. The State was not afraid of the encyclical, but considered the matter serious, and would not permit itself to be treated with scorn by the Church.

Prince Bismarck made a powerful speech in support of the bill. He said the maxim that more obedience was due to God than to man, certainly did not mean that more obedience was due to a Pope, misguided by Jesuits, than to the king. The government was doing its duty in protecting German freedom of mind against Rome.

On the 19th all the clauses of the ecclesiastical bill were adopted, and the bill passed its second reading. One of the clauses deprives the priests of any share in the control of local church property.

General Cabrera has issued an address to the Carlists, in which he announces his recognition of Alfonso as king of Spain. He points to the country's need of peace, and appeals to the patriotism of the Carlists to discontinue a hopeless struggle. A convention between Cabrera and the Alfonsists is also published. By its terms the Carlist towns, districts and provinces submitting within a month may retain the special and local privileges they enjoyed before the war, and any appointment of a Carlist to a civil or military office, which has been approved by or may emanate from Cabrera, will be accepted and confirmed by the Alfonsists. The Carlists recently made a night attack on the town of Zudugaray, but were repulsed with the loss of 200 men.

A Madrid dispatch of the 21st says, General Campos has defeated the Carlists before Olot and entered the town. Nine hundred Carlists were made prisoners.

A Madrid dispatch of the 22d says: The projected accommodation with the Carlists has proved a failure. Only eight of the insurgent chiefs followed the action of General Cabrera in giving in his adhesion to the present government.

Castelar has resigned his professorship in the University in consequence of changes made by the government in the manner of public instruction.

United States.—The Senate, convened in extra session, after long debate on the resolution for admitting Pinchback as Senator from Louisiana, finally voted 33 to 30, to postpone the subject until the second week in the Twelfth month next.

The Hawaiian Treaty was ratified after being amended; yeas 51, nays 12.

The full vote in New Hampshire shows 39,285 for Cheney, Republican, 39,163 for Roberts, Democrat, and 754 for White, Temperance.

An important modification of the Indian policy has been ordered at Washington. In the distribution of supplies and annuities, the agents hereafter are to require all able-bodied male Indians between the ages of eighteen and forty-five, to perform service upon the reservation for the benefit of themselves or of the tribe, at a reasonable rate to be fixed by the agent in charge, and to an amount equal in value to the supplies to be delivered. The allowances to be provided for such Indians are to be distributed to them only upon condition of the performance of labor.

The Secretary of War has written to General Sherman, saying that all expeditions into the Black Hills must be prevented as long as the present treaty exists. The government is exerting itself to extinguish the Indian title, but while it remains its provisions must be observed.

The Interior Department is endeavoring, in the absence of an appropriation for the purpose, to make arrangements for bringing to Washington a delegation of the Sioux Indians to negotiate a modification of the treaty of 1868 in regard to the Black Hills country.

The long continued severe cold of the past winter caused the formation of ice in unprecedented masses in the northern portions of the Delaware and Susquehaunah rivers. When partial thaws occurred, this ice formed gorges in various places, obstructing the courses of the rivers, and finally when the obstructions gave way last week there was a great destruction of bridges, houses and other property, swept away by an irresistible deluge of ice, snow and water.

On the 20th inst. a destructive tornado passed over Augusta, Ga., and that vicinity. Many houses were blown down, as well as trees and fences. Some persons were killed and more injured. The loss was estimated at several hundred thousand dollars.

It is understood that the two hostile parties in Louisiana have agreed on a compromise in order to end the disorder and unsettlement in that State. The arrangement will give the Conservatives a majority in the House of Representatives, and the Republicans in the Senate.

There were 394 interments in Philadelphia last week, including 125 children under two years. There were 46 deaths of consumption, 37 inflammation of the lungs, 29 scarlet fever, 26 convulsions, 11 typhoid fever.

The Japanese Consul in San Francisco recently read an important paper before the California Academy, showing the existence of a current of warm water called the Black Stream, which sets from Japan to the northwest coast of America. He gave a long list of wrecked junks found in the vicinity of that coast during the last hundred years, all of which were Japanese.

The Markets, &c.—The following were the quotations the 22d inst. *New York.*—American gold 116¼. U. S. sixes, 1881, registered, 119¾; do. coupons, 120¾; do. 1867, 119⅜ a 119½; do. 5 per cents, 1881, 115½. Superfine flour, $4.60 a $4.85; State extra, $5.15 a $5.25; finer brands, $5.50 a $9.50. No. 2 Chicago spring wheat, $1.17; red western, $1.27; white Genesee, $1.32. Oats, 68 a 71 cts. Rye, $1.00. Western mixed and yellow corn, 85 cts.; white, 86 a 87 cts. *Philadelphia.*—Uplands and New Orleans cotton, 16¾ a 17¼ cts. Superfine flour, $3.50 a $4.00; extras, $4.25 a $4.75; finer brands, $5 a $8.50. Red wheat, $1.22 a $1.25; amber, $1.26 a $1.28; white, $1.30 a $1.34. Rye, $1.00. Yellow corn, 81½ a 82 cts. Oats, 67 a 70 cts. Lard, 14¼ cts. About 2,100 beef cattle sold at prices ranging from 4½ to 8 cts. per lb. gross, the latter for extra. Sales mostly between 6 a 7½ cts. Sheep 4½ a 7¾ cts. per lb. gross, hogs $12 a $13 per 100 lb. net. *Baltimore.*—No. 1 western amber wheat, $1.28 a $1.30; No. 2 do., $1.25 a $1.26; No. 2 western spring wheat, $1.17. White corn, 81 a 83 cts.; yellow and mixed, 81 a 82 cts. Oats, 65 a 70 cts. *Chicago.*—Extra spring flour, $4.50 a $4.75. No. 1 spring wheat, 97½ cts.; No. 2 do., 94½ cts. No. 2 mixed corn, 67½ cts. Oats, 54½ cts. Lard, $13.85 per 100 lb. *St. Louis.*—No. 2 winter red wheat, $1.13½; No. 2 spring, 93 a 95 cts. No. 2 corn, 66½ a 67½ cts. Oats, 60 a 61 cts. *Cincinnati.*—Red wheat, $1.10 a $1.15. Corn, 68 a 69 cts. Oats, 59 a 62 cts. Rye, $1.10.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, on Sixth-day, the 2nd of next month, at 1 P. M.

The Committees on Instruction and Admission will meet at 10 A. M. of the same day.

Samuel Morris,
Philadelphia, 3d mo. 22d, 1875. *Clerk.*

The Visiting Committee meet at the School on Second-day evening, the 29th inst. Conveyances will be at the Street Road Station on that day, to meet the trains which leave Philadelphia at 2.30 and 4.40 P. M.

WANTED.

A Friend to occupy the dwelling at Friends' Southwestern Burial-ground, situated on Powell Avenue and Marshall Road, in Delaware Co., Pa.

Apply to Samuel F. Troth, No. 1019 Cherry street, Philadelphia.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association of Friends, will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day, the 31st inst., at 8 o'clock in the evening. Friends are invited to attend it.

Edward Maris, *Clerk.*

WANTED.

A suitable Friend and his wife as teachers at the Wichita Agency, Jonathan Richards, Agent. They should be well qualified as teachers, and ready at blackboard drawing and other methods of illustration.

Apply to J. E. Rhoads, 116 North Fourth street, Philadelphia, or to the Agent, Anadarko, I. T.

WANTED,

By a young Friend, a situation as teacher in a family, or assistant teacher in a larger school.

For further information apply to Jacob Smedley, 304 Arch street.

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For "The Friend."

John Griffith.

(Continued from page 251.)

"As a minister of the gospel he was deservedly honored," is a declaration in a memorial of his Monthly Meeting and virtually endorsed by his Yearly Meeting, of one who nevertheless expresses as his conviction that "Nothing is any where said in the New Testament which implies the future continuance of direct or immediate revelation to Christ's followers," &c. "Nothing of the kind has been known since the days of the apostles." And further, that "George Fox was altogether mistaken in supposing that he had either been himself divinely taught, or been commissioned to teach others."

These are indeed startling utterances; and, if true, would tend to traduce not only Quakerism, but the religion of the New Testament, to a nonentity or lifeless thing. But that they are only fallacies is abundantly shown and proved by Holy Scripture, from Genesis to Revelations. For next to the eternal existence and omnipotent power of the godhead, there is hardly one point of Christian doctrine more clearly enunciated than that of immediate Divine revelation. While Christ Jesus remains head over all things to His church, and by His Holy Spirit rules and reigns in the hearts of His children, there is, there will be, there must be the light of Divine revelation; for what is any form of religion without it—the alone illuminating, preserving power and life of the soul.

Let such writers decry the profession of it in whatever terms and as they may, this indispensable fundamental doctrine, the immediate, internal evidence of the religion of Jesus is the same abiding, unfailing source of right religious knowledge; for, as declared by the apostle, "God hath said," which includes all and is applicable to all time, "I will *dwell in them* and *walk in them;* and I will be their God, and they shall be my people." Again, "They shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for *all* shall know me from *the least unto the greatest.*" Again, the apostle for the Ephesians prays, that, "The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Query, Would the apostle pray for that which was not attainable? Again, the same apostle writes: "By revelation He made known unto me the mystery; * * *whereby,* (by what but revelation,) when ye read ye may understand my knowledge in the mystery of Christ," &c. And again, "That which is to be known of God is *manifest in man,* for God *hath shown* it unto him." These quotations might be greatly multiplied; but we think it too obvious as well to the humble scripturist, as especially to the grace-taught child of the Lord Jesus, that without superinduced spiritual sight, or without first having the understanding opened, we cannot comprehend spiritual things. And that, as "holy men of old spake as they were moved by the Holy Ghost," so we need a measure of the same inwardly teaching Spirit of the Lord Jesus, either to open to us the Holy Scriptures, or to cause our hearts to "burn within us" from the immediate, life-stirring presence of the Comforter, whom the Father would send in the Saviour's name to teach us *all things,* bring *all things* to our remembrance, "and abide with us *forever.*" Which is in full accordance with the text: "No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and *he to whomsoever the Son will reveal him.*"

It is surely one of the great mercies and privileges of the gospel of Christ, that however acceptably in our religious assemblies or elsewhere any may be engaged in praying, preaching, or in praising God, making melody in their hearts to Him, no one of us is necessarily dependent upon another for his or her salvation. And that, if we will but "receive with meekness the engrafted word which is able to save the soul"—the unction by which we may know all things, and the anointing which abideth in us, and which so teacheth all, that we need no other teacher—we shall, through the saving grace, the immediately dispensed power from on high, know our souls divinely enlightened, and, through the blood of the everlasting covenant, be led on unto perfect victory. It is truly through undeserved and inconceivable mercy that He who is Lord of all, should hold communion with us through the Spirit of His dear Son; but this, great as is the blessing, we are assured of not only in the scriptures of truth, but by the living and dying testimony of those who, having served their generation according to the will of God, immediately revealed to them, have gone to receive the end of their faith, even the salvation of their souls.

The following selections continued from the journal of J. G., are, in their line of testimony wholly opposed to the lamented, painful aberration, which has been alluded to, from the power and spirit of Quakerism, and from the gospel of our Lord and Saviour Jesus Christ; and greatly corroborative of what Friends have ever believed and held—immediate communication with our Father in heaven through His beloved Son.

"I have many times seen it very profitable to be deeply humbled, and awfully prostrated before the almighty, powerful Helper of his people; that so, what we are in the ministry may be by *his grace only;* having observed, where the creaturely part is not wholly abased, but some sufficiency or treasure belonging thereunto is yet saved or reserved (it being very close work to be stripped of all), there hath been a mixture brought forth; a wearing the linen and woollen garment, and sowing the field with two sorts of grain; and when any by custom, their own unwatchfulness, or the neglect of others whose care should have been over them, become, as it were established in the mixture, I think they seldom get out of it in the right way, by the bad being removed, and the good preserved. Oh, it is a great thing to stand fully approved in this solemn service! to speak as the oracles of God, and to minister of the ability *immediately given* by him. Blessed will that servant be, who when his Lord cometh, is found dividing the word aright, giving the flock and family of Christ their proper portion of meat, and that in due season."

"At the Quarterly Meeting for Wiltshire, being a stranger and altogether unexpected by Friends there, the close searching testimony given me to bear, especially relating to the state of some active members, might be better received, and have more effect, than if the same had come from one better acquainted with their states. I always coveted, to be wholly unacquainted with the states of meetings by outward information, in all my travels; and when, by the discourse of Friends previous to my attending them, there appeared any probability of their inadvertently opening in my hearing, any thing of that kind, I have generally either stopped them, or walked away out of hearing. But in general, Friends who entertain us in our travels, have more prudence and a better guard in these respects; as indeed all ought; for it straitens, and may give much uneasiness to right spirited ministers, who have a sure infallible Guide within, and therefore have no need of any outward guide or information in their services."

Coming to London, he says: "I continued in the city some time, visiting meetings with diligence. My mind being deeply exercised as usual in a painful travail, with and for the suffering Seed of God in the hearts of professors, who to me appeared, in a general way, living, moving, acting and breathing, in an airy exalted region above it. I have often been ready to say, By whom shall Jacob, the true seed, arise? for he is very small in the esteem and regard of professors of most ranks. Yet I could see an afflicted, suffering remnant, lie very low, as under the ruins, and panting as it were, struggling for life. And although we could see and know one another, and travailed together under a degree of the same painful state of things; yet, not having it in

our power to relieve one another, our proper business was to travail under our respective burdens, until the Almighty Deliverer was pleased to appear, calling his suffering ones to dominion and rule with him, who is Lord of lords and King of kings: for the Lamb and his followers shall have the victory; though they are permitted sometimes to suffer long. I had then, at times, faith to believe he would raise the dry bones, and they should stand upon their feet; an army to fight the Lord's battles; to bring the mighty from their seats, and to take the crowns of some from them, who seemed to reign as kings, making their nakedness appear.

"Surely the complaint of the Lord, by the mouth of his prophet concerning Israel, was mournfully verified in the city of London, respecting a great part of the Society, viz., 'My people have committed two great evils; they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.' Such is a mere profession, though of the Truth itself, without the real possession. This is holding the Truth in notion, speculation and imitation only. The same may be said of whatever is done in religion, without *the immediate influence, direction and leadings* of the holy Author's spirit and power. Sound doctrine may be preached, as to words, and the main scope thereof, and true principles imbibed from education, tuition, or other outward means; yet the man's part being alive, active and always ready; the child's and fool's state, that knows its sufficiency for every good word and work to be *immediately received* from God alone, is neither experienced nor abode in. 'For it is not you that speak, but the Spirit of your Father that speaketh in you.' I say, without *this living sense of things*, all is but a broken cistern; it will hold none of the water of life; which is the real cause, that the endeavors and seeming zeal of some for the promotion of religion, are so dry, insipid, and inefficacious. *The spring of action* being the Holy Spirit of Christ, it will gain the assent of all his children, and answer his pure witness in the hearts of the rebellious, far beyond what many conceive or imagine. Upon which I would just observe, that the only way to preserve the strength, glory, and dignity of a religious society, is for all who undertake to be active in it, *certainly to feel the Lord leading and directing them* in all their services; and on the other hand, the sure way to desolation is, when the active members in religious things move therein by the strength of *human abilities only*. A great deal depends on that, more than some are aware of: it is observable, that the preservation of the Jewish church in purity, much depended on the governors and rulers thereof; and so do and will, the prosperity and purity of the Christian Church."

(To be continued.)

True Repentance.—True repentance consists in the heart being broken *for* sin, and broken *from* sin. Some often repent, yet never reform; they resemble a man travelling a dangerous path, who frequently starts and stops but never turns back.—*Thornton.*

The contractors who have undertaken to furnish 240,000 headstones for the national cemeteries, cut the names in their works at Rutland, Vt., by means of the sand blast. This cuts a name in four minutes, and they complete 500 stones daily.

For "The Friend."

What Hinders.

Often these words of profitable enquiry come up in the heart, as we mingle thoughtfully with our brethren, in social life, when the mind may be reaching out for a solution of the existing unrest in the religious world. Deeply interested as we should be, in the solemn responsibilities resting upon the Christian Church, that it should not grow cold, or cease any where to espouse the cause for which it was instituted, can we avoid, if we would not be indifferent, such an earnest examination, as might discover what produces the manifest laxity, and a walk on the part of so many in the superficial, unfruitful acknowledgment of Christ merely, that the very life of His church is imperilled. May we not exclaim, "what hinders" its united progress, or bars from wearing the chaste apparel, wherewith the prophet saw the church coming forth in after time as "a bride adorned for her husband." To give our assent to christian doctrine is an easy thing, but how few conform to it practically. To face the world in bearing the *reproach of the cross*, is a work from which we are apt to shrink. It is even a hardship to the will of man to live as in separation from the spirit that seems to animate the mass of men with whom we are brought in contact. But now, as in every age, we have the same lusts to contend with. Unregenerated, we are subject to the same passions that have beguiled the hearts of men in all generations; that if we would become members of His visible church, we must be joined to Him as our Master, who is the Head, in a perpetual warfare to overcome them. All would doubtless love to enjoy the blessed results of obedience; that trust and quietude that attends a co-operative faith. But out of self-denial there cannot be a practical belief; and this must continue to be, so long as we have passions to curb, lusts to overcome; and until the power of temptation, and the allurements presented in the world around us are withdrawn, or cease to be operative. We have no reason to suppose that our *status*, if I may use the expression, will be changed, as the christian civilization of mankind advances; or that we of the present day, because farther removed from the ignorance and superstition of a past age, have any greater assurance of His grace and favor than others, who by some inevitable cause were less blessed externally.

As we are all one by nature, so in the economy of His providential care over the whole human family, it is His will doubtless, we should be made one also by the operation of His Grace. Will not our accountability be in proportion to the light with which we are furnished by outward circumstances and the advantages we have enjoyed thereby; and surely there can be no condition which has not been the result of our own disobedience, so far removed by ignorance, from an enlightened sense of our relation to a future life, as that His mercy cannot embrace it. With a definite knowledge of the effects of sin, and the benefits to arise from obedience; with a clearer perception of the duties we owe to each other, and of our higher obligations as responsible beings, will there not be imposed upon *us* a greater weight of service also.

But *what hinders* the church coming up as out of the wilderness; whence comes the lameness, want of life, christian sympathy and zeal on the part of many, who have thus joined in an outward bond and profession before men, to promote His blessed cause. Is it not that it is much easier to proclaim ourselves christians, than to follow the guidance of His holy law written in the heart; and therefore as many as are thus influenced must rest in a merely external belief, being unsubjected and unsubdued in their affections to the Spirit of the Lord, which would unite them as brethren, and make them of one faith, they cannot arrive at an establishment, but are moved as on the waves of an empty profession, and are the means often of spreading disunity, and bringing deadness to the very heart of the church. Is it not because many are unwilling to bear His yoke, and to pass under the restraint which it imposes, which would direct our hearts away from the things of time and sense, toward an inheritance incorruptible. And surely all must come to rejoice in this blessed hope, if they would be truly engrafted into the visible church, and made living members thereof. The natural mind would reject the touches of His love, and slight the warnings of His gracious Spirit. When this has been subdued, the strong man bound; the man of the world, his goods despoiled, then will the cause of the Most High rise into dominion; many would be equipped for service, and enter the field of labor gladly. Then would there be a living church, truly exalted above the spirit of envy; out of the dominion of strife; she would know her wants satisfied; and her clothing would even be as described in the words of the prophet.

What a happy consummation; and yet there are but few who know their wills brought into such complete subjection, as that they can bow under a sense of their helplessness and absolute need. Ah! this involves larger present sacrifices, greater mortification, deeper baptisms, and a more thorough emancipation from the world's spirit, than many are willing to conform to. And yet, if we would enjoy the blessed hope which at times we so much crave, we would seek an establishment upon that which changeth not; we would enter into covenant by self-renunciation, and submission to the Light of the Lord's Spirit inwardly made known. Humility would be among the first and most constant lessons taught us; and as we come to be learners in Christ's school, we should value and more fully understand His admonition, "My Grace is sufficient for thee; for my strength is made perfect in weakness."

It is needless to deceive ourselves, or one another, and imagine for one moment we can pursue the world eagerly, and at the same time be instrumental in bringing it to the side, and the support of the gospel. We cannot close our eyes to the obvious truth, that wherever this has been attempted, the world has obtained the advantage. In our own religious Society, as well as elsewhere, the path of ease and outward prosperity is found nearly always parallel, and in compliance with the wide range of privilege and latitude, always demanded, and as freely granted, by that class who would cause the church and the world to walk hand in hand; not by bringing the latter into conformity to that Divine power and Light in the souls of men, of which the former should be a monument, and a living advocate, but rather by infusing into the church a more progressive tendency, lead it gradually to embrace more and more of the world's spirit, and its maxims. I believe we

cannot be too jealous on this behalf, or too guarded, as we may rest safely in the conviction, there can be no real growth in best things, short of keeping our hearts singly directed; withdrawn from the many snares that abound in our midst, and centred upon Him, the only door of entrance into that *higher life*, in which all are called to walk; wherein the church, by its living members as polished stones, fitly joined, would no more be a cause of stumbling, or the means of making the cross a *hindrance*, and a burthen of offence to any. P. B.

Philadelphia, 3d mo. 22d, 1875.

The City of London.—A bill was introduced in the British House of Commons placing the entire metropolis of London under one municipal government. If it should be enacted, one of the oldest and greatest municipal corporations in Europe will be swept away, for the city of London is but a small part of the metropolis and yet maintains its own local government independent of the vast city that has grown up around it. The metropolis extends into portions of four different counties, covering an area of about 125 square miles, and containing more than 300,000 inhabited houses, with a population of upwards of 3,500,000. The *city* of London proper is in size and population not the seventeenth part of the whole, since it has only about 125,000 permanent inhabitants and 15,000 inhabited houses. The metropolis rapidly increases in extent and population, but the city has fixed boundaries and actually diminished in population during the last quarter of a century, owing to so many houses being converted into warehouses, offices and shops. The different parts of London are, more or less, united for such purposes as protection by the police and fire departments and for public improvements, but there is no close connection between the different branches of local administration. It is said that, although efforts to unite the metropolis under one system of government have repeatedly failed, the present measure has a fair chance of becoming a law.

Selected for "The Friend."

Patience abode in, fortifies the mind so that it can bear almost any thing; but when it is not abode in, trouble weakens the mind, and it can hardly bear any thing. I find myself often closely beset, and it is true enough the enemy is unwearied. Do not let any cross occurrences or inadvertency, rob us of self-possession and ability to look honestly at a moment's notice, into our own condition; by so doing we keep our spiritual accounts straight, and can availingly commune with our own hearts, and *be still;* this may be done, even when those around us are differently engaged. Have patience, the everlasting patience, with tempers that are trying, remember our Heavenly Father is bearing and forbearing to them and to us.

Oh! the daily, deep indwelling it requires, to be prepared to meet our various trials and difficulties which may occur (not only in meetings), but to have our minds so seasoned with grace as that our example and precept might have influence with those under care. May we be so humble as to witness the blessing of preservation. "It is the humble the Lord teaches of *His* ways, and the meek He guides in the midst of the paths of judgment."—*H. Williams.*

For "The Friend."

Thomas Chalkley.

To many, and perhaps to most of the readers of "The Friend," the name of Thomas Chalkley is familiar, as well as his upright walk and faithful adherence to the testimonies of our religious Society, and that of him it might truly be said, he walked "worthy of the vocation wherewith he was called;" but it may be that some of our youthful readers may not be much acquainted with his personal history, as related by himself in his journal, it is to them, therefore, that I would bring to view some of his reflections and his account of the convictions for Truth felt in his heart, while in *very early life.* He was born in Southwark, England, in 1675. He says: "I descended from honest and religious parents, who were very careful of me, and brought me up in the fear of the Lord; and that light spirit which is incident to youth they were careful to nip in the bud, so that I have cause to bless God, through Christ, on the behalf of my tender parents."

He alludes to the dealings of the Lord with him, when in very childhood, recurring to the various exercises and trials which he underwent when but eight or ten years of age, on account of his plain manner of dressing, being thus known as a "Quaker," and that often on his way to and from school, he was stoned and beaten, "divers telling me, it was no more sin to kill me than it was to kill a dog."

Even at this early age, the grace of God was at work upon his heart, and he often endeavored to tell the youth around him how wrong it was to take the name of the Lord in vain, reminding them of the commandment, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;" and of Christ's saying, "every idle word that men shall speak, they shall give an account thereof in the day of judgment;" for which, he says, "I was mocked and derided by some, and others would sometimes refrain from such bad words when I reproved them."

This should incite us of the present day to greater faithfulness in this respect when we see and hear so much that is wicked, and when we can scarce walk the streets without being pained by utterances, even from very young children, of the name of the Most High, in language which makes us shudder, when we think of the awful consequences which may befal such. Are there not times when *we* might drop a word by the way, or speak in loving tones to the poor soul who is thus bringing down the displeasure of the Lord upon him, it may be through ignorance, or it may be through wilful disregard of his great commandment? God may not hold us guiltless, if we pass them by unheeded; there is surely something required at our hands.

Thomas Chalkley relates the following: "One time I remember being amongst some men, one of whom I had reproved, and he told the rest of it, and turned to me and said, 'That I was no Christian,' and asked me 'when I said the Lord's prayer?' I asked him if he said it. He replied, 'yes.' I then asked him, how he could call God, father, and be so wicked as to swear and take God's name in vain; which I had heard him often do; and I told him what Christ said to the Jews, 'Ye are of your father, the devil, because his works ye do;' and that those that did the devil's work could not truly call God, father, according to Christ's doctrine. Being convicted in their consciences that what I said was true, they were all silent, and wondered that I, being so young, should speak in such a manner; in which I remember I had great peace and good satisfaction, and from thenceforth these men let me alone."

His journal goes on to say: "Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded, that there was no harm in that, if we used no bad words. One time I was at play at a neighbor's house with the children, and in the midst of my sport I was reached with strong conviction, insomuch that I could not forbear weeping. The children's mother observing that I wept, said, 'Why do you weep?' I told her I could not tell, except it was because I was a naughty boy. 'Oh!' said she, 'don't believe him, for that's the devil tells you so, for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken: for I plainly understood by clear conviction, and by the Holy Scriptures, which I had been trained up in the reading of, that I was too vain and wanton; for I loved music, dancing and playing at cards, and too much delighted therein, and was followed with the judgments of God therefor in the secret of my soul. What I did in those sports and games, I always took care to do out of sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and corrections, the which I was sure to have, if they had any intelligence of it."

We see here at this early age, that he felt that inward conviction for wrong, and that it was made known to him by the Spirit of Truth, that he knew the eye of the Lord was upon him, and that in His sight he was not acting uprightly; and that he understood what was meant by having a clear "conscience void of offence." Let us therefore heed the injunction, "Honor thy father and mother, that it may be well with thee," and, "Children, obey your parents in the Lord: for this is right." Do not add double grief to their hearts, first by disobedience, and afterwards by deception in endeavoring to hide what you would not wish them to know, for remember *who* it is from whom nothing is hid, and be sure that if not now, at some future time He will bring it to your remembrance, and remorse will follow.

He mentions at one time being at his uncle's, where he had gone on a visit taking with him a pack of cards which he had purchased, but on his way he attended a meeting, in which the minister declared against the evil of gaming, particularly of cards. He says, "from this meeting at Wanstead I went to the house of my relations, where the parson of the next parish lodged that night, who used to play cards with them sometimes. The time drawing near that we were to go to our games, my uncle called to the doctor, as he styled him, to me and to my cousin, to come and take a game of cards; at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him, and lifting up my eyes, I saw a bible lie in the window, at the sight of which I was glad. I took it and sat down, and read to myself, greatly rejoicing that I was kept out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, my wife and daughter, will have a game of cards, for I see my cousin is better

disposed.' Then he looked upon me, and said, 'He was better disposed also.'"

Thus we see how much example may do, we know not how far it may find a follower, either for good or for evil,—it behooves us therefore to be very mindful of our steppings, for little do we know what a help we may be at times, to a halting brother or sister, or on the other hand how far we may perhaps be the means of leading astray. He goes on to say: "So their sport for that time was spoiled, and mine in that practice forever; for I never, as I remember, played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire. I am certain the use of them is of evil consequence, and draws away the mind from heaven and heavenly things; for which reason all Christians ought to shun them as engines of Satan; and music and dancing having generally 'the same tendency, ought therefore to be refrained from.' Surely we should take heed to our steps, whether they are speeding us on toward heaven, or whether they are leading us in an opposite direction. In regard to dancing, some perhaps may say, oh! it is but a game, keeping time to music. Yes, it is but a game, but is it one that is leading us through the path that ends in the 'Better Land?' Can we talk or muse on heavenly things whilst heeding the air to which the measured step is taken? Could we whilst in the act of being whirled around, scarce heeding whither our steps were guiding us: could we *then* and *there* ask that our Saviour be in the midst? Would we desire the eye of the Lord to be directed toward us then? *Surely not;* then let us pause, if the road does not point toward heaven, it can but lead another way, and is *one* means of directing the steps from that 'haven of rest' whither all would wish to be landed."

There could be much said of this evil, but perhaps the time and place would not now be fitting; yet may the warning not fall unheeded, should it meet the eye of any, or reach the hearts of some, who may have felt even the slightest conviction of its evil tendencies; but let them—let us all—give heed to the injunction of the apostle Paul, which, though uttered eighteen hundred years ago, is nevertheless to us of the present day, full of meaning, "Therefore whether ye eat or drink, or *whatsoever* ye do, do *all* to the glory of God."

(To be concluded.)

Colonial Timber at the Vienna Exhibition.

The exhibits of colonial timber at the Vienna Exhibition should have attracted the attention of those who have of late years been made painfully aware, by the late rapid rise in prices, of the growing necessity of having recourse to fresh sources of supply for all kinds of timber. The Bahamas contributed specimens of mahogany of remarkably fine quality, but from its hard and knotty growth, extremely difficult to work. Some excellent samples of satin, sabica and ebony were exhibited, and attracted considerable attention, these woods being in considerable demand throughout Germany for the manufacture of work-boxes and other similar articles. The mastic, or *Pistacia lentucus*, was much noticed on account of its durability and hardness. From Ceylon came specimens of Milisa, a light yellow durable wood free from knots, and used for bridge building, and for beams generally. The halmilla, another valuable wood, is far too little known out of the island; it is nearly as elastic as lancewood, and is used for many purposes to which the last named wood is put. Cingalese satin-wood is a fine hard timber of great strength and durability, and attains great size. The ordinary kind is much used for heavy work; the "flowered satin wood," a beautiful result of some abnormal condition of the sap, makes perhaps the most beautiful furniture known. Another wood called Jack —very common, but very useful for nearly all purposes—is of a bright yellow color when newly cut, but darkens to a rich mahogany color by exposure. The suriya or tulip, largely planted by the Dutch during their tenure of the island, is a gnarled and knotted wood, but is admirably adapted for the naves of wheels. The teak of Ceylon is of little value in comparison with that of Burmah, but is frequently used where the latter would prove too costly. One of the strongest woods known is the Palmyra, but it does not stand well in combination with iron, both seeming to have an injurious reciprocal action.

Sixty-three specimens of timber, forty-six of which were indigenous, were exhibited in Mauritius. The most remarkable were *Labourdounsia glauca*, much used for house and ship building and cabinet and furniture work; *Jossinia lucida*, a slow growing tree, very hard and heavy; *Memecylon triverce*, seldom of large size, but very elastic, and much esteemed by carpenters for handles to axes, and *Heriteria tittoralis*, a large tree of an excellent close grain and dark color, and making beautiful furniture. New Zealand possesses magnificent forests, abounding with all kinds of valuable timber, the kauri being the most useful. In Auckland the kauri grows so luxuriantly that trees twenty feet in circumference at the base are numerous. The ironwood or puriri, from its hardness and durability called the New Zealand oak, splits freely and works easily, and does not injure by exposure to damp. It grows from 20 to 40 feet without a branch, and from 3 to 6 feet in diameter.

Queensland, owing to its vast area, and its diversity of soil and climate, boasts a greater variety of trees than all the rest of the Australian colonies, and perhaps than could be found in a similar extent of country in any part of the world. The Moreton Bay pine is, perhaps, the best known. The wood is strong and durable, but it will not stand alternate damp and dryness. The resin which exudes from the tree is very remarkable; it is as white and transparent as crystal, and hangs from the tree in formations like icicles sometimes 3 feet long, and 6 to 12 inches broad. For the wood of this tree the sawyers receive at the present time 65*s.* to 70*s.* per 1,000 feet, and some trees yield 10,000 feet of saleable timber. The bunya bunya is next in importance to the Moreton Bay pine. Its fruit, described as something between a chestnut and a raw potato in flavor, is the favorite food of the aboriginals. The tree has a very singular appearance, the trunk is quite straight, the bark thick and smooth; the branches are produced in whorls of six, seven, or eight; they are horizontal, inflexed, and ascending at the extremities. The wood is strong and good, and full of beautiful veins, and is easily worked and polished.

Trinidad has an almost inexhaustible variety of woods. The collection exhibited at Vienna has been returned in order that it may be made, if possible, still more complete, and then sent back to this country and placed in the proposed Colonial Annexe at the South Kensington Museum. Of the timbers of Victoria, the red gum and the blue gum are the most valuable. The wood of either tree is of great strength and tenacity, and can be produced in almost any length. The blue gum is the *Eucalyptus globulus* to which such extraordinary sanitary properties have recently been attributed. The bloodwort, another variety of the *Eucalyptus*, is highly esteemed. The indigenous timber of the colony appears unfitted for the use of the carpenter and joiner, for in spite of heavy prohibitory duties, £300,000 worth of foreign timber was imported into Victoria during the year ending June, 1872.—*Building News.*

For "The Friend."

John Bowne.

The *N. Y. Evening Post* calls attention to a recently published work on the Antiquities of Long Island, which was prepared nearly fifty years ago. The Post remarks: "The banishment of John Bowne, the Quaker, to Holland, for his religious opinions, is the only notable instance of the exercise of religious intolerance in the history of Long Island. This was also the only occasion on which the Dutch colonial government attempted to exile a man for his religious opinions. Furman's record says:

"The Dutch West India Company, to whom Governor Stuyvesant was subject, writes thus to the Governor in a letter from Amsterdam, in 1663: 'We perceive from your last letter that you had exiled and transported hither a certain Quaker named John Bowne. Although it is our anxious desire that similar and other sectarians may not be found among you, yet we doubt extremely the policy of adopting rigorous measures against them. In the youth of your existence you ought rather to encourage than check the population of the colony. The consciences of men ought to be free and unshackled so long as they continue moderate, peaceable, inoffensive and not hostile to the government. Such have been the maxims of prudence and toleration by which the magistrates of this city (Amsterdam) have been governed, and the consequences have been that the oppressed and persecuted, from every country, have found among us an asylum from distress. Follow in the same steps and you will be blessed.' These are certainly noble sentiments, worthy of being written in letters of gold, and while we cannot but feel high pleasure in awarding the meed of applause to men who could thus think and act worthy of the station in which they were placed, we cannot at the same time avoid lamenting that the same liberality of sentiment had not distinguished the early settlers of the New England Colonies, who, if they fled from persecution, were themselves the first to persecute in this new empire of freedom of conscience, which they claim to have founded. This John Bowne, the Quaker, thus exiled by Governor Stuyvesant, resided at Flushing, upon Long Island, and his house is now in existence, or was very recently. The tradition is, that when he landed in New York in the spring of 1665, after having remained abroad several years, upon his return from his exile to Holland, he waited upon Governor Stuyvesant, then a private citizen, the colony having passed to the English, who welcomed him back, and expressed his regret for having used so much severity towards him and some

thers of his particular faith, some of whom he frankly admitted to be among the most valuable citizens of the colony; and assured him that the course of policy which he had heretofore felt it his duty to pursue had been based upon what he had ascertained to be an erroneous representation of the views and intentions of Bowne and his friends, and that he felt it an act of conscientious duty to make such declaration to him.

"This house of Bowne, in Flushing, is built of wood, in the old-fashioned Dutch style, and was said to have been erected in the year 1661, only one year previous to his exile.

"Opposite this house, in front of it, are two large old oak trees, under the shadow of which the celebrated George Fox, a preacher of the Society of Friends, or Quakers, in 1672, preached a sermon to the people assembled around them. These trees are still standing. Fox was then on a preaching tour from Yorkshire, in England, and was travelling through the colonies; he was then stopping at Bowne's house."

The Influence of Railroads in India.—A lecture recently delivered at Rayston, in Hertfordshire, England, by a woman named Carpenter, of Bristol, called attention to the present state of India, and the special claims that vast colony has upon our regards and sympathies. The difficulties of travelling in India were, she said, so enormous, that the inhabitants of one district had not the least knowledge of the people in another part of India; but when there she accomplished a journey in ten hours which used previously to take a fortnight. Once carriages could not pass along the streets because they were not wide enough to allow their passage, but in 1870, she found an immense change had been effected—large houses had been erected, and good roads built; in short, there had been a perfect revolution. And railroads had not only effected communication, but they had tended, in a great variety of ways, to civilize the people and induce good habits amongst them, and, moreover, they had done much to break down caste. When they were first started, the Brahmins, who held that they lost caste if they touched low-class persons, went to the railway officials and begged that a special carriage might be put on for them, but the officials would not recognize such a proceeding; they told the Brahmins that if they wished for seclusion they must always travel first class, and the Brahmins not caring to bind themselves to such an arrangement, faced the difficulty and went with the others.

In numerous ways the minds of the people were being trained and developed, and natives were found to be capable of taking some of the most important posts in India. They had not nerve and vigor enough for some posts on the railways, but they could be trained as ordinary officials, and this training was incidentally doing immense good.—*Furniture Gazette.*

At this time, notwithstanding her great weakness, she was divinely favored, and her tongue loosed to leave her last testimony, saying, "Friends, if you love God, he will love you, and if you do not love God, how can you expect to be beloved of him?" "If you would gather your families more often together, and sit down in his fear, and wait in true silence, to have your minds drawn from this world, you would grow in the truth," with more to the same effect, desiring they might remember her words.—*Dying expressions of Mary Moore.*

Selected.

SUBMISSION.

Since thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He!
Know His love in full completeness,
Feel the measure of thy weakness;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand
Leave whatever things thou canst not
Understand;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The proffered hand;
Courage soon is changed to fear,
Strength doth feebleness appear;
In His love if thou abide
He will guide.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not!
Always hath the daylight broken,
Always hath He comfort spoken;
Better hath He been for years
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good alway:
Crown of sorrows gladly take,
Grateful wear it, for His sake;
Sweetly bending to His will
Lying still.

To His own thy Saviour giveth
Daily strength;
To each troubled soul that liveth
Peace at length:
Weakest lambs have largest share
Of the tender Shepherd's care;
Ask Him not, then, "When?" or "How?"
Only bow!

Selected.

From the Annual Epistle of Friends in London. Issued in 1747.

"We also tenderly remind you of that Christian simplicity and self-denial, which our ancient Friends were in the practice of. Their plainness of speech and apparel was remarkable; and the scorn and derision they patiently underwent on those accounts, did demonstrate that their practice therein proceeded not from an affectation of singularity, but was purely conscientious. But alas! how are many degenerated in these respects! and, by a mean compliance with the customs and fashions of this present evil world, under the mistaken notion of rendering themselves agreeable to others, are indeed become contemptible, even in the eyes of those they seek to please; the more thinking part of whom have observed, that a departure from the primitive plainness of our predecessors frequently opens a door to the practice of such pleasures, follies and corruptions of the times as they were redeemed from, and conscientiously forsook; it being a just remark, that a revolting from the form of godliness, is often attended with the loss of the power of it."

For "The Friend."

The following list of Correspondents of the different Quarterly Meetings in Philadelphia Yearly Meeting, which has been prepared by a Friend, may be found convenient and useful for reference.

PHILADELPHIA QUARTER.

Monthly Meeting of Philadelphia.

Horatio C. Wood, 612 Race Street.

Monthly Meeting of Philada., Northern District.

John W. Biddle, 726 Buttonwood Street.

Monthly Meeting of Philada., Western District.

Samuel F. Troth, 1019 Cherry Street.

Exeter Monthly Meeting.

Joseph Bailey, Pine Iron Works, P. O., Berks Co., Pa.

Muncy Monthly Meeting.

Joseph Masters, Wolf Run P. O., Lycoming Co., Pa.

ABINGTON QUARTER.

Abington Monthly Meeting.

Richard C. Shoemaker, Jarrett Town, Montgomery Co., Pa.

Frankford Monthly Meeting.

Nathan Hilles, Frankford, Philadelphia.

Gwynedd Monthly Meeting.

Jeremiah Comfort, Wm. Penn P. O., Montgomery Co., Pa.

BUCKS QUARTER.

Buckingham Monthly Meeting.

Daniel C. Rich, Danbury, Bucks Co., Pa.

Falls Monthly Meeting.

Mahlon Moon, Morrisville, Bucks Co., Pa.

CONCORD QUARTER.

Chester Monthly Meeting.

Geo. Sharpless, Chester, Delaware Co., Pa.

Birmingham Monthly Meeting.

Jacob Smedley, West Chester P. O., Chester Co., Pa.

Goshen Monthly Meeting.

Truman Forsythe, Street Road P. O., Chester Co., Pa.

Concord Monthly Meeting.

John Benington, Glen Mills, Delaware Co., Pa.

Wilmington Monthly Meeting.

Wm. Henry Corse, Wilmington, Delaware.

CALN QUARTER.

Sadsbury Monthly Meeting.

Andrew Moore, Christiana, Lancaster Co., Pa.

Bradford Monthly Meeting.

*James Embree, Marshallton, Chester Co., Pa.

Uwchlan Monthly Meeting.

George Thomas, West Whiteland, Chester Co., Pa.

WESTERN QUARTER.

Kennett Monthly Meeting.

William Marshall, Norway P. O., Chester Co., Pa.

New Garden Monthly Meeting.

Thomas M. Harvey, West Grove, Chester Co., Pa.

London Grove Monthly Meeting.

Abraham Gibbons, Coatesville, Chester Co., Pa.

BURLINGTON QUARTER.

Burlington Monthly Meeting.

Dr. Jos. W. Taylor, Burlington, N. J.

Chesterfield Monthly Meeting.

Peter Decou, Trenton, N. J.

* Recently deceased.—Ed.

Upper Springfield Monthly Meeting.

Charles Wright, Columbus, Burlington Co., N. J.

Little Egg Harbor Monthly Meeting.

Jonathan Cox, West Creek, Ocean Co., N. J.

Rahway and Plainfield Monthly Meeting.

Joel Wilson, Rahway, Union Co., N. J.

HADDONFIELD QUARTER.

Haddonfield Monthly Meeting.

Samuel Nicholson, Haddonfield, Camden Co., N. J.

Chester Monthly Meeting.

George M. Haverstick, Moorestown, Burlington Co., N. J.

Evesham Monthly Meeting.

Samuel R. Wilkins, Masonville, Burlington Co., N. J.

Upper Evesham Monthly Meeting.

David Evans, Marlton, Burlington Co., N. J.

SALEM QUARTER.

Woodbury Monthly Meeting.

Carleton P. Stokes, Woodbury, N. J.

Salem Monthly Meeting.

Josiah Wistar, Salem, Salem Co., N. J.

Greenwich Monthly Meeting.

George W. Sheppard, Greenwich, Cumberland Co., N. J.

For "The Friend."

Henry Scarnell.

It is a cause of thankfulness, that there are yet to be found in different parts of the Society among the young people, those who have been made willing to obey the requisitions of the Lord, in regard to plainness of apparel, and who are not ashamed to be known as members of the religious Society of Friends by their dress. It is interesting to observe, that even in England, where much has been done within a few years, both by precept and example, to reason away the cross in this respect, requisitions of this kind have been felt and obeyed. The following account of a young Friend of this character, lately deceased, is reprinted from an obituary notice, originally published in that country:

"This dear young man was called away to his rest above, when his friends were fondly hoping that the hand of the Lord was preparing him for usefulness here. He was one of the Lord's visited children, and it was instructive to mark his religious progress, after the pattern our Saviour gave of a growth in grace, 'first the blade, then the ear; after that, the full corn in the ear.' He was not without failings; but by Heavenly aid his will was brought into submission, though he was often sensible of many shortcomings.

Most dutiful and affectionate was he as a son, kind and loving as a brother, distinguished by an amiable disposition and circumspect deportment, at all times anxiously concerned for the best welfare of his nearest connexions. He became thoroughly convinced of the principles of the Society of Friends; and during his apprenticeship read largely of their early history, biography and works, longing to come up to the standard they proposed. Not unfrequently did he express his belief, that young Friends lose very much, by not reading these works more. 'Barclay's Apology,' was a book he greatly valued. His remarks on religious subjects showed that a deep inward work was going on in his soul.

He was especially careful to attend to impressions of duty in small as well as great things. Before he attained to manhood, he was concerned to adopt the plain dress and other distinctive customs of the Society of Friends; not (as he said) that he should be better or worse for anything he wore, but that it was right for him to do so, and he felt peace in these acts of self-denial, though they often exposed him to peculiar notice. He felt that after this much more was expected of him by others; but the Lord, whom he desired faithfully to serve and follow, enabled him to maintain the watch, and adorn the doctrine of his Saviour. He often mourned over the inconsistencies amongst us as a religious community. Occasionally, his voice was heard in meetings for worship.

By no means a stranger to trial and disappointment, yet his sensitive mind was brought to bow in submission to the will of God. After the trial of leaving home to a distant situation, he writes: 'I do trust I am in my right place; if only I am so, I care not. These trials purify the soul through the Heavenly physician. Oh, this belief is my stay. In thinking over the lot of my dear ones, I commit them to God's keeping. He makes a way for those who love Him; but we must show our love by our daily lives and conversation. May I invite all with myself, to a more entire resignation to God's will.'

Writing to a sister, he says, 'I was rejoiced to hear my dear sister speak of the realities of religion. How delightful to think of us all, as a little band of true, devoted disciples of Jesus! and then how joyous to think of all—not one excepted—meeting in heaven, to be forever with the Lord!' Little was it then thought, how soon he himself would meet his only brother, who had been called away some years before.

During his last illness. he was calm, full of love to all, and full of thankfulness, desiring that the Lord's will might be done, and that his own illness might be sanctified to his soul. He was advancing towards convalescence, and making arrangements to go to his parents for a change, when he incurred a relapse while taking exercise in the open air. His illness increasing, he became sensible that he could not recover, though this was only a few days before his death. Then he appeared to have nothing to do but to die, and said, 'he was prepared for the change, that he believed he was washed white in the blood of Christ, that he was going to be with Him, that he rested his hopes on the work of Christ, and on Christ only;' saying also, 'he that believeth on the Son hath life.' On the last evening, he told his mother that the change for him would be a glorious change, and that he loved all—everybody; and sent messages of love to his absent friends. Several times he broke out in vocal prayer; and once, as if heaven was opening to his view, he exclaimed with emphasis, 'Glorious! glorious! glorious!' These were nearly his last words.

He died First month, 1874, aged twenty-three years."

I believe it is consistent with the genuine principles of Friends, that all the communications of the mercy, love, power and goodness of God, to his creature, man, are in, by, and through our Lord and Saviour Jesus Christ, and no otherwise; and in this belief I am thankful to live and unite.—*Wm. Grover.*

Russian Bast Mats.—About 400,000 ma are annually exported from the port of Arel angel alone, and large quantities also reac us by way of the Baltic Sea. The export tion in this way amounts to about a millio and a half of mats a year. The home co sumption cannot be given in exact figure but there is no doubt that it greatly exceed the quantity exported. The manufacture mats is mainly a domestic industry. Th peasants employ their spare time in the m ceration and separation of the fibre of lim tree into slips, and in plaiting the latter int mats, and in localities where the lime is n sufficiently plentiful to supply the wants the inhabitants in the way of mats and shoe it is replaced by the bark of the willow an birch. Indeed, in the Government of Ko troma, one of the principal centres of thi industry, the lime forests are already a destroyed, so that the materials to carry it o have to be procured from other districts, fo the inhabitants are loth to give up an occupa tion which has been continued for centuries The bark is removed in spring or early i summer, about three weeks being devoted t this part of the work. The value of the mat exported to Europe in 1871, amounted t nearly £50,000.—*Garden.*

Injurious Effects of Oil-Cloths.—Confine moisture in contact with wood, at a tempe ature between 45 and 70 degrees Fahrenheit which is the ordinary temperature of house in this climate, slowly decomposes and pro duces a gas which is one of the most fertil causes of the whole class of typhoid and ma larial fevers. It is a cause which acts s silently that it is left, unnoticed and unsus pected, to perform its work.

One of the most common haunts of thi impereeptible gas is in wood covered by im pervious material, such as oil-eloth. Wate proof floor-eloths are among the first of th household comforts the tidy housewife desires They go down in all haste, and the conse quenees are not apparent till the discovery i made that they are becoming rotten. Wate has penetrated through nail holes or crack underneath them, and, being prevented fro evaporating, is absorbed into the wooden floo and gradually decomposes, with the resul that has been stated.

Of course it is not necessary that this effec should attend the use of painted floor-cloth In a sanitary point of view thay are admir able from their quality of refusing to harbo dust or contagion, and being good conductor of heat, they are capital for summer; bu when painted floor-cloths and those imperv ous to moisture are used, there should be th greatest care taken to let no water get int the wood underneath.—*American Builder.*

THE FRIEND.

FOURTH MONTH 3, 1875.

In the present confused and excited state o many parts of our religious Society, there seems to be hardly any error introduced that under some plea or other, does not find wilful defenders, or ignorant abettors. Th plea of emancipation from former practice and "traditions" of the Society, is often ac cepted as being evidence of enlarged Chris

tian liberty, and under the guise of adaptation to meet peculiar circumstances, it blinds very many to the stake at issue; which is no other than the triumph or defeat of religious principles, inseparably connected with the standing and usefulness of Friends, as a distinct body of Christian professors, designed to uphold before others the self-denying religion of Christ, in its spirituality and purity.

Recent communications, from members living in different sections of our country, complaining that in the meetings to which they belong, there is very little left of what once characterized the assemblies for worship among Friends; reading Scripture, singing, and telling experiences, or formal, lifeless prayers, having usurped the place of silent reverential waiting, or other rightly authorized service—and expressing their doubts and fears as to what course they ought to pursue, have excited our warm sympathy, and an earnest desire that these tribulated ones—and we doubt not there are many of them—may so profit by their afflictions, as to lay their cause availingly before Him who is the refuge of the needy in his distress, and who alone can give them wisdom and strength, to abstain from being partakers of other men's sins, and open a way of escape from the defection and revolt with which they are surrounded.

Amid the will-worship and professed espousing the cause of Christ, even though Satan may be permitted to assume the guise of an angel of light, and work many signs and lying wonders, the foundation of God standeth sure, continuing to have this Divine seal, the Lord knoweth them that are his. We may rest assured, that nothing man can invent or substitute, can give life to the soul, and bring it to a saving knowledge of its almighty Creator and his well beloved Son. Christ himself must effect it, by the immediate revelation and operation of his own Spirit in the heart. There may be much talk about "conversion" and "consecration"—and blessed are they who really experience them—while the conduct and example set, give evidence there is yet an alliance with the spirit and corrupt customs of the world, and hence enmity to the cross of Christ.

It may be profitable to us frequently to consider seriously, the causes that have brought us, as a people, into the condition in which we now find our religious Society. The great distinguishing feature of the religion of the early Friends, was being led in all things pertaining to the salvation of the soul, and in conducting the affairs of the Church, by the Holy Spirit, as they became sensible thereof, when patiently and reverently waiting upon the measure of Grace bestowed. But the spirit of the world having obtained ascendency among very many of the members, it has been sorrowfully apparent, that, in divers places, this safe practice has become almost obsolete or misunderstood. The necessity of being initiated into the school of Christ, and learning of Him how to wear his yoke, before undertaking to officiate in transacting the affairs of the Church, it is to be feared, is disregarded by not a few active ones, or at least is not rightly estimated and observed. Many appear to think it is enough *to wish* to be doing something for the good cause. But to serve this cause, according to the Divine will, it is necessary to be stripped of self, and to be, in good measure, redeemed from conformity to the world, its spirit and maxims, and in meekness and humility, to seek that wisdom which is profitable to direct. With so large a portion of the members lukewarm in the great work of redemption and transformation, and indifferent as to the alone right qualification for service in the Church, it could hardly be otherwise but the enemy would sow tares, and the unity and integrity of the Society be marred or destroyed.

When the remedy for our present afflictions comes, it will be through more general and closer adherence to first principles, giving birth to unwavering fidelity in support of Christ's cause, and fervent intercession with Him, to spare his people and give them not to reproach. The Apostle besought his brethren, to mark them that cause divisions and offences, *contrary to the doctrine they had learned*, and to avoid them; but, he adds, "I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly."

It is needful that all who are mourning for "the slain of the daughter of my people," should maintain faith and trust in the overruling care of our merciful Heavenly Father; standing ready to do his bidding in the strength He may bestow; and in his own time He will bring to light the hidden things of darkness, and make more and more manifest the secrets of the hearts of those who are betraying his cause. The strength of a body of Christian professors consisteth not in numbers, but in the prevailing influence of the omniscient and omnipotent Head of the Church, guiding and aiding those who are given up to do his will. The work that will live and finally triumph over the opposition of unregenerate men, is that wrought under the authority of Divine Grace, and we may read in the experience of the past, that our all-seeing Judge and Deliverer, has many ways by which to bring down the mighty in their own strength, and to exalt the meek and confiding, who desire nothing so much as the exaltation of his own name and cause.

Those who are established on the immutable Rock, learn to bear one another's burdens, and to have regard to the infirmities of the weak. Walking in the way cast up for the ransomed and redeemed, whenever and wherever they meet, though there may be little or no interchange of words, they are sensible of that unity of the Spirit which pertains to the children of one common Lord, and are kept by his own Name, that they may be one. These, though often bowed under a painful sense of the lapsed condition of our poor Society, participate in the consolation attending the fellowship of suffering, and can acknowledge that it is enough for the servant to be as his Lord, and the disciple as his Master. They feel it to be an unspeakable mercy that the Shepherd of the sheep has taught them to distinguish his voice from the voice of the stranger, and has enabled them not only to believe in Him, but to be willing to suffer for his great name's sake.

May all those who are "grieved for the afflictions of Joseph," and anxious to "Stand in the ways and see, and ask for the old paths, where is the good way and walk therein," watch against crippling themselves, by conniving at the wrong things that have been, and are being brought in among the professed members of the Society. The overruling care of Him who raised Friends up in the beginning for his own purpose, is not altogether withdrawn, and He can prepare the means and the instruments to effect great changes in his militant Church. What is needed on the part of his oppressed and sorrowing children, is to be watchful and diligent to make prompt and proper use of the wisdom and strength He may bestow for the promotion of his own cause, guarding against substituting therefor the work of their own hands.

We have received a communication from one of the officers of the "Seamen's Aid Society," stating that persons having papers, magazines, tracts and books, which they have read and do not wish to retain, will confer a favor on that Association, if they will send them to the Eastburn Mariners' Library, Front and Union Streets, Philadelphia, for distribution among the sailors and others.

We commend the subject to the notice of our readers.

SUMMARY OF EVENTS.

FOREIGN.—According to the Statesman's Year Book for 1875, the German Empire possesses an army on a war footing of 1,273,346 men, 31,195 officers, 281,542 horses, and 2700 guns; the French army consists of 757,727 men and 143,238 horses; that of Russia on a war footing is 1,213,259, officers and men; Austria has an army of 338,700 men, and Italy has a total of 445,509, officers and men. The remaining nations of Europe have all much smaller military establishments. The standing army of Great Britain consists of 6,989 officers, 16,280 non-commissioned officers, and 105,725 men.

A Madrid dispatch says: "According to statistics obtained from Protestant sources, thirty thousand Spaniards have been converted to Protestantism since 1868. The Protestant chapels in this city and elsewhere in the country continue open."

It is reported from Estella, that deputies from the four provinces occupied by the Carlists have met to consider the request of Don Carlos for contributions, and have replied that the country is exhausted, fresh sacrifices are impossible, and Don Carlos must procure funds abroad.

A hostile collision occurred recently near Ridaura, in which the Carlists lost 300 men, and the Alfonsists 68.

Don Carlos has issued a decree declaring that General Cabrera has forfeited his former honors, and that he will be delivered into the hands of a military tribunal for trial if he shall fall into the hands of the Carlists. Don Carlos, by another decree, calls into military service all males in the Navarrese provinces over 18 years of age.

The bill for the amendment of the peace-preservation act was before the House of Commons the 24th ult. Disraeli pointed out the concessions contained in the bill, and appealed to the patriotism of the Irish members, asking them not to agitate the country by an opposition to the bill that must be futile. At the conclusion of the debate the bill passed on its second reading by a vote of 264 to 69.

The London Times expresses the opinion that the popular interest in the Moody and Sankey revival movement is rapidly falling off, but other journals assert that it is undiminished.

It is stated that the railway employes in the United Kingdom number 274,535 persons.

The British House of Commons has again rejected a bill permitting marriage with a deceased wife's sister, by a vote of 171 to 142.

A very large meeting was held in Hyde Park the 29th ult., under the auspices of the Tichborne Release Committee. Some of the estimates place the number in attendance as high as 100,000. Resolutions were adopted declaring it as the sense of those assembled that gross injustice had been done to the "Claimant," and that they would not rest till the enormous judicial crime was rectified.

The German government contemplates an amendment of the law against the Jesuits, so as to make it operative against other religious orders.

The Berlin *Post* has a report that the khan of Khiva recently asked Russia for further assistance against his unruly subjects, and it is said that he has also offered to become altogether a vassal to the Czar.

On the 24th ult. an explosion took place in a coal mine near Charleroi, Belgium; by which many lives were lost and a number of persons injured.

The Presidents of Hayti and San Domingo have had an amicable interview on the frontier, and peace between the two Republics is becoming more firmly established. A Haytian Commission has gone to France to negotiate a loan of $2,000,000.

Venezuelan advices are to the effect that the President has disbanded the entire army, and that peace and quiet have been completely re-established.

A Melbourn dispatch states that twenty prominent Communist prisoners, under the leadership of Dr. Rastoul, have escaped from the French penal colony at New Caledonia in boats built by themselves.

The situation in Cuba does not apparently improve. Captain General Valmasida, has issued an address to the people of the Cinco Villas district, urging them to take prompt and vigorous measures for the expulsion of the insurgents who are ravaging that part of the island. He says that in less than two months the insurgents have completely destroyed forty plantations and burned a number of ranches and settlements. The people are called on to second the efforts of the government in every possible way, and thus compel the withdrawal of the insurgents to their mountain strongholds.

The report of the Chinese commissioners to Cuba to examine the condition of the coolies, is strongly adverse to the coolie system and the Cuban authorities.

Rumors from Peking point to public disturbance, but there is nothing authentic to show the probability of interruption of the state of affairs generally agreed upon by the highest authorities. Prince Kung has been readmitted to a part of the official power held by him during the minority of the late emperor.

A Paris dispatch of the 29th says: The Duke de Montpensier having applied to the Marquis de Molino, the Spanish ambassador, for a passport to Spain, the Marquis declined to grant it. The reason alleged for the refusal was, that if a passport was given to the Duke, ex-Queen Isabella would deem herself equally entitled to one, and the Madrid government considered her return to Spain inopportune.

UNITED STATES.—The extra session of the Senate has terminated. A large number of Presidential appointments were considered, and nearly all confirmed. Before adjourning the Senate, by a vote of 33 to 24, passed a resolution declaring, that the action of the President in protecting the government in Louisiana, of which W. P. Kellogg is the Executive, and the people of that State, against domestic violence, and in enforcing the laws of the United States in that State, is approved.

The annual report of the Superintendent of Public Instruction for New York, shows that there are 11,781 school buildings in the State, their aggregate value being about $30,000,000. Nearly $2,000,000 were expended last year for new school-houses or for repairs, and the whole cost of conducting the schools was $11,088,981. The aggregate attendance at the common schools was 1,044,364 out of a total of 1,596,846 children within the school age.

The Department of the Interior has appointed a geologist for the special duty of examining the Black Hills country and ascertaining whether gold exists there in any great amount. He and his assistants are to enter upon the service at once and report as early as practicable. General Sheridan has been instructed that he must not only prevent unauthorized persons from going into that region, but also drive out such as are now there.

There were 604 deaths in New York city last week. In Philadelphia the interments numbered 384, including 140 under ten years of age. There were 49 deaths of consumption, 34 inflammation of the lungs, and 26 scarlet fever.

The United States Supreme Court has affirmed the ruling of the Court below that the Constitution of the United States and amendments in conferring citizenship, does not confer the right of suffrage. This was the case of a woman in Missouri who claimed the right to vote for members of Congress and was denied.

A careful record kept at Fort Totten, Dacotah, shows the average temperature of the First month, 1875, to have been 14 degrees below zero.

The Markets, &c.—The following were the quotations the 29th ult. *New York.*—American gold 116¾ a 117. U. S. sixes, 1881, registered, 119¾; do. coupons, 121¼; do. 1868, registered, 119¼; coupons, 120¼; do. 5 per cents, 115¾. Superfine flour, $4.50 a $4.70; State extra, $5 a $5.25; finer brands, $5.50 a $9.00. No. 1 Chicago spring wheat, $1.24; No. 2 do., $1.15; amber State, $1.28. State barley, $1.30. Oats, 69½ a 73½ cts. Rye, 95 a 96 cts. Western mixed and yellow corn, 87½ cts. *Philadelphia.*—Uplands and New Orleans cotton, 16¾ a 17¼ cts. Superfine flour, $3.50 a $4.00; extras, $4.25 a $4.75; finer brands, $5 a $8.00. Red wheat, $1.26 a $1.28; white, $1.33 a $1.37. Rye, $1.00. Yellow and mixed corn, 84 cts. Oats, 67 a 70 cts. Lard, 14½ cts. Clover-seed, 10 a 11½ cts. Timothy, $2.70 a $3.00 per bushel. About 2,000 beef cattle sold at prices ranging from 4 to 8 cts. per lb. gross, the sales being chiefly between 5 a 7½ cts. Sheep 5½ a 7¾ cts. per lb. gross. Receipts 8,000 head. Hogs $12 a $12.75 per 100 lb. net for corn fed. Receipts 4,000 head. *Baltimore.*—Superfine flour, $4.25 a $4.75; extra, $5 a $5.12; finer brands, $5.50 a $8.00. No. 1 western amber wheat, $1.30 a $1.32; Maryland red, $1.20 a $1.30. Yellow corn, 82 a 84 cts.; white, 83 a 85 cts. Oats, 66 a 72 cts. *Chicago.*—No. 1 spring wheat, 98 a 99 cts.; No. 2 do., 95 cts.; No. 3 do., 90 cts. No. 2 mixed corn, 68 cts. No. 2 oats, 55 cts. Lard, 14⅛ cts. *St. Louis.*—Winter extra flour, $4.35 a $4.50. No. 2 winter red wheat, $1.12½; No. 2 spring, 95 cts. No. 2 mixed corn, 68 a 69 cts. Oats, 61 a 63 cts.

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DIED, at Hopkinton, R. I., at the residence of her son-in-law, John W. Foster, 29th of 11th month, 1874, MARY S. VARNEY, aged 77 years, a member and minister of North Berwick Monthly Meeting, Me. This beloved Friend was deprived of hearing about forty years ago, since which her only means of understanding what was said to her was by closely watching the motion of the lips. This trial she bore with patience and resignation; and rather regarded it as an evidence of divine love, preserving her from hearing much th was unprofitable. She was diligent in the attendanc of meetings whenever her health would admit of i She was a clear sighted and living minister of the go pel, and practised what she preached unto others— life of daily watchfulness and self-denial. She wa often deeply grieved at the departures of so many our members in dress and address—said it pained h to see their inconsistency in these respects. Som friends coming in to see her during her illness, she sai she felt a comfortable hope of acceptance, though not o account of anything she had done; it was all in mercy adding, "I am but a poor creature." She entreate those present to be faithful, even in little things. T her children she said, bring all your deeds to the ligh "that it may be made manifest they are wrought i God." The time will soon come when you must giv an account of the deeds done in the body. O do nc shrink from bearing the cross, for that leads to th crown. Do not neglect the attendance of meetings; an when there, endeavor to "worship God in spirit and i truth." She remarked that a short time before she wa taken ill, these words ran forcibly through her min "trying scenes await thee, but cleave closely unto m and I will carry thee through all, to thy inexpressibl joy and consolation;" which promise was strikingl fulfilled; she being enabled to bear all her suffering with remarkable patience and resignation; often pray ing that the Lord's will might be done, and that if co sistent therewith she might be released, but if not, tha he would grant her patience to the end: saying, I hav no desire to be raised up unless it be His will. Whe the time of her departure came, though unable to speal her countenance bore the expression of heavenly seren ty and joy; and thus she passed quietly away witho a sigh, groan or struggle.

——, at the residence of his son-in-law, Barcla Smith, near Barnesville, Ohio, on the 3d of the Secon month 1875, BENJAMIN HOYLE, in the 78th year of hi age, a minister and beloved member of Stillwater Mee ing of Friends. Having, in early life, under the tende ing visitations of Divine Grace, given up to wear th yoke of Christ, and submit to the baptisms accompany ing the washing of regeneration, and the renewings the Holy Spirit, he was prepared to receive a gift i the ministry, and fitted for extensive usefulness in th church. For two years before the close of his life, h suffered greatly from repeated attacks of rheumatism and more than once, apparently, was brought near th grave. Throughout these tedious days and wearisom nights, he bore the pain and distress attending the di ease, without murmur or complaint. Whenever so fa relieved as to bear the exertion, he made great effor to attend meeting, remarking he was fearful of growin careless in regard to the performance of this religio duty. During his protracted indisposition, his min being chiefly occupied with those things that are i visible and eternal, he gave little attention to worldl concerns, and avoided conversing much on them. H last attack of illness began on the 21st of the 1st mont last, his disease making rapid progress. In the disper sation of an allwise Providence, he was permitted t pass through a season of great humiliation, under sense of his manifold transgressions and shortcoming which was followed by a divine assurance, that throug the mercy of God in Christ Jesus, they were all washe away. His daughter asking if he had any message fo a friend to whom she was writing? "Tell him," sai he, "I am rapidly passing down the stream of time but through the mercy of my God, I believe my peac is made." He expressed much concern for the wel doing of his children, observing, "I have often praye for them, but the most will depend on their own doing His articulation was so affected during the last two da of his life, that it was difficult to understand what h said, but he was conscious until near the close, whic was quiet and peaceful; his relatives and friends havin the consoling assurance that his redeemed spirit h joined the innumerable company, which, having com out of great tribulation and washed their robes in th blood of the Lamb, are continually before the throne God.

——, on the 5th of Second month, 1875, WILLIA HENRY WILKINS, in the 28th year of his age, a mem ber of Easton Preparative and Evesham Monthl Meeting, New Jersey.

——, at Barre, Mass., on the 1st of Third mont 1875, after a short illness, CHARLES ALLEN WARNE eldest son of Yardley and the late Hannah A. Warne aged 29 years. "He shall gather the lambs with H arms, and carry them in his bosom." Isa. xl. 11.

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For "The Friend."

John Griffith.

(Continued from page 258.)

John Griffith's allusion in the following extracts to lukewarm unfaithful professors, as being "spots in our feasts of charity:" his hints relative to the desire in some to have ministers at marriages and burials, particularly the latter, and the thus increased watchful care necessary respecting the exercise of the ministry on those occasions, should claim our serious consideration. His deep, painful sufferings upon every visit to the city of London, seemed even more than his pen could convey; and much reminds of the very similar sore travail and exercise of spirit of dear Thomas Scattergood, near half a century later, in that "proud, and gay, and gain-devoted city."

"At Chelmsford, I had good open service at their week-day meeting, and also on the First-day following: notwithstanding which, a secret pain accompanied my mind, occasioned by those unfaithful professors before pointed at, who have neither courage nor fidelity to maintain any branch of our Christian testimony, where there appears a probability of outward losses or suffering thereby: dealing with our principles in a very lax, indifferent manner, taking what they please and sacrificing the rest to their own selfish views; such are as spots in our feasts of charity, and a mournful load to the living in religion; but the Lord Almighty, who hears the groanings of these, will in his own time grant relief; and the others shall bear their own burdens.

Upon the occasion of a marriage at South Newton, I found it my place to sit the meeting in silence. The earnest expectation of people, especially on such occasions, I believe often obstructs the current of right ministry. Silence, if duly considered, may be the best lesson of instruction for those whose life is in words or outward declarations. I have thought some amongst us are so void of a right understanding, as to suppose there is a kind of necessity for something to be done by way of ministry, at marriages and funerals especially; it being hard for them to apprehend that they can be so honorably conducted without. I have observed some who, though but little concerned, to maintain our testimonies by an uniform, consistent deportment, yet appear very zealous on those occasions; taking a deal of pains, and riding many miles, and sometimes from one preacher to another, to make themselves sure of having one; and when they have been so successful as to prevail upon any to come, it would no doubt be a great disappointment, were they to be wholly silent. In this situation, the minister himself may, unless well-grounded, be exposed to temptation to gratify such. My principal view in this remark is, to show how remote such are from the truth they profess, and how nearly allied to some other professors of Christianity, who make religion chiefly consist in outward performances, and think it not like a Christian burial, when a corpse is committed to the earth without something said over it. If that over-anxiousness in the people should prevail on the preachers amongst us, to answer their cravings and expectations, either in attending, or when there, in gratifying them with words, without a due regard to the holy weight and impressions of the Word of life, as the alone moving cause to public service, they would be in danger of being lost as to the living body in the Society; and although such might continue in a consistent form of sound words and sound doctrine, as to the external appearance, yet the substance being lost, their performances would be no more than as sounding brass or a tinkling cymbal. Some, to our sorrow, have been observed to lose ground by such means; what can we imagine more offensive to the gracious bountiful Giver, than to prostitute such a precious divine gift, by making it subservient to the carnal unsanctified desires of those who are strangers to God, yet love to hear of him and his glorious acts, by the hearing of the ear?"

In London he continued "about three weeks, visiting meetings diligently every day in the week except two. It was a very painful time of deep suffering in spirit, even beyond expression. I was as a sign of silence from place to place, especially at Grace church Street Meeting; which, doubtless, was a great mystery to many. But it was my way to peace, and I sought after contentment, though it might occasion me to be accounted a fool, by the lofty towering spirits in that city, who may justly be compared to the tall cedars of Lebanon."

He left London again the 19th of the 10th month, 1749; and thus alludes to a meeting held at Witney: "I had a very painful exercising time, not only under a sense of undue liberties prevailing, but also of an exalted self-righteous, self-sufficient state; than which, none are harder to be reached unto, or made any impression upon: my business was to sit in silent suffering with the oppressed seed." At Salisbury he says: "I found things mostly low, painful and laborious to work through. Those under our profession appeared to me, in too general a way, to be satisfying themselves with the religion of their education only; without much experience of the life and virtue thereof, operating upon their hearts. Some, it is to be feared, undertake to rule and act in the church without a proper qualification, and so do not therein seek the honor that cometh from God only. Here the equal balance and standard is not kept to; partiality gets place; men and women's persons are respected because of riches or outward substance: true judgment is perverted, and wickedness escapes censure, to the affecting the whole community, as in the case of Achan. Such things provoke the Lord to withdraw, who is the only strength and defence of his people. They then become languid; their hearts become as water, and the inhabitants of the land prevail against them, till they are in the end made desolate." "At Alton, which is a large meeting, I found some solid, weighty Friends, to whom my spirit was nearly united; having, in the main, good satisfaction and openness amongst them; with searching close service to the unfaithful; in which I was favored with the comfortable help of upright spirits, whose sincere travail is maintained for an increase of faithful laborers in the Lord's vineyard and the restoring of ancient beauty.

Now did my deep and painful labors in this visit begin to wear off, and to draw towards a close, as far as related to my travels at this time, in Great Britain and Ireland. I therefore soon expected a full discharge, as I saw little before me, save the city of London. In this city I had very little openness in respect to ministry, but was silent as usual, from meeting to meeting. Indeed, my sufferings in spirit were exceeding great and deep, day and night, in that city, so that I was weary of this life, and as it were, sought death; being at times ready to say, it is better for me to die than to live. I much wondered why it should be so; but have since seen it was in order for the filling up of that measure of the sufferings of Christ allotted to me, of which I have seen the great advantage, with respect to giving dominion over those things and spirits, that were the cause of those great sufferings, which could not be stood against or overcome any other way. For, as saith the apostle, 'If so be that we suffer with Christ, we shall also reign with him.' And our Lord also said, 'Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'

I have sometimes thought, as I believe it may, by the foregoing account, appear to others that I was led in a manner somewhat uncommon, to see and feel the sorrowful declension of our Society, in my travels through these nations; though I am very sensible, divers faithful brethren have shared in the like painful travail; which, in some degree, may be compared with that of Nehemiah; who, under great anxiety and distress of mind,

entered upon a long and hazardous journey, and went in the night to view the breaches and desolations made in the city of the great king, before he and the people arose in the name of the Lord, to build the walls of that city, and set up the gates thereof. He found the hand of the Lord upon him, moving and strengthening him to seek the good and prosperity of his own people.

These things are written for encouragement and instruction to the painful laborers in the Lord's work; that they faint not under the weight and exercise thereof; nor think strange concerning such fiery baptisms and trials as they may meet with in the course of their travels. They may be well assured, that such things are all directed in wisdom; which, in the Lord's time, will appear to their full satisfaction and comfort. For it is far from the Fountain of infinite kindness to permit such heavy affliction to fall upon his servants unnecessarily.

Though I had but little openness as to ministry in London, yet I found my mind engaged to attend their meetings, as I apprehended, in order to suffer and travail with the true seed, for its enlargement, as well as to be a sign and example of the important duty of silence, to the professors of Truth. They had been long and greatly favored with living testimonies, even line upon line, and precept upon precept; under all which, for want of a proper application and improvement thereby, the Society declined, and the ancient beauty thereof greatly faded away; I mean, in what relates to the life and spirit of religion in the practical part thereof; for the body of the Society everywhere, as far as ever appeared to me, are remarkably one in faith and profession, the same which had been held and professed by us as a people, from the beginning. This wonderful oneness and agreement amongst us everywhere, which I have not observed, neither do I believe it is to be found among any other set of Christians, to that degree, is to me a clear evidence, that the original foundation thereof, was the one infallible Spirit of Jesus Christ our Lord, who prayed the Father, that his followers might be one, as the Father and the Son are one. And notwithstanding great numbers in our Society are resting satisfied with an empty profession, and by their unfaithfulness, fall greatly short of the dignity our worthy predecessors attained unto; which, considering the abundant favors bestowed from time to time, for the help and preservation of the Society, is cause of deep mourning and sore lamentation; yet there has been, through the kind providence of God, from the beginning down to this time, a living body preserved the same in faith and practice with our ancients. These are scattered and interspersed throughout the whole Society, like the salt thereof, in order, if possible, that all may be seasoned. I think there are very few, if any meetings, wholly destitute of some of that sort; so that I would not have it understood, by the foregoing mournful complaints, although there may be just cause for them, that I think the Society is become desolate, or that the glory is departed therefrom: far be that from me; I am fully convinced to the contrary, and at times have faith to believe, the glory will never wholly depart, nor shall we cease to be a living people: yet I believe numbers under our profession, for their great unfaithfulness and unfruitfulness, will be blowed upon by the Lord, and rejected, and others called into the vineyard, who will be more diligent and faithful."

(To be continued.)

How a War was Prevented.

In the autobiography of Sampson Wilder, of New York, there is an interesting personal record of an interview with President Jackson. The circumstances leading to this incident are thus narrated:—

"To illustrate the controlling power of God in making use of human agency in the accomplishment of His wise designs, it is necessary that I should go back to the times of the French Revolution, when the illustrious financier and far-famed banker to Louis XVI., M. Necker, was in power.

It seems that Necker, during the revolutionary struggle, was desirous of placing some of his ample fortune in a foreign country, as a place of safer deposit than France or Switzerland. At that period Necker had the misfortune to be introduced to a man who had just returned from America, where he had been speculating in wild lands. This unprincipled man gave such glowing accounts of the quality, location, and cheapness of these lands, that Necker became the purchaser of two townships, consisting of near fifty thousand acres, at two dollars an acre, besides lands in the towns of Clare and Clifton in St. Lawrence county, New York: and after a while his daughter, Madame de Stael, relying on the integrity of this man, purchased an additional quantity of thirty thousand acres, which it seems she and her children had been trying to dispose of, in order to save them from being eaten up by tax and interest.

I had become, from their connection with the Paris religions societies, at first in the Moral Christian Society, in which Protestants and Catholics united, quite intimate with the two brothers, the Baron de Staël and the Duc de Broglie. On the eve of my departure for America, the latter called, being recommended to do so by the Baron Hottinguer. He urged me to become his agent in disposing of the aforesaid lands. Such were his engagements in affairs of state, that he could not give time and attention to this unfortunate investment. Our relations had been such that I could not well refuse this request, though reluctantly yielding assent to it; but never thinking that the matter would be overruled to prevent the occurrence of a disastrous war. I was furnished with all the papers and documents necessary, and by employing the son-in-law of M. Depeau, a descendant of the Count de Grasse, who resided in St. Lawrence county, we succeeded at length in obtaining the miserable price of twenty cents an acre, which was forthwith remitted to the Duc de Broglie.

Seeing the enormous losses to which the De Stael family had been subjected, I made no charges. All my services were gratuitous. Letters were received by me from the Duc de Broglie and his brother-in-law, full of grateful acknowledgments. A small remuneration had been obtained by them, and a stop put to further ruinous taxes.

In the meantime General Jackson became the President of the United States. In his first message to Congress, he came out with a threat against France, if she did not pay the twenty-five million francs which she had promised to do at a late settlement between the two nations.

On the following October I received a confidential letter from the secretary of the Duc de Broglie, saying that, however great the desire of the duke as prime-minister of France to pay the twenty-five millions, yet were he to do it under the aforesaid threat, it would create a revolution in France. He therefore requested me to go to Washington—and this was backed by an urgent request from my venerated friend Baron Hottinguer—and have recourse to all the influence that could be put in requisition to obtain if possible an apology from the President, in the ensuing message for the offending threat, or at least a softened expression, so as to allow the duke, in accordance with his desire, to pay over the money.

Knowing the unyielding character of the man with whom I had to do, I was by no means sanguine of accomplishing the difficult task entrusted to my management. Encouraged, however, by the declaration of St. Paul 'I can do all things through Christ strengthening me,' I proceeded on my way to Washington. Having previously some acquaintance with the Presbyterian minister there, I called on him to accompany me to the White House and present me to the President."

S. Wilder found the President at home and was soon able to secure a private interview; when the first remark he made was "Sir, you see before you a man who desires no office, no emolument from Government." The stiff attitude and settled features of the President very visibly relaxed, and with a more easy manner he asked S. Wilder to proceed, which he did, explaining the whole matter as has been stated. As the word apology was spoken, the President became excited, rose to his feet, exclaimed, "No, sir! Andrew Jackson never will," bringing his fist down on the table with a heavy blow—"Andrew Jackson never will make an apology for what he has said in his message." S. Wilder began to tremble for the success of his mission, but, waiting a moment, renewed his statement of facts, concluding with an appeal to President Jackson's feelings, made in his own inimitable style and manner.

"If by one turn of your pen, merely softening an expression, you, sir, avert from this land and from France all the horrors of a bloody conflict, generations yet unborn will bless your name. Think, sir, of all the widows and the orphans such a war would create. Prevent it, and your own approving conscience before God and before men shall be your reward. You sir, are, in the providence of God, occupying a station which, if you should find grace to discharge with fidelity its responsible duties, will produce results of vast importance to the present, future, and eternal good of our fellow-men—results which angels will view with joy and admiration. Should you, by the mere softening of an expression, be now led in the ways that make for peace, eternity alone will disclose all the beneficial effects of it, amid the splendors of celestial glory. That you, sir, may have grace to do this, God grant for the Redeemer's sake."

The President was evidently much affected and answered, "Sir, it shall be as you wish the message shall be made satisfactory. What would you propose?"

Prepared for such an emergency, S. Wilder took from his pocket a paper on which was

written a short sentence relative to our affairs with France, and handing it to the President, said, "Something to this purport, I am sure, would enable the Duke de Broglie to pay the money without difficulty." Suffice it to say, the suggestion was adopted, the sentence virtually inserted in the next message; France was satisfied, and her debt to us soon cancelled.—*Leisure Hour.*

For "The Friend."

The Straight Gate and the Broad Way.

AN ALLEGORY.

It was a forcible testimony of the apostle Paul: "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." There is no greater danger, perhaps, than that of having, through the subtilty and force of Satan's temptation, our hearts so entangled in the vanities of the world, as insensibly to have them corrupted from the simplicity that is in Christ and hardened through the deceitfulness of sin. In proportion as this is the case, we may be assured that the cares of this life, the deceitfulness of riches, and the love of other things, will more and more draw us away from that inward watch and low-abiding, which the dear Saviour so strongly impressed; and without which there must be a falling away to the dominion of the lusts of the flesh, the lust of the eye, and the pride of life, which are not of the Father but of the world.

A second Allegory of Hannah More's, extracted from as follows, was no doubt written to point out the danger she apprehended some were in from the delusions of the god of this world, who, the Apostle says, "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This she has graphically represented under the caption of "The Straight Gate and the Broad Way." How aptly hath she set forth the howling wilderness in which as "strangers and pilgrims" we are placed here; the dangers of trusting to any light save that of the Lord Jesus,—the true light which lighteth every man that cometh into the world; the indeniable truth, that Christ is the author of eternal salvation to *those only* who obey him; the solemn realities of that harvest where we must reap what we sow—if of the flesh, corruption; if of the Spirit, life everlasting.

The straight gate and narrow way, though difficult and rough—requiring that the "shoes shall be iron and brass"—she nevertheless represents as safe. The other, while smooth and easy to flesh and blood, abounding with sin-pleasing delights to tempt the eye and the heart, nevertheless led down to the chambers of death. Those who preferred a merry journey to a safe one, and who reversing Moses' choice—"the pleasures of sin for a season," rather than "the recompense of the reward" hereafter—were sure to be found in the broad way. Nay, so many sensual delights were there herein, and which so fell in with the side of a corrupt nature that, as the King all-wise had declared, "Many there be which go in thereat." And this notwithstanding they were assured, that a few hours or even a few moments might at any time anticipate their final sentence, and precipitate them before the eternal Judge unto the never-ending eternity beyond.

A few meek and lowly, sometimes ridiculed and despised, yet devoutly diligent and patient travellers, honestly took upon them their Saviour's appointed cross; and looking unto Him as the Captain of their salvation, endeavored to make straight steps to their feet. These were made willing to bear, believe, hope, and endure all things in working out their soul's salvation with fear and trembling before the Lord. His yoke, as promised, was made easy to them, and His burden light; while by patient continuance in well-doing, and by the springing up of that hope which "maketh not ashamed because the love of God is shed abroad in the heart," they were enabled to rejoice in the tribulations of time, accepting these as but a part of the way unto the joy unspeakable and full of glory promised them in one of the many mansions in the Heavenly Father's house.

Extracts from the Allegory are as follows:* "Now I had a second vision of what was passing in the Valley of Tears. Methought I saw again the same kind of travellers whom I had seen in the former part, and they were wandering at large through the same vast wilderness. At first setting out on his journey, each traveller had a small lamp so fixed in his bosom that it seemed to make a part of himself; but as this natural light did not prove to be sufficient to direct them in the right way,† the king of the country, in pity to their wanderings and blindness, out of his gracious condescension, promised to give these poor wayfaring people an additional supply of light from his own royal treasury. But as he did not choose to lavish his favors where there seemed no disposition to receive them, he would not bestow any of his oil on such as did not think it worth asking for: 'Ask and ye shall receive,' was the universal rule he had laid down for them. But though they knew the condition of the obligation, many were prevented from asking through pride and vanity, for they thought they had light enough already, preferring the feeble glimmerings of their own lamp, to all the offered light from the king's treasury. Yet it was observed of those who rejected it as thinking that they had enough, that hardly any acted up to what even their own natural light showed them. Others were deterred from asking, because they were told that this light not only pointed out the dangers and difficulties of the road, but by a certain reflecting power, it turned inward upon themselves, and revealed to them ugly sights in their own hearts, to which they rather chose to be blind; for those travellers were of that preposterous number who 'chose darkness rather than light,' and for the old obvious reason, 'because their deeds were evil.' Now, it was remarkable that these two properties were inseparable, and that the lamp would be of little outward use, except to those who used it as an internal reflector. A threat and a promise also never failed to accompany the offer of this light from the king; a promise that to those who improved what they had, more should be given; and a threat, that from those who did not use it wisely, should be taken away even what they had.

I observed that when the road was very dangerous; when terrors, and difficulties, and death beset the fervent traveller; then, on their faithful importunity, the king voluntarily gave large and bountiful supplies of light, such as in common seasons never could have been expected: always proportioning the quantity given to the necessity of the case; as their day was, such was their light and strength.

Though many chose to depend entirely on their own original lamp, yet it was observed that this light was apt to go out if left to itself. It was easily blown out by those violent gusts which were perpetually howling through the wilderness; and indeed it was the natural tendency of that unwholesome atmosphere to extinguish it, just as you have seen a candle go out when exposed to the vapors and foul air of a damp room. It was a melancholy sight to see multitudes of travellers, heedlessly pacing on, boasting that they had light enough of their own, and despising the offer of more.

Now I saw in my vision, that there were some others who were busy in strewing the most gaudy flowers over the numerous bogs, and precipices, and pitfalls with which the wilderness abounded; and thus making danger and death look so gay, that poor thoughtless creatures seemed to delight in their own destruction. These pitfalls did not appear deep or dangerous to the eye, because over them were raised gay edifices with alluring names. These were filled with singing men and singing women, and with daneing, and feasting, and gaming, and drinking, and jollity, and madness. But though the scenery was gay, the footing was unsound. The floors were full of holes, through which the unthinking merry-makers were continually sinking. Some tumbled through in the middle of a song; more at the end of a feast; and though there was many a cup of intoxication wreathed around with flowers, yet there was always poison at the bottom. But what most surprised me was that though no day passed over their heads in which some of the merry-makers did not drop through, yet their loss made little impression on those who were left.* Nay, instead of being awakened to more circumspection, and self-denial by the continual dropping off of those about them, several of them seemed to borrow from thence an argument of a direct contrary tendency, and the very shortness of time was only urged as a reason to use it more sedulously for the

* It being written by a member of another religious Society, we could hardly expect other than that some of the allusions or expressions in it should be unlike what one of us would use.

† Robert Barclay in his "Apology for the true Christian Divinity," thus writes on this subject: "We do further rightly distinguish this (the universal and saving light of Christ) from man's natural conscience; for conscience being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is expressly said of the impure, Tit. i. 15; that even their mind and conscience is defiled; but this light can never be corrupted nor defiled; neither did it ever consent to evil or wickedness in any, for it is said expressly, that it makes all things manifest that are reprovable, Ephes. v. 13; and so is a faithful witness for God against every unrighteousness in men. * * We confess also, that conscience is an excellent thing, where it is rightly informed and enlightened: wherefore some of us have fitly compared it to a lanthorn, and the light of Christ to a candle; a lanthorn is useful, when a clear candle burns and shines in it: but otherwise of no use. To the light of Christ then in the conscience, and not to man's natural conscience, it is that we continually commend men; that, not this, is it we preach up, and direct people to, as to *a most certain guide* unto life eternal.

* How one is here reminded of the similar sorrow-stirring scenes in "Vanity Fair," as represented in "A Visit to the Celestial City" by Railroad! See pp. 44, 45.

indulgence in sensual delights. 'Let us eat and drink, for to-morrow we die.' 'Let us crown ourselves with rose-buds before they are withered.' With these and a thousand other such little inscriptions, the gay garlands of the wilderness were decorated.

(To be continued.)

Windmills in Holland.—The continual winds blowing from the Atlantic furnished the power gratuitously to whirl the vanes and turn the water-wheel attached to the windmill. There has been little or no improvement made on this machine in Holland for 1600 years. No other power is so cheap, simple or reliable. Without its application, two-thirds of Holland and one-fifth of Belgium would even now, in the noonday of steam power, of necessity have to be yielded back to the ocean, because the cost of steam machinery, fuel, repairs and attendance could not be supported from the profits of the land.

A correspondent of the Chicago Tribune says: There are 12,000 windmills in Holland and Flemish Belgium, each doing from six to ten horse power service, according to the strength of the wind, and working twenty-four hours per day, and every day in the month during the rainy season, and when the snows and ice are melting and the streams are high. The annual cost of the windmills in Holland is $4,000,000. Twenty times that sum would not operate steam power sufficient to do their work; for recollect that all the coal consumed in Holland had to be imported from England or Belgium.

Go where you will, you are never out of sight of windmills in motion. In the suburbs of large cities, and at certain points where the waters of the ditches and canals are collected to be thrown over the embankments, they are congregated like armies of giants, and never cease swinging their long, huge arms. They are constructed of much larger dimensions than those seen in the United States. The usual length of the extended arms is about eighty feet, but many of them are more than 120 feet.

But the windmills in Holland are not exclusively employed in lifting water, but are used for every purpose of the stationary steam engine. I observed a number of them at Rotterdam, Antwerp, the Hague, and here at Amsterdam, engaged in running sawmills, cutting up logs brought from Norway, and others were driving planing mills and flouring mills, brick-making machines, or beating hemp.

Those used to lift water out of ditches into canals and embanked rivers, have wheels instead of pumps attached to them, as they are less liable to get out of order, and are thought to remove more water to a given power.—*North American.*

A curious automaton spider has been invented at Paris. The spider is life-size, and is made of copper. By pressing a spring it will move round the table in a way marvellously true to nature. It was made at Nuremburg forty-five years ago, and was bought as a toy for the Duc d'Aumale. Now it has been sold for $50. This automaton is worthy to rank with the historic iron fly, which flew round the room and perched on the hand of its master, or the artificial eagle which took flight from a perch in front of the Emperor Frederick, and, soaring aloft for some distance, returned to its starting place.—*Late Paper.*

Selected.

ALONE.

Alone? Thou need'st not be alone:
One Friend divine is ever nigh;
He knows thy secret hopes and fears,
He listens to thy feeblest cry.

His words have mighty power to heal,
His voice invites to peace and rest;
He longs to have His children lean
In loving faith upon His breast.

Confide in Him with all thine heart;
Tell Him thy struggles day by day;
Ask Him to grant thee needed strength,
And light to guide thee on thy way.

Fear not, though clouds and storms arise;
Thy Father sends them all in love;
He seeks to draw thy thoughts on high,
And points thee to thy home above.

C. A. Means.

Selected.

YE DID IT UNTO ME.

Sinner, careless, proud, and cold,
Straying from the sheltering fold,
Hast thou thought how patiently
The Good Shepherd follows thee;
Still with tireless, toiling feet,
Through the tempest and the heat—
Thought upon that yearning breast,
Where He fain would have thee rest,
And of all its tender pain,
While He seeks for thee in vain?

Dost thou know what He must feel,
Making vainly his appeal;
When He knocketh at thy door
Present entrance to implore;
Saying "Open unto Me,
I will come and sup with thee"—
Forced to turn away at last
From the portal shut and fast?
Wilt thou careless slumber on,
Even till thy Lord has gone,
Heedless of his high behest,
His desire to be thy guest?

Sinner, sinner, dost thou know
What it is to slight Him so?
Sitting careless by the sea
While he calleth, "Follow Me;"
Sleeping, thoughtless, unaware
Of his agonizing prayer,
While thy sins his soul o'erpower,
And thou canst not watch one hour?
Our infirmities He bore,
And our mortal form He wore;
Yea, our Lord was made to be
Here in all things like as we,
And, that pardon we might win,
He, the sinless, bare our sin!

Oh, by all the love He knew
For his followers, dear and true;
By the sacred tears He wept
At the tomb where Lazarus slept;
By Gethsemane's bitter cry,
That the cup might pass Him by;
By that wail of agony,
Why hast thou forsaken me?
By that last and heaviest stroke,
When his heart for sinners broke,
Do not let Him lose the price
Of his awful sacrifice!

Poems of A. and P. Carey.

For "The Friend."

Thomas Chalkley.

(Concluded from page 260.)

T. Chalkley says, he very well remembers at the age of ten years, "the work of God upon his soul," and relates an incident in which he had disobeyed both of his parents, as well as rebelled against God, and in his own language he says, "I had not only felt the anger of my parents, but the Lord frowned upon me, insomuch that I trembled exceedingly, and was as though I heard a voice say to me, 'What will become of thee this night, if I should take thy life from thee?' At which I was amazed and in great fear. Then I covenanted with God, that if He would be pleased to spare my life,—for I thought God would have taken it from me that very moment,—I would be more sober, and mind his fear more than I had done before.

"Nevertheless, I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and it was natural for children to be brisk and play, and that God would wink at my childhood and youth, and it was time enough for me when a man to become religious."

Perhaps he did not here mean the innocent plays of children, or the joyousness or mirthfulness attending infancy, yet he knew by the "still small voice" which was speaking to him in the secret of his heart, and convicting him when he did wrong, that he was *not* heeding this voice, or obeying the call of the Lord to follow Him.

Let children remember that the eye of the Lord is upon them, even as upon older persons, and that He condescends to visit them often at a very early age, and makes known His will to them in such a manner and by such means as they can grasp,—condescending to their youthful minds,—and if they give heed to His voice, as it is made known to them, they also will have a sure and sensible feeling of peace and joy, when they have obeyed it. O! let them not give ear to the voice which may say, thou art young and these things are not required of thee, when thou attains to manhood then shalt thou turn to the Lord—then it will be time for thee to serve Him; know thou art never too young to heed when He calls, thou art never too young to obey when He commands; neither knowest thou that another year, or even another day may be granted thee; then, when thou hearest the voice of the Lord, may thou answer, as did Samuel, "Speak; for thy servant heareth."

Thomas Chalkley goes on to say: "But still God followed me with his chastising rod, and often put me in mind of my covenant which I made with him in my distress; and that he had granted the request I then made to him, and unless I would take up a cross to my own corrupt will and inclinations, he should take me out of the world. Then, oh then! I cried, Lord help, or I die! Save me or I perish forever! I cannot keep thy covenant, nor do thy will, without thy help and assistance! And indeed if the Lord had not helped, I had been undone forever.

"I continued bowed down in my mind, calling on the Lord; thinking and meditating on heaven and heavenly things, but as I am sensible I had an inward enemy that always sought my hurt and overthrow, I have cause to bless God, who by his grace, as mine eye was turned to it, helped me to do his will as he was pleased to manifest it to me, so that thereby some change was wrought on me both inwardly and outwardly.

"I then began to delight in reading and sobriety, which before were irksome to me and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did many times to my edification. I also begged earnestly of the Lord that he would be pleased to be with me, and make me like his children and servants, of whom I read in the Holy Scriptures who faithfully served him all their days. And when I read of the crucifixion of our blesse

Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well meaning, and had any sense of the power, love and grace of Christ. Thus I went on for several years, feeling that peace which passeth natural understanding, which many times accompanied my poor and needy soul; and being advanced to about fourteen or fifteen years of age, I remember that I used to shun the cross of speaking in the plain language,—which I always read in the Holy Scriptures,—to those whom I conversed with, except my father and mother, who would not allow me to speak otherwise. I was convicted in my conscience that it was not right to play the hypocrite after that manner; and on a certain time I had occasion to speak to an officer, a great man in our neighborhood, and my heart moved within me for fear I should shun the cross of Christ; for it was Christ's language to all, as we may read in the New Testament; and all the Scriptures, from Genesis to Revelation, speak thee and thou, to a single person. So I took up the cross, and said thee to him; and he was much affronted and said, 'Thee! what dost thou thee me for?' I soberly asked him if he did not say thee to his Maker in his prayers? and whether he was too good, or too great to be spoken to in the same language in which he addressed the Almighty? to this he made no reply, but seemed to fall from his passion into admiration, as one smitten in himself. He bore me respect ever after, and I greatly rejoiced that I was preserved faithful. Though it may look a little thing to some, yet I found it good, as the Scripture saith, not to despise the day of small things."

Let us bear in mind that no act, if done for the Lord, in obedience to his command,—be it ever so small,—will be passed unheeded by him; his eye is upon all his works, He seeth alike the fall of the sparrow, or controlleth by his power the mighty waves of the sea. No act of ours is lost sight of by our Maker, he marks both the good and the evil; his love is over all, and his mercy extends to each one of his great creation.

A pleasant story of the childhood of the Danish writer, Hans Christian Andersen, is told in a sketch of his life. Little Hans was one day with his mother and some other poor neighbors gleaning in a field of a man who was said to be very harsh and cruel. They saw him coming and all started to run away. But Hans' clumsy wooden shoes came off; the stubble, or short stumps of the grain stalks which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others and he found he must be caught. The rough owner of the field was very near, and could almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and looking into the man's face, said: "How dare you strike me when God sees you?" The anger of his pursuer was subdued at once. Instead of striking the boy, he gently stroked his cheeks, asked his name, and gave him some money. The truth of which little Hans had reminded him when about to do a cruel act, seemed to make him ashamed of it at once, and caused him to speak and act kindly.—*Late Paper.*

"This life is a passage, not a port."

For "The Friend."

Marcoy's Journey Across South America.

A journey across South America from the Pacific Ocean to the Atlantic Ocean, by Paul Marcoy, is the title of a book of travels, published some two years ago in France, and of which an English translation has been issued by Blackie & Son, of London. Both the original French work and the English edition are in quarto form, beautifully printed on heavy paper, and profusely illustrated with maps and engravings. The book is not a mere record of the author's personal experiences; but, along with these, it gives much information as to the character and history of the countries and people through which he passed, and many curious glimpses into their habits of life, superstitions, and customs. These, however, are often related in such a dramatic manner, as to leave a feeling of doubt on the mind of the reader as to how much of the incident described really took place, and how much is due to the lively imagination of the writer.

The journey commenced at Ilay, on the Pacific coast of Peru. After crossing the Western chain of the Andes, P. Marcoy travelled northward along the valleys that lie among the ranges of those majestic mountains, till he came to the waters of the St. Ana, a tributary of the river Ucayali, which is one of the branches of the Amazon. Soon after starting they entered upon the Pampas of Ilay, a sea of sand, some 60 miles across and 180 in length. Our traveller thus describes their journey: "With the view of crossing the plain in a diagonal direction, we had set our faces to the northeast, and given the reins to our steeds in order that they might choose their own pace, it being important above all things to economize their strength. The intelligent creatures profited by the circumstance to break their ranks and re-form in column, a strategic disposition which mules prefer, I know not why, to the square of Ecnomus, the pig's-head of Alexander, and even the famous wedge of Gustavus Adolphus. The movement having been effected with remarkable precision, each animal sniffed the air strongly, bent down his ears, stretched out his neck, and fell into step behind his companion, the muleteers simply muttering their discontent.

"A journey across this desert is not without its dangers. The wind of the ocean ploughs its surface, and continually changes its aspect. From morning to evening, from hour to hour, there is no more rest for these sands than for the waves themselves. Cavities open, hillocks are heaped up, ridges form, only to close, to fall in again, to be dispersed and succeeded by others like them. In order to steer their course over this uncertain sea, the pilots of the pampas observe the position of the sun by day, and of the stars by night. These are sure guides, which never fail them, but their path is also marked out by the bones of animals that have perished in the endeavor to cross the plain. These sad landmarks indicate by their position to the right or to the left, their proximity or their greater distance, that the traveller is more or less in the right track. For this reason they are always described with satisfaction, notwithstanding the mingled disgust and pity which the sight of them provokes. I am speaking now of disinterested and intelligent travellers. As for the mercenary and hard-hearted muleteers, these bones, recalling so much lost capital, rather provoke their ill-humor than any show of tenderness.

"We had already continued our march a considerable time, often sounding the depths of the pampas with a searching glance, without discovering anything that resembled a carcass, when a cry, 'The bones, see the bones!' was uttered by a veteran *arriero* at the head of the column. All turned their eyes towards the point indicated, and southward, at the visual extremity of the plain, it was possible to discern a whitish belt which resembled those veins of saltpetre or of sea-salt so frequently to be found in these latitudes. Acting upon the advice of our leader, who asserted that we ought to pass to windward of these forsaken carcasses, we bent our course to the right, and went to reconnoitre them.

"Grouped in little heaps, and disposed in a single line, which lost itself in the horizon, these bones were more or less blanched; more or less polished, according to the lapse of time since the death of the poor animal who had owned them. Some of the bones were still covered with blackened flesh and dried integuments. Other carcasses still retained their skin, and under the skin which sounded like a drum, and was as tight as an umbrella, troops of vultures, the accustomed guardians of these solitudes, had taken up their abode. Following the example of the rat of La-Fontaine, who made his nest in a Dutch cheese, these rapacious birds, having first eaten the flesh of the beast, make a house of his inside. At the noise caused by our approach, they came out from their dens one by one, fixed upon us their cruel, withered eyes, and returned into their holes when we had passed. The more curious or the more starved among them, would perch himself upon a rib or a thigh bone, as upon a branch, and with oblique looks, seem to watch the pace of our mules, as if speculating on the chance of one being left on the road. If so, their expectations were disappointed; our poor beasts, although they carried their tails between their legs and their ears bent, were able to continue their journey without accident, to the no small satisfaction of their owners."

The first place of importance which our author reached, was Arequipa, situated in a valley which is thus described. "At our feet lay the valley of Arequipa, a profound ravine, some 500 feet deep, about six miles in breadth, and 45 miles long in the direction seen from this point. Carpeted with green of various shades, it was dotted at every vantage-point with villages, farms, and country-houses, while through its commingled light and shade meandered two rivers, which entered the plain from opposite points, approached each other, lovingly wound their way side by side for a certain distance, and at length merged their waters in one full stream. The whole eastern side of the valley was bounded by the first plateau of the Western Andes, that vast pile of snowy heights whose higher pathways seemed to scale the heavens. Two sierras, connected with the principal chain of mountains, to which they served as buttresses, loomed up in front. A space of about 60 miles in circuit separated the two masses, and from the centre of that area, sprang in all its native majesty and its unrivalled configuration the cone of Misti [15,223 feet above the sea] one of the finest volcanoes which crown

the Andes at various points from Terra del Fuego to the equator."

"To the traveller who arrives panting and covered with dust, this long strip of verdure, sweetly softened by the distance, and varying its aspect each league, is like a land of promise, a peep of that fertile Canaan which at length terminates the desert."

Among the few animals which are indigenous to the valley, P. Marcoy mentions the guinea-pig, which has been famous since the time of the Incas. The natives keep it in their dwellings, as did their ancestors, and eat it with all kinds of sauces. Its flesh is most delicate, its fur in the wild state, is of a bluish gray, with a touch of white, something like the Chinchilla.

He found this fertile valley cultivated with great care. "Fields of maize, clover and potatoes, squares of golden grain, streams bordered with well-grown willows, mud-built houses, colored white, blue or pink, combined to form a landscape on which the eye rested with pleasure. Here and there in arbors formed of trailing gourds loaded with their pale yellow fruit, and surmounted with a pennon of the Peruvian colors, the sign of a rural cabaret, men and women in many colored garments, with complexions like Sepia, and hair flowing down upon their shoulders, swallowed their favorite drink, strummed their three-stringed guitar, and frisked merrily about, and ending in their dropping off to sleep, with their heads under the shade of the arbor, and their feet in the sun. I found myself surprised into silent disquisitions upon the nature of man in general, and in particular upon that of these indigenes, happy under the shadow of a gourd, which served them at once for house, tent and sunshade. 'Happy people,' I said to myself, 'whose appetite of hunger is satisfied with a pumpkin, content to dine on a potato roasted in the ashes, to sup on a raw onion, and to pass through life without disquieting themselves about a battered hat or a ragged pair of breeches; whose only fault is to organize an *émeute* once a month, and set up a new president of the republic.'"

Arequipa during the last 300 years has been eight times partially destroyed, and thrice overthrown from its very foundations by earthquakes. These do not appear to be connected with the volcano of Misti, at whose foot the city is placed, but with the eruptions of Huayna-Putina, in the valley of Moquehua. The most violent of these eruptions took place in 1609, when the volcano ejected cinders, stones and sand for 45 days, and in such masses that the city of Arequipa was completely destroyed, and, as well as its valley, covered with a thick bed of ashes. The neighboring rivers obstructed with sand and stones, changed their course, leaving upon their shores thousands of dead fish, the corruption of which occasioned a pestilence in the country. Beyond Quellca, at the mouth of the valley, the waters of the sea, to a distance of ten miles were turned to a grayish color, and Lima, the royal capital, at a distance of more than 600 miles, could count, by the reports which from minute to minute shook the ground, every throe of the agony suffered by Arequipa.

"The churches and convents, constructed for security against earthquakes, are built of stones to half their height only; all the rest is woodwork, plaster or loam. Gold and silver, precious stones and rich draperies, are lavished with prodigality upon the altars and vestments of the images. The Christs—there are many in the Peruvian calender, such as the Christs of Earthquakes, of Remedies, of the Faithful, Dead, &c.—are dressed in skirts of point lace from England, and have crowns of the *Acacia triacanthus*, each thorn in which is composed of an emerald five inches long; the nails which fasten the image to the cross have diamond heads, and furrows formed of rubies imitate the blood of the wounds. The blessed Virgins, still more numerous, are dressed in farthingales or hooped petticoats, with court mantles of velvet, brocade or embroidered satin; head dresses adorned with streamers; turbans surmounted with feathers, collars of pearls, ear-rings of brilliants, jewelled rings on every finger, watches with chains and charms, brooches and scent boxes, pocket-handkerchiefs of lace, and fans covered with spangles."

The monks come and go at pleasure, and enjoy an unlimited liberty of action. The nuns are not allowed to leave the convent building, but have the privilege of receiving visits from their relatives and friends. They monopolize the manufacture of sweets, cakes and ornamental pastry. These they supply to order, sparing no pains to satisfy the public and increase the number of their customers, and this not so much for the love of money, as for the pleasure of outdoing some other community; for there exists between the various convents a bitter rivalry.

(To be continued.)

For "The Friend."

TO THE EDITOR OF "THE FRIEND":

A communication in last week's issue states on authority of the *N. Y. Evening Post*, that "The banishment of John Bowne, the Quaker, to Holland, for his religious opinions, is the only notable instance of the exercise of religious intolerance in the history of Long Island."

The account in the *Evening Post* was amended by an article furnished to it a few days subsequent to the first item, of which I now send thee a copy, and may add in relation to the old Fox oaks, they are to be named as things that *were*—they are entirely gone.

Thy friend, WM. WOOD.

New York, 4th mo. 4th, 1875.

In 1657, Robert Hodgson, a Quaker from England, arrived at New Amsterdam, [now New York] and proceeding to Long Island, appointed a religious meeting at Hempstead. He was arrested, tied to the hinder part of a cart, taken over bad roads to the city, was imprisoned, beaten till he fainted, and finally released from his sufferings through entreaties of the Governor's [Stuyvesant] sister.

John Tilton, of Gravesend, Henry Townsend, of Jamaica, Tobias Feak and Edward Hart of Flushing, were subjected to suffering for their religious views and practices. Tilton was arrested and fined £12 for having "dared to provide a Quaker woman with lodging, who was banished out of the province of New Netherlands."

Governor Stuyvesant enacted a law inflicting a fine of £50 on any one receiving a Quaker into his house for a night.

In 1663 John Liddall, on his way to Gravesend, felt constrained to "exhort the inhabitants" at Flatbush. He was arrested and sent, under escort of soldiers, to New Amsterdam, in obedience to instructions of the Governor, to seize and place in irons all Quakers who should preach among them. The officer in charge of the prisoners (nine of them) apologised for the treatment of them, saying, "that they did not hang them, as their countrymen in New England did."

In 1702 Samuel Bownas, from England, while attending a meeting at Flushing, was arrested by the sheriff, who, with his party, "were armed with guns, pitchforks, swords, and clubs." Twice his case was submitted to the Grand Jury, who refused to find a bill against him, notwithstanding the threats of the judge to imprison and fine them.

For these and other instances, see Thompson's "History of Long Island," Bowden's "History of Friends in America," Besse's "Sufferings of the Quakers," &c.

W. W.

The Lumber Trade.—The Albany *Argus*, in an article on lumber, says: About six thousand million feet of soft wood lumber were cut in the United States and Canada in 1874. Recent estimates put the entire manufacture of lumber and timber on this continent at about twelve thousand million feet per year, and if this estimate be correct, the pine districts furnished nearly half of the whole product. This vast pine lumber supply moves from its source to its markets in certain well-defined lines or courses, and the main currents of supply do not differ greatly in magnitude. A thousand million is the estimated measure of this supply for the season of 1874. In northern New York, the Glen Falls district mills being fully stocked, in the eastern, or Saginaw river district of Michigan, the logs which will come to the mills of 1875 must be less in amount than the total of old and new logs that came out in 1874. In western Michigan the product of last year will exceed this year, if such a thing is to be accomplished by virtue of the most strenuous and persistent efforts. In the Wisconsin districts, it is claimed, and apparently with reason, that the unfavorable winter will inevitably diminish the supply, irrespective of the plans of the lumbermen. In the extreme western districts the unprecedented depression of the trade, last year, has proved an effectual discouragement of operations the present winter.

Retired men, even with the amplest claims on their time, are seldom able to work at their new occupations without a considerable quantity of the old work to make them *feel* busy. Merchants or lawyers who retire early should accept "directorships" or "arbitrations," if only to give that necessity for promptness and for compression to their arrangements, which is of the very essence of real efficiency. A task which may be done at any time is done at none. The paradox that only the busy have any leisure is perfectly true. A man who, after being accustomed to the screw of heavy business exigencies, suddenly finds that the pressure is completely taken off, becomes demoralized, and has no time at all for that which is now his sole duty. Even Gladstone himself will probably do twice as much with a seat in Parliament, and a consciousness that the heaviest part of his private enterprises must be squeezed into the long vacation, than he would do with the whole year at his disposal.—*Spectator.*

For "The Friend."

The Emlen Institution for the benefit of Children of African and Indian descent.

The Trustees of this institution have recently issued their first printed report, which gives an interesting outline of its history. From this it appears, that our late Friend Samuel Emlen of Burlington, who deceased in the year 1837, left by will $20,000 to trustees "for the education, maintenance and instruction in school learning, and in Agriculture and Mechanic trades or arts, of free male orphan children of African or Indian descent, or such male children of these races or castes whose parents if living, may be willing to surrender them to the Institution, as near as may be in the manner of the Manual Labor School of Emanuel von Fellenberg of Hofwyl in Switzerland."

"The testator further declares it to be his 'express will and direction that in any Institution to which this bequest may be appropriated, endeavors shall be used carefully to instruct the pupils in the fundamental Doctrines of the Christian Religion, namely, the Fall of Man and the means afforded for his Redemption, through the Incarnation of the Divine Word, the miraculous Conception, the sufferings, death, resurrection, ascension and mediatorial character and offices of our Adorable Lord and Saviour Jesus Christ.'

"'I wish it also to be distinctly understood that it is not my intention hereby to found or promote any Institution which shall be rendered subservient to the advancement of the peculiar and distinguishing tenets of any particular sect of Christians, but that it should be left entirely to the judgment of the pupils when they shall attain to years of maturity, to unite themselves to any denomination of Christian professors which they may prefer, and hence, such piously disposed members of any Protestant Religious Society acknowledging the authenticity and authority of the Holy Scriptures and the before mentioned fundamental doctrines of the Christian faith, believing it to be his or her religious duty so to do, should be at liberty, if approved by the Trustees, or the superintending officer or officers appointed by them, to hold meetings in the family for religious instruction and worship at proper times, in the discretion of the Trustees or their officer or officers.'

"The location of the school being fixed, by the will, in one of the then non-slaveholding States of this Union, or in Canada, the Trustees proceeded very carefully to enquire into the comparative advantages of different localities within these extensive limits, and while thus engaged, an opportunity presented itself which seemed almost providential.

"A self-sacrificing man, the husband of a no less devoted wife, (and both of them experienced teachers,) who had, for years, given up his whole time and means to the elevation of the blacks, and, after enduring great opposition, had successfully established colored schools in Cincinnati, had become convinced, from his experience there and elsewhere, that the true elevation of the races was, in no way, to be so well brought about, as by making them tillers and owners of the soil.

"With this view, and at an expense of time, labor and money which it would take too long to describe, he had succeeded in gathering around him, upon a tract of Government land in Mercer county, Ohio, a considerable settlement of persons who owned the farms which they cultivated. The land was rich, with plenty of water, and well timbered, and, though valued at only one dollar and a quarter per acre, the founder of this interesting colony had, at first, met with great difficulty in inducing the colored people to buy. With this object, he had twice travelled over the State of Ohio, a more arduous undertaking at that time than to-day, and had visited nearly every colored man that he could hear of. By persuading them, as he himself relates, to sell 'an old horse or something equal to it,' he collected 'many thousand dollars. It was all laid out in purchasing land, of which they have,' he says, writing to the Trustees, 'the deed from the President of the United States, each one according to his money. My great object was to change the circumstances of the blacks, believing that their character would change with them; in this I have not been altogether disappointed.'

"Two hundred and fifty acres he had bought for the purpose of establishing a Manual Labor school, and there, since the summer of 1836, his wife and he had been engaged in teaching, a service for which they had received no compensation from the blacks, though they had spent, of their own money, such considerable sums as to oblige them to part with about sixty acres of their land, for the payment of debts.

"Such was their condition when, in the year 1840 or 1841, they heard of the bequest of Samuel Emlen. The result of this was a proposition by the owner, to sell to the Trustees what remained of his farm—less than two hundred acres—with such buildings as he had erected upon it, for the purposes of the will, which harmonized so well with those he himself had at heart. He would still continue, if desired, the superintendence of the school and farm, at such salary as would provide for his actual necessities."

The Trustees after due inquiry made the purchase of this property in 1843, for $1000, and continued a school there for some years; but the distance of the location from those who were interested in its management interfered with the success of the project, and the property was resold in 1857 for $4500, and in the following year a farm was purchased in Solebury township, Bucks Co.; where the school was continued, until removed to its present quarter in Warminster township of the same county, in 1873.

Here, through the liberality of some friends of the Institution, they have provided ample accommodations for 25 Boarding Scholars, though the interest of their invested funds is not yet sufficient to support a family of that size.

The Manufacture of India Rubber.—The juice of the caoutchouc tree undergoes many curious mutations before it becomes a merchantable sheet. In a large building filled with great iron troughs and odors far from spicy, many men are at work on the rough rubber, which is first cut into pieces and then partially macerated and washed clean from impurities, emerging at length in the form of long strips of a dirty-white color, not unlike fragments of unbleached Turkish toweling.

It is now ready for the macerating mills, wherein it is worked up with hot water till it assumes the appearance of the chewed india-rubber dear to schoolboys. As the macerator slowly revolves, it squeezes from its capacious jaws a dark-looking, viscid mass, only to seize it again and repeat the operation until the material becomes homogeneous, when it is ready for the cylinders.

In these it is squeezed under heavy pressure through sieves of exceeding fineness, which take up every remaining particle of dirt or grit, and the rubber is now ready to be rolled into thick or thin sheets—or applied to cylinders under which pass miles of silk or cotton cloth, until, after some half-dozen applications, a coating of sufficient thickness to make it waterproof has been deposited on the fabric, or to be cast into molds into valves or buffers. "Washers" are cut out of the heavy sheets, which are also employed for making the mats now so much in use. These are produced by a singularly beautiful process applied to sheets of vulcanized caoutchouc.

This vulcanizing operation is simple enough, consisting merely of the addition of a quantity of sulphur—often combined with coloring matter—to the wet paste of rubber, followed by baking in large iron ovens filled in with lime. Charged with sulphur, the rubber is rolled into long bands of about half the width of the proposed mats. These bands pass on a travelling bed under a machine furnished with sharp cutters, which inflict stabs at regular distances, and finally cut off the band into lengths. These are next stretched on a frame so as to tear the wounds into almost lozenge-shaped openings, forming a perfect pattern; a process far superior in point of economy to that of punching out the interstices, and thus involving waste of labor and material.

Stretched on frames, the mats are now duly baked, and on leaving the oven, retain perfectly the form imposed upon them. To this process of vulcanizing, rubber owes much of its adaptability to many uses of modern life. The addition of sulphur, followed by baking in lime, imparts to the material the power of resisting heat, and has extended the area of india-rubber goods to the torrid zone. Carried a step further, this process produces ebonite, a material of great hardness and density, of which all kinds of articles, useful and ornamental, may be made; among which may be mentioned the cheap imitations of jet, which have the advantage of being far more durable than the hydro-carbon imitated.—*All the Year Round.*

The Shah of Persia on War.—"To day, before seeing the ministers and others, the English Fire Brigade came, and in the garden at the back of our palace, went through their exercise * * They have invented a beautiful means of saving men. But the wonder is in this, that on one hand they take such trouble, and originate such appliances for the salvation of men from death, when, on the other hand, in the armories, arsenals, and workshops of Woolwich, and of Krupp, in Germany, they contrive fresh engines, such as cannons, muskets, projectiles, and similar things, for the quicker and more multitudinous slaughter of the human race. He whose invention destroys man more surely and expeditiously, prides himself thereon, and obtains decorations of honor."—*Shah's English Diary.*

Selected.

Solitude and a sense of isolation are not peculiar to sickness. They who walk abroad in the busy world have their own "loneliness of heart," and find it truly hard to bear.

THE FRIEND.

FOURTH MONTH 10, 1875.

SUMMARY OF EVENTS.

FOREIGN.—The steamer Faraday has been refitted and is now about to make another attempt to complete the work of laying the direct cable.

It is reported that the forthcoming budget of the British Ministers will show a total revenue for the financial year ending Third mo. 31st, of £74,922,000. This falls £2,414,000 below the revenue of the previous year, but exceeds the estimates by £497,000.

More heavy mercantile failures have occurred in England. The London Times, reviewing the Moody and Sankey revival, considers the movement transitory, although long to be remembered as a curious feature of religious life.

The trial of the Gulkwar of Baroda on the charge of attempting to bribe the servants of the Resident to poison Colonel Phayre, the Resident, has resulted in the disagreement of the commission before which the case was tried.

Advices from Calcutta in relation to the difficulties between the Indian government and the King of Burmah, concerning the boundaries and other matters, state that the king is making warlike preparations.

London, 4th mo. 5th.—U. S. new five per cents 103⅜. Consols 93¼.

Liverpool.—Uplands cotton, 8 a 8⅛*d.*; Orleans, 8⅛ a 8¼*d.*

The French government has agreed to the Berne Postal Convention. An official decree has been promulgated prohibiting the importation into France of American potatoes, or of sacks or barrels previously used in packing them. The object being to prevent the introduction of the Colorado beetle.

The Paris *Univers* publishes a Papal encyclical renewing the excommunication pronounced against the Old Catholics of Switzerland, and censuring the authorities for protecting them.

A dispatch from Berlin states that eighty Romish ecclesiastics are now imprisoned in Posen alone. The Bishop of Breslau has been summoned to resign his bishopric because he promulgated the Papal encyclical against the ecclesiastical laws.

A Conference of Catholic bishops has been held in Fulda with closed doors, the object of the meeting being to discuss and issue a pastoral letter concerning the bill before the Prussian Diet withdrawing the State grants from the church. The Times correspondent at Berlin telegraphs that it is anticipated that the old laws forbidding intercourse between the Pope and the Catholic clergy in Prussia, except through the government, will be re-enacted, and that measures will be introduced wholly suspending the Papal authority in Prussia until the Pope abandons his pretension to cancel the laws of the kingdom.

Advices from Rome say the Papal Nuncio to Spain has left the Vatican for Madrid, bearing instructions to the Spanish clergy to strive for the restoration of peace under King Alfonso.

The prospect of peace is said to be increasing. Since the issue of General Cabrera's manifesto to the Carlists, two hundred and forty-four officers, including nine generals, have left the service of Don Carlos and entered France. Many others have surrendered to the Alfonsists.

Professor Piner, of the University of Madrid, has been arrested because he petitioned against the recent reactionary educational decrees. The Professor, though ill at the time of his arrest, was sent to Cadiz for transportation to Fernando Po.

General Concha, late Captain General of Cuba, has addressed a petition to the king accusing General Jovellar, his predecessor in the Captain Generalcy, and now Minister of War, of being the cause of the lack of discipline in the Spanish army on that island; also, censuring the conduct of General Jovellar as Minister of War. The petition has created a profound sensation. The newspapers are compelled to maintain silence in regard to it.

Mexican advices state that the religious controversy increases in bitterness. The *Federalista* censures the foreign journals of the capital for leaning toward the Conservative and Church parties. The *Voz de Mexico*, a Catholic organ, says: "Our situation is critical. Our holy faith and its ministers are persecuted. The written doctrines of the government and the constitution are against us Mexicans, and foreigners in the Republic are divided into Roman Catholics and dissenters. On one side is religion, on the other unbelief. The unbelievers have united their forces to combat the Mexican Catholics."

The news from Peru is interesting, from the fact that another great discovery of guano has just been made in a new locality. This time it has been found below a hard crust of sand some few leagues to the south of Iquique, the principal port whence nitrate of soda is shipped from Peru. This guano has been analyzed and found to be of the best quality.

A dispatch from Montevideo announces that the Uruguayan Chambers have passed a decree suspending the payment of interest on the public debt and providing for the redemption of the debt by the issue of new paper at a forced price. It is added that the foreign representatives have protested against the decree, and the situation is critical.

A St. Petersburg dispatch says that secessions from the Catholic to the Orthodox Greek Church, continue on a large scale in Russian Poland.

The Emperor of Austria and the King of Italy had a friendly meeting on the 5th inst. at Trieste. The Gazette of Venice welcomes the Emperor, and considers that by this visit to his former provinces he proclaims his friendly policy toward Italy and forgetfulness of the past.

UNITED STATES.—The Public Debt statement issued on the first inst., shows a decrease of $3,681,210 during the Third month. The decrease of the public debt since 6th mo. 30th, 1874, has been $9,453,462. On the first inst. the coin balance in the Treasury was $84,-105,520, and the currency balance $5,182.412.

The interments in Philadelphia last week numbered 406. The mean temperature of the Third month, by the Pennsylvania Hospital record, was 35.77 deg., the highest during the month 64 deg., and the lowest 15 deg. The amount of rain 3.43 inches. The average of the mean temperature of the Third month for the past 86 years, is stated to be 39.11 deg. The highest mean during that entire period was 48.70 deg. in 1871, the lowest 30 deg., occurred in 1843. The rainfall of the first three months of this year has amounted to 8.63 inches, which is almost exactly that of the corresponding months of 1874.

The U. S. Comptroller of the Currency received twenty applications for national banks during the Third month, amounting to $1,770,000, of which amount $1,-460,000 was from the Eastern and Middle States, and $310,000 from the Southern and Western. During the same month the amount of applications for increased circulation from banks now organized was $909,000, of which amount all but $90,000 was from the Eastern and Middle States.

The late Johns Hopkins, of Baltimore, left the great bulk of his estate for charitable uses. The final settlement of the estate shows the property to be worth $7,-145,841, of which the Johns Hopkins University gets $3,148,840, and the Johns Hopkins Hospital $3,076,187.

A large portion of the miners in the Susquehannah, Lehigh and Schuylkill coal districts have been on a strike for a number of weeks past. The dissatisfied miners number many thousands, and some outbreaks of turbulence and disorder have occurred causing general alarm and uneasiness in the coal region of Pennsylvania, but the men appear to have been restrained from much actual outrage and violence. The Governor of Pennsylvania has issued a proclamation calling on the riotous miners to disperse and desist from further unlawful acts.

During the year ending 6th mo. 30th, 1874, the distilleries of the United States furnished about 65,000,000 gallons of whiskey and other liquors to the trade, and the breweries added about 270,000,000 gallons of malt liquors. Brandy, wine, &c., was imported to the value of $6,300,000. The total cost of these beverages amounted to more than $400,000,000.

During the Third month, 6477 immigrants arrived at New York. Last year 6058 arrived in the corresponding month.

The four steamers of the American Steamship Company made thirty round voyages between Philadelphia and Liverpool during the year 1874. The receipts for freight were $683,502, and for passengers $288,933. Loss on the business of the year $48,914. The directors hope the business of 1875 will be more profitable.

The Markets, &c.—The following were the quotations the 5th inst. *New York.*—American gold 114⅝. U. S. sixes, 1881, registered, 120⅛; do. coupons, 121⅛; do. 1868, 120¼ a 120¼; do. 5 per cents, 1881, 115 a 115¼. Superfine flour, $4.55 a $4.65; State extra, $5 a $5.25; finer brands, $5.50 a $9.00. White Michigan wheat, $1.37 a $1.40; amber western, $1.29 a $1.30; No. 2 Chicago spring, $1.18 a $1.19. Oats, 72½ a 75 cts. Rye, $1.00. Yellow corn, 89½ a 90 cts.; western mixed, 88 a 89 cts. *Philadelphia.*—Middlings cotton, 16¾ a 17½ cts. for uplands and New Orleans. Superfine flour $3.75 a $4.00; extras, $4.25 a $4.75; finer brands, $5 a $7.50. White wheat, $1.32 a $1.35; amber, $1.27 a $1.30; red, $1.26 a $1.27. Rye, $1.05. Yellow and mixed corn, 85 a 87 cts. Oats, 68 a 73 cts. Lard, 15 a 15½ cts. Clover-seed, 10 a 11½ cts. The arrivals at the Avenue Drove-yard consisted of 2,000 beef cattle 10,000 sheep and 4,000 hogs. Beef cattle sold at prices ranging from 4½ to 7¾ cts. per lb. gross. Sheep at 5½ a 7½ cts. per lb. gross, and hogs at $11.50 a $12.50 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, $1.02½; No. 2 do., 99 cts. No. 2 mixed corn, 69¾ cts. Oats, 58⅜ cts. Lard, 15⅜ cts. *St. Louis.*—No. 2 winter red wheat, $1.20 a $1.21½; No. 2 spring, $1.05. Corn, 73 a 75 cts. Oats, 65 a 66 cts. Rye, $1.02 a $1.05. Spring barley, $1.23. Lard, 14¾ cts.

The Sixth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house on Fifth-day, Fourth month 22d, 1875, at 7.30 P. M.

Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION commences on Second-day the 3rd of Fifth month. Application for the admission of pupils may be made to BENJAMIN W. PASSMORE, *Sup't*, (address *Street Road P. O., Chester Co., Pa.,*) or to CHARLES J. ALLEN, *Treasurer, No.* 304 *Arch Street Philadelphia.*

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WANTED, in the Girls' Department, a TEACHER of READING and GRAMMAR, to enter on her duties at the opening of the Summer Session on the 3rd of Fifth month. Application may be made to

Susan E. Comfort, Knox St., Germantown,
Hannah Evans, 322 Union St., Philadelphia, or
Martha D. Allen, 528 Pine St., "

DIED, on Fourth-day, the 3d of Third month, at his residence in this city, WILLIAM MAULE, in the 71st year of his age, a member of the Western District Monthly Meeting.

——, Third month 14th, 1875, BENJAMIN S. BELLANGEE, on the 19th his mother, ELIZABETH BELLANGEE, aged 78 years, and on 3d mo. 26th his father, ISAAC BELLANGEE, in the 84th year of his age, members of the Monthly Meeting of Friends of Philadelphia for the Northern District. After a brief illness, within twelve days, without an infectious disorder, were three fourths of this family removed by death, the daughter only surviving. The close of each was calm and peaceful. The aged father, after the departure of his beloved wife from a happy union of 58 years, severed after so brief an illness, said, (while her remains were yet in the house and his only daughter lying very ill,) "O Lord, thy will, not mine, be done. Should I die or live I am resigned to His will, I rely on our dear Saviour's mercy, and that He will be with me and my beloved daughter in life or death." Truly the ways of Divine Providence are past our finding out. This dispensation speaks loudly to all; "Be ye also ready, for at such an hour as ye think not the Son of man cometh."

——, Third mo. 28th, 1875, at her residence in Abington, Montgomery Co., Pa., EMMA L., wife of Christopher Bockius. After experiencing that change of heart known to the true believer in Christ, she found her peace consisted in relinquishing many of the vanities of the world, in which she formerly had taken great delight. Being deprived of her hearing, she became more thoughtful and retiring, and being faithful to her convictions, she applied for membership in our religious Society, and continued a beloved and consistent member during the remainder of her life. She was sincerely attached to our ancient doctrines and testimonies which became more precious to her as she became more acquainted with them.

——, on the evening of the 2d inst., at her residence in this city, SIDNEY COATES, in the 82d year of her age, a member and elder of the Western District Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

John Griffith.

(Continued from page 266.)

John Griffith now feeling his mind clear of public service at this time in Great Britain, returns to his native land. But his way opening, as he thought, with great clearness to settle in England on account of future service, he therefore applied to his own proper meeting for a certificate of removal; which was granted and directed to the Monthly Meeting of Witham in Essex, England. In company with his daughter, who, as appears, was his only child, and who had been cared for by an aunt of hers since her mother's death, he embarked for England in the 9th month, 1750.

Here he again entered into the married state with Frances Wyatt, of Chelmsford, the 14th day of the then 1st month, 1750–1; he says, "in the sweet and sensible enjoyment of the Divine presence." He concludes his observations on this subject with the following tender advice and caution to all whom it may concern, "To be aware that they do not fall into that dangerous snare of supposing, that as marriage is an outward affair, they need consult nothing further therein than their own inclination and reason; it is said, 'Woe to the rebellious children, that ask counsel, but not of me, saith the Lord.' And Christ is called Wonderful, Counsellor, as well as Mighty God. Now as marriage is allowed to be the most important affair in this life, and may tend greatly either to promote our happiness or misery in the next; if we have no occasion to seek the Lord's counsel herein, in what are we to expect or desire it? What, say some, are we to look for, or to expect a revelation in such cases? We must desire the Lord to guide and direct our steps in this, and all other affairs of consequence in relation to this life, or we shall certainly miss our way. But this we cannot clearly understand, until the man's part is reduced in us, and we see what we are without God, that we may find occasion to pray without ceasing, and in every thing to give thanks. Then the constant cry will be, Guide me with thy counsel. When this is, with great sincerity, the state of the mind, we cannot miss our way; because divine protection is ever present, although we do not always see it, any more than the prophet's servant did, until his eyes were opened. The great thing is, to have a single eye, that whatever we do, may be done to the glory of God. When this is the case, we say, if this or that be not agreeable to thy will, O God, thou hast all power in thine hand; do thou, by thy overruling providence, direct me according to thy blessed will. The Lord will keep such in all their ways, and be their sure defence."

The above remarks on marriage allude to it as being "the most important affair in this life;" and clearly maintains the indispensable requisite of Divine guidance in the several steps thereof. The scripture quoted, "Woe to *the rebellious children* that ask counsel, but not of me, saith the Lord," is worthy the close attention of all those about to consummate an engagement which must have such an important influence not only on the life that now is, but also in that to come; and which death alone can separate. How imperative, then, that there should in the parties be not only the unity of religious feeling, but a joint and harmonious effort to serve the Lord in the first place, as the Author of all our blessings, the Alpha and Omega of all.

J. Griffith's remarks respecting public appearances in our meetings, contained in the present number, are very practical; and represent the blasting effects of a wordy, lifeless ministry. Those alluded to, he tells us, "are commonly very positive and self-willed," so that it is difficult to bring the judgment of Truth over them. That worthy elder, Richard Shackleton, in alluding to the ministry in a meeting he attended in his native land, says: "We had a good deal of the pop, pop, pop, like the firing of undisciplined would-be soldiers, one after another, instead of the united, concordant, certain sound of a well disciplined army; but, he adds, there was not more, if so much of this evil as usual." Oh! how needful to wait for "the live coal from off the altar," and "as new-born babes, to desire the sincere milk of the word," that so all may be preserved from attempting to stay the ark with unbidden or unholy hands; neither, in the zeal of the creature, to offer sacrifice until the great Prophet and High Priest of our profession be come; and that His anointed ones may preach, and that only the preaching that He bids them, even the living lessons of pure christianity. All short of this, is but the strivings and stirrings of the carnal mind, which profiteth nothing in the work of God; and will prove but as sounding brass or a tinkling cymbal, or as the warming of ourselves with sparks of our own kindling, the end of which is to lie down in sorrow. Truly great caution is needful in this day of floating speculative opinion, lest in our unhallowed zeal to advance the good cause, we but give pain to those whose souls are deeply concerned for the glory and excellence of the kingdom of the Redeemer, as well as cause confusion by an uncertain sound of the trumpet, and whereby the restraining admonition confronts us, Though outward knowledge be largely put forth, true wisdom lingers.

J. Griffith also alludes to the subject of paying tithes; which exaction, until within the last ten or twelve years perhaps, the Society has borne an important and faithfully maintained testimony against. Now, it with others, seems to have been overridden, or much set at nought by many of those subjected to their imposition. Notwithstanding this, the opinion is conscientiously held that "the tithe commutation act," with its altered name and somewhat modified incidents, affects not the ground of the testimony of our Society versus the compulsory demand of the priesthood in payment for their services.

The Journal continued: "At Shrewsbury, the number of professors was very small, and the life of religion very much depressed, not only by the lukewarmness of some, but also by a blasting, windy, lifeless ministry, which they had long sat under; doubtless, to the great uneasiness of the few sensible amongst them. I had a painful sense of the great hurt thereof in that meeting, being concerned to sit the whole meeting through in silence, I believe, as an example to Friends, and rebuke to that forward, unsanctified spirit: the same soon after was made manifest both to Friends and others to be very corrupt, and was deservedly testified against by the Monthly Meeting.

"I have divers times, in my travels, perceived great hurt to the prosperity of Truth, by such unsanctified pretenders to a divine commission, intruding themselves into the ministry; but have always apprehended them a bad sort of people to deal with by advice and caution, as they are commonly very positive and self-willed; being seldom, in this declined state of the church, without a party, who had rather have almost any kind of ministry than silence. This makes it much more difficult for those, who have a right sense of their spirits, to bring the judgment of Truth over such; as those above mentioned are apt to screen them, and cover their heads, unless they manifest themselves, which has frequently happened, by their being guilty of some immoral conduct.

"I went after meeting to visit two Friends, who had been imprisoned a considerable time for refusing to pay tithes. As soon as I had entered the place of their confinement, I sensibly felt that the Son of peace was there. My mind was brought into great nearness, unity, and Christian sympathy with them in their suffering state, which they appeared to bear with cheerfulness and resignation to the Divine will. The sense of *the great importance of the testimony* they were concerned to maintain, by suffering for it, and what our worthy predecessors went through, in nasty stinking prisons and dungeons, where many of them ended their days in support thereof, who may very justly be numbered amongst the faithful martyrs of Jesus Christ, overcame my mind

with tenderness to that degree, that I could not presently discourse with them about their sufferings. We had a blessed opportunity together, and took our leave of each other, in the sweet enjoyment of the pure love of God. Oh, how much more joyous and refreshing it is to visit such faithful sufferers, than to visit carnal professors of the same Truth, who violate that precious testimony, by voluntarily putting into the priests' mouths, lest they should prepare war against them, making religion bow down to their supposed temporal interest, thereby not only declaring themselves mere pretenders thereto, but also increasing the sufferings of those under the same profession who dare not temporize.*

"At Bristol we attended three meetings; the first two were held in painful distressing silence, and the last also, except a few words near the breaking up of it. This was the first of my visiting that city, and a time not easily to be forgotten by me. It was indeed a season of sore mourning and lamentation, in a sense of their great declension. There was very little to be seen or felt of that plainness, pure simplicity, humility and contempt of the world, so conspicuous in their worthy predecessors, who trampled upon the glory of this world, counting it as dross and dung, in comparison of the smiles of the Lord's countenance, and being clothed with the beautiful garment of his salvation. Oh, how was the choicest vine planted, made to spread and mightily to prosper, through great suffering and persecution, in that city, in early times; sufficiently, one would think, to have deeply established the permanency thereof, and to have recommended its superior dignity and excellency to many generations! May not that of the apostle to the Galatians, be justly applied to them? 'O foolish Galatians! who hath bewitched you, that you should not obey the Truth; before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Are ye so foolish, having begun in the spirit, are ye now made perfect by the flesh?'

"Alas! the inordinate love of worldly enjoyments, good in themselves, covers the minds of many professors, like thick clay, who are exceedingly hard to be made sensible of the chiefest good, so that I have often feared some of them will not hear, until the Lord is provoked to speak with a louder voice in judgment, from which they will not be able to turn aside or in any way to shun. Many in our Society, as in others, having departed from the life, rest satisfied in a profession of religion: some also have departed from the power and form too, in a great degree; appearing neither one thing nor another. Could they see themselves as judicious persons see them, shame and confusion of face would cover them."

(To be continued.)

* Perhaps we can hardly appreciate how much has been gained to the world, nor how much the interests of the ever-blessed Truth have been promoted by *faithful suffering!* Thus it is written: "God sent His only begotten Son into the world, that we *might live through him.*" And the same dear Saviour said to His disciples: "I go that I may prepare a place for you!" And did He not go through sufferings? The great drops of blood in the garden; the agonizing cry to His Father, "My God, my God, why hast thou forsaken me;" the mocking, the railing, the being spitted on, the vinegar, the gall, the crucifixion, all attest this. What, it may be queried, has been gained to our Society, or to others through us, but by suffering? And we fear that an unwillingness to suffer with Christ, and to fill up our measure of the cup thereof for His body's sake, thus seeking an easier, broader way, and involving too, a lowering of the standard we are called to maintain, is a prominent reason why the glory has so much departed from our Israel. Significant then is the declaration of the prophet: "If ye will enquire, enquire ye: return, come."

Assyrian Discoveries.

We have the pleasure of announcing to the public this morning, by a letter received from George Smith, one of the most remarkable and interesting discoveries yet made in connection with Assyrian researches. That which he has now revealed is no less than a long, copious, and nearly complete narrative of the beginning of the world, the creation of man, his temptation, fall, and curse, inscribed, like all these early Assyrian records, in arrow headed writing on those burned cakes of clay with which the public has now grown familiar. G. Smith relates the circumstance of this singular *trouvaille.* He was on the eve of concluding the excavations carried out for the *Daily Telegraph,* when he found, among the very latest of the tablets unearthed, a fragment in appearance much like the others, and presenting nothing at first sight in its language worth particular regard. He contented himself with transcribing in his note-book the first few lines of the writing, and then packed it up with the rest for transmission to England. On his return to the Museum, other parts of the collection engaged his attention, and shortly afterwards the recognized value of the results obtained, induced the Government to commission G. Smith for a second expedition, which was rewarded, as everybody knows, by a fresh and valuable accumulation of ancient muniments. These naturally engrossed his time and toils for a while, till about a month ago, when a more careful examination of the tablet dug up at Kouyunjik in 1873, disclosed to G. Smith that he had before him one among the first pages of that antique history of which the Deluge tablets formed part, containing the Chaldean account of the Creation of the World and of Man, and going apparently side by side with the Scriptural narration, but in greater detail, and with many additions. G. Smith was able to learn from the tablet, thus suddenly become so valuable, continuations of the narrative from various sources, including the former collection in the Museum, and the result which he announces is a connected text extending from the creation to the fall and primal curse, thus presenting to us an original version of "Genesis" as it was kept on the sacred tablets—an *editio prima* of such extraordinary import and interest for all Christianity that the discoverer declares the finding of this single tablet has increased many times over the value of the collection which he brought home to us.

A full translation of these books of clay, thus wonderfully preserved, will by and by be given; but time and study are necessary for their careful translation. Meanwhile, however, G. Smith has perused enough of the collocated slabs to furnish the public with a general idea of their contents; and the first which arrests attention is their close general agreement with the Scriptural narrative. Like the Book of Genesis, these inscribed tablets speak of an earth "without form and void"—a desolate and empty chaos—in the age preceding "the Beginning." Like the Mosaic account, they tell us of an evil agency in rebellion against God, which after man had been produced, as the noblest animated work of the creation, tempts him to his fall, and causes him to forfeit his life of Paradise and high estate of innocence. But G. Smith gives us glimpses of very remarkable additions and expansions which this Chaldean "Book of Genesis contains; for example, the primitive chaos is represented as engendering monsters, and the old serpent who tempts the first man has already been overthrown from on high. The Satan of Chaldea has, in his representation the mingled characteristics of the Aryan Indra, the Grecian Zeus, and the Zoroastrian Ahriman, "riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon." Most curious, too, is the mention made of a feminine power presiding over Chaos, named Tisalat or Tiamat in these tablets, and identified by G. Smith with the Thallath of Berosus. Besides all this the Kouyunjik tablets embrace a relation of the origin of evil, of the fall of the wicked angels, the nature of the serpent, and the aspect of the undeveloped world; all omitted or merely glanced at in the Pentateuchal text; which, however, resembles the Chaldean version more nearly than does that of Berosus. Could anything be of more absorbing novelty to the theologians, scholars, archæologists, and scientific men of Christendom?

On the eve of closing that newly-opened tomb of Empire at Kouyunjik a lucky touch of pickaxe or shovel recovers for the unwitting excavator, and through him for humanity, what we may call the "folio edition, with the *imprimatur* of antiquity of the very first legends of our race. We do not know what incident in the records of research equals the singularity and romance of these discoveries. Precious tomes of classical lore have been revealed from worm eaten palimpsests; yellow and faded parchments have yielded unexpected facts of history; but this digging up of a king's library in the dust of thirty centuries, and finding in it the clear and eligible story of the Beginning, as Abraham heard it in Ur, and the Pentateuch repeated it—under circumstances, too, so full of chance, apparently, that the enterprise seemed to many one of little hope beforehand, and its success almost incredible—is passing strange. Nor could anything have preserved for us so valuable a possession except these same Assyrian shards of clay, which, with their inscriptions, were really all but imperishable. Stone, marble, metal would have long ago in such circumstances have lost the fine impressions given by the Chaldean priests; but these books of clay, once put through the fire, have remained absolutely unaltered, and the famous Assyrian of our Museum reads them as easily as did the scribes of Assurbanipal! When he has fully deciphered the present treasures of his toil we shall be masters of the actual record as the Kings of Nineveh received and inscribed it.—*London Daily Telegraph.*

At an International Agricultural Exhibition in Bremen, was a collection representing the adulteration of seeds. It contained a sample of sand, carefully washed, colored and put up in the best manner, for sale as clover-seed, under which name it brought three and one-half cents a pound. Seeds of weeds used for adulteration were numerous.

—*Late Paper.*

From "The British Friend."

An Experience in Dress.

Now that the Scriptural testimony against conformity to fashion in attire, which was so long a distinctive feature in the profession and practice of the Society of Friends has been so extensively ignored of recent times, we have thought there might be a service in recalling attention to the testimony by placing on record the following from one unconnected with Friends, as her experience in regard to Dress:—

In the hope that it may help some of God's children who are longing to walk in everything so as to please Him, I desire to speak of what He has taught me with regard to dress; which, though in itself so secondary, is a matter of no small importance to Christian women.

The promises of God as to the guidance of his children's minds and inclinations generally are very numerous, and one of the results of this guidance is what we may call spiritual instinct; an inward shrinking from anything inconsistent with or unseeming for a Christ-like walk.

I believe my own experience in this matter of dress is a very usual one among Christian women, and that many suffer great loss, as I did, from not recognizing the Lord's voice in their feelings concerning it.

In the beginning of my Christian life, I was so exclusively interested in the things of eternity, that there seemed no room for thought on such a subject as dress. But later on, when the effects of the new life necessarily spread outward, as well as existed within, I began to feel troubled about my dress, and longed to know just what would be right for me to do about it.

My friends being for the most part Christians, I relied on their explanation of the Scripture teaching on the subject, and took it for granted that their practice was right; although I had many secret misgivings, and often wished that the course which seemed to me the only right one, had been more explicitly insisted upon in the Bible. The longer I lived the more I shrank, sick at heart, from the fashions and ornaments of the world, which, alas! seemed to be so equally shared by the church; but my confidence in the piety and judgment of my friends, and my want of understanding the exact meaning of the Scripture rules, kept me from yielding to the spiritual instinct which I now believe was the voice of God to my soul. And I can not but think that, were Christian women to be honest, the majority of them would confess to the same impressions.

All this was felt before I knew anything, practically, of entire consecration to God, or an hourly life of faith. But when the Lord in infinite love led me to receive Jesus as my all in all, and to yield my whole self up to His control, I began to feel more strongly than ever that the outward conformity to the world, which appeared in my own dress and that of most other Christian women I knew, was utterly opposed to the spirit of such commands as "coming out from the world and being separate," "walking as Christ walked," "letting our light shine before men," "not being conformed to this world," and numerous other similar directions. And I felt that even had there been no distinct commands on the subject of the dress of Christian women, these principles ought surely to be enough. But I still hesitated to make myself singular among other and better Christians, until I could understand just what the teaching of Scripture implied. I therefore prayerfully examined the two well-known passages on the subject, and determined to abide by the result; and I found the impressions already made on my mind by the Spirit, entirely coincided with what seemed to me the plain and obvious meaning of the texts in question. In short, I believe our gracious Lord has condescended to give us very clear indications of His will on this subject, and that we are distinctly warned against the outward adorning of "gold or pearls or costly array." And to avoid these things, which, honestly considered, are very comprehensive, would bring about a marked change in the dress of the large majority of Christian women. For surely the correct reading of these passages means, that the outward adorning is to be exchanged for "the inward ornament of a meek and quiet spirit, which in the sight of God is of great price." And I feel entirely convinced, both from observation and my own experience, that no outward thing so separates a woman from the world, and so delivers her from its ensnaring influences, as this separation in dress; and that the laying aside of all that is doubtful in the matter, is to us the removal of many a snare and hindrance, and does in a wonderful manner seem to leave the soul free to receive and follow the Lord's leading on every other point, beside giving an undoubted strong influence over others.

As regards the guidance of the Spirit as to details, I would only say that if we are troubled about any article of dress, we must at once bring it to the Lord and ask him to teach us. And if after thus committing it to Him we are still in doubt about it, the only safe course is to give it up, giving the Lord's side the benefit of the doubt; for we are plainly taught that he that doubteth is condemned if he eat, for whatsoever is not of faith is sin.

It must never be forgotten that this blessed life of union with Christ involves prompt obedience to His commands, and that the soul can not rest in Him where there is failure to obey. We can not give ourselves to God to live in His will, and have a single reserve at any time, without getting into trouble. The only way to maintain an untroubled spirit and a straight walk, is to yield to his blessed teaching at every step.

My great desire, however, in putting these thoughts before others, is not so much to press the duty, as to set forth the privilege we have in being called to such an entire dedication, both within and without, to our loving and beloved Lord, that even in such an insignificant matter as our apparel, He should condescend to take an interest and give us directions. It seems so wonderful and so delightful that we may even *dress* for Him, as well as speak for Him. And to know it to be our calling and privilege so to live in God's will as that it should extend even to such trifles, makes for us a heaven upon earth.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—*Christian Pathway.*

No men are so oft in the wrong as those who pretend to be always in the right.

For "The Friend."

The Straight Gate and the Broad Way.

AN ALLEGORY.

(Continued from page 268.)

Now I observed that all the travellers who had so much as a spark of life left, seemed every now and then, as they moved onwards, to cast an eye, though with different degrees of attention, toward the Happy Land, which they were told lay at the end of their journey; but as they could not see very far forwrad, and as they knew there was a dark and shadowy valley which must needs be crossed before they could attain to the Happy Land, they tried to turn their attention from it as much as they could. The truth is, they were not sufficiently apt to consult a map and a road-book which the King had given them, and which pointed out the path to the Happy Land so clearly, that the wayfaring men, though simple, could not err. This map also defined very correctly the boundaries of the Happy Land from the Land of Misery, both of which lay on the other side of the dark and shadowy valley; but so many beacons and light-houses were erected, so many clear and explicit directions furnished for avoiding the one country and attaining the other, that it was not the King's fault, if even one single traveller got wrong.* But I am inclined to think that in spite of the map and the road-book, and the King's word, and his offers of assistance to get them thither, that the travellers in general did not heartily and truly believe, after all, that there was such a country as the Happy Land; or at least the paltry and transient pleasures of the wilderness so besotted them, the thoughts of the dark and shadowy valley so frightened them, that they thought they should be more comfortable by banishing all thought and forecast, and driving the subject quite out of their heads.

Now, also, I saw in my dream, that there were two roads through the wilderness, one of which every traveller must needs take. The first was narrow, and difficult, and rough, but it was infallibly safe. It did not admit the traveller to stray either to the right hand or to the left, yet it was far from being destitute of real comforts or sober pleasures. The other was a *broad* and *tempting way*, abounding with luxurious fruits and gaudy flowers, to tempt the eye and please the appetite. To forget this dark valley, through which every traveller was well assured he must one day pass, seemed the object of general desire. To this grand end, all that human ingenuity could invent was industriously set to work. The travellers read, and they wrote, and they painted, and they sung, and they danced, and they drank as they went along, not so much because they all cared for these things, or had any real joy in them, as because this restless activity served to divert their attention from ever being fixed on the dark and shadowy valley.

The King, who knew the thoughtless tempers of the travellers, and how apt they were to forget their journey's end, had thought of a thousand little kind attentions to warn them of their dangers; and had caused to be written and stuck up before the eyes of the travellers, several little notices and cautions; such as, 'Broad is the way that leadeth to destruc-

* "That *which is to be known o God* is manifest in them (men); for God hath showed it unto them." And, "Ye have an unction from the Holy One, and ye *know all things.*"

tion.'—'Take heed, lest ye also perish.'—'Wo to them that rise-up early to drink wine.'—'The pleasures of sin are but for a season,' &c. Such were the notices directed to the *broad-way* travellers; but they were so busily engaged in plucking the flowers, sometimes before they were blown, and in devouring the fruits often before they were ripe, and in loading themselves with *yellow clay*, under the weight of which millions perished, that they had no time so much as to look at the King's directions. Many went wrong because they preferred a merry journey to a safe one, and because they were terrified by certain notices chiefly intended for the *narrow-way* travellers; such as, 'Ye shall weep and lament, but the world shall rejoice:' but had these foolish people allowed themselves time or patience to read to the end, which they seldom would do, they would have seen these comfortable words added, 'But your sorrow shall be turned into joy;' also, 'your joy no man taketh from you;' and, 'They that sow in tears shall reap in joy.'"

A Christian cannot conform to the world in its manners, its maxims, its customs, its fashions, or its diversions. For "If any man *love the world*, the love of the Father is not in him." Again, "Know ye not that *the friendship of the world is enmity* with God? *whosoever therefore* will be a friend of the world, is the enemy of God." It is this required non-conformity to the spirit of the world that makes lowly obedience to the cross of the Saviour so hard to that part in us which would fain be heir of two kingdoms, and cleave to those things which are not compatible with it, and which perish with the using. But where the fear of the Lord is but little regarded, where every thing tends to foster a spirit of folly and dissipation, where the god of this world rules and reigns in the hearts of the disobedient, there must be a very uncongenial clime for the humble-minded, chastened, and devoted christian pilgrim! Such pilgrims are satisfied with the way to life, though it be strait and narrow; these cherish the cross because He who died for them hath appointed it; these rejoice in being accounted worthy to suffer shame, if called to it, for His name; these, the humble and contrite and who had taken Christ's yoke upon them from love of Him, meekly entered the straight gate; being persuaded that what the Lord of all had promised, He was able and would perform; and that that peace with Him, which "passeth all understanding," is infinitely to be preferred to the poor precarious pleasures which are sought and found in the varied sinful compliances of this wicked world.

But to another class—that numerous band who, in the words of the Apostle, are "lovers of pleasures more than lovers of God"—Hannah More has in the annexed essay, represented as walking up to the strait gate, hoping to discover that though *the entrance* was narrow, *the way itself* was wider, and of sufficient dimensions to admit them even though they could not frame to pronounce the heavenly "Shibboleth;" had not learned the language of the spiritual Canaan—the song of the hundred and forty and four thousand, which were redeemed from the earth; were not willing to enter by Christ, the door, into the sheepfold; and had not submitted their hearts and affections to the Lord Jesus, saying: What Thou wilt, when Thou wilt, how Thou wilt. These were put to grief and greatly discouraged upon beholding the inscription, "*Narrow is the way*," as well as "straight is the gate" leading to the realms of glory, purity and peace; and, trying to persuade themselves that that which was remote might be uncertain, and being lulled with the hope that a more "convenient season" would yet turn up for them in which to safely espouse the cause of Christ Jesus, they drew back into the broad way, presuming on a common but sad alternative:

"*So many* surely can't be wrong,
And miss a happy end."

(To be continued.)

Selected.

"WORK WHILE IT IS TO-DAY."

Work while it is to-day;
The hour will pass away;
Another's hand will do
What was designed for you;
Another's crown will bear
The star *you* ought to wear.

Work while it is to-day;
The need will pass away;
The heart that you might soothe,
The path that you might smooth,
The soul you might beseech,
Will be beyond your reach.

Work while it is to-day;
You soon will pass away
Where neither strength nor skill
Can any work fulfil;
Or suffering atone
For that here left undone.

From "Heart-life in Song," by Fannie H. Marr.

Selected.

CHARITY.

Faith, Hope, and Charity—these three;
Yet is the greatest—Charity.
Father of lights, these gifts impart
To mine and every human heart.

Faith, that in prayer can never fail;
Hope, that o'er doubting must prevail;
And Charity, whose name above
Is God's own name—for God is Love.

The morning star is lost in light,
Faith vanishes at perfect sight,
The rainbow passes with the storm,
And hope with sorrow's fading form.

But Charity, serene, sublime,
Unlimited by death or time,
Like the blue sky's all-bounding space,
Holds heaven and earth in one embrace.

—*Montgomery.*

For "The Friend."

A Day at Point Loma, California.

A spur of the mountains known as the Coast Range of California, extends southward towards San Diego, terminating in beds of earth and coarse gravel, and forming the northern boundary of the bay. The extremity of this spur is known as Point Loma. This ridge is conspicuous from every part of the city, and bears upon its extreme summit a light-house, and on the bay side a government fort. As the hermit of Teneriffe cast his eyes upon the summit of the mountain near him, and each day resolved to ascend it on the morrow, so did we look longingly towards the height of Point Loma, and time at length, brought around the day when an expedition to this *terra incognita*, by water, was resolved upon.

Imagine then a party of twelve, assembled one fine morning in the Second month, at the end of a very long wharf, awaiting the arrival of a boat, which at first sight appeared much too small for their accommodation. Two steamers were loading and unloading at the same place, several smaller vessels were lying near, making quite an animated scene, and rendering the half hour we were obliged to spend there in the fervid morning sun, until the arrival of a lagging member of our company, less irksome than it would otherwise have been.

Our tiny boat, "The Pride of the Bay," appeared quite picturesque as she approached nearer, her sails blown out by the wind, and looking like a white sea-bird prepared for flight. But alas! for human expectations, During the half hour we had spent in waiting, the wind had almost died away. Disappointment sat on every face; we seemed to lie immovably upon the waters; when very quietly the captain transformed himself into the semblance of a steam-tug, by preceding us in a small boat, and dragging us by pulling vigorously at the oars. These sudden calms are so frequent, that no one is surprised when they occur. Thenceforward our course was a very tortuous one; we tacked, retacked, turned homeward, it seemed to us several times, but our slow progress was compensated by the ample opportunity afforded for contemplating the magnificent scene around us. On one side loomed up a range of distant mountain peaks, covered with snow, and looking like clouds in the morning sunlight; at a later hour, their rose-tints had faded into pearl, and blue and grey, which contrasted finely with the deep green and olive of the bay and ocean. On the southern horizon, nothing was visible but a distant island group; the dreamy, misty, Coronados; which, under certain conditions of the atmosphere, assume weird, fantastic shapes, the effect of mirage, when they lengthen out, contract, or turning completely over, stand for a moment inverted. A little to the north of these, was the far off Table Mountain of the Mexican range, always veiling itself in a soft blue mist. On our left lay the long, narrow peninsula—arid and desolate—separating the bay from the ocean beyond; a natural breakwater, formed of sand and rolled pebbles, and covered thinly with low shrubs, yuccas, and a few smaller plants. On its outer side thundered the vast Pacific, its long waves slowly rising from the level expanse into great transparent curving walls, which fall like crumbling ruins at one's feet.

Pleased with the thought, that we would have the ocean for our companion all day, we moved forward on our way, with what speed we might, and were soon landed on the beach inside the bay, to walk between the bleaching bones of whales that here abound, or among the great boulders at the foot of the gravelly ledge, while those who preferred to do so, crossed the promontory, on whose top stood the lighthouse; thus reaching the ocean on the other side.

The august permission of the officer in charge of the unfinished fort, having been obtained, we proceed without fear of being apprehended for encroaching upon United States property. Heaps of beautiful, purple "sea mosses," lay around us. To our eyes, they were *all* beautiful. "Ah!" said our captain, who accompanied us, "You will throw away a great deal of this stuff when you get home;" but when was any one ever convinced under such circumstances! so we toiled on, adding to our stores at every turn.

"If you wish to be happy," said one, noted for his wisdom and learning, "make a collection!" "Of what?" was asked in reply. "Oh! any thing! only make a collection!"

n this basis we proceeded, and fully realized ıe force of the advice.

The Abelone, or Sea-ear, a species of Haliotis, a large and very elegant shell, with ıingled colors of ruby, ultramarine and emrald, is found in abundance on this coast. 'o-day this was the great object of search; ut as all the party did not come prepared ·ith axe or hatchet, to force them from the ocks, beneath which they are found adhering rongly; and as a long search for them is ften unsuccessful, we contented ourselves ·ith less showy acquisitions, but in other oints of view, of much more value.

The Rock-borer, a species of Pholas, is also ound on the bay shore; and of these we obained some fine specimens. This animal ores its way into the solid rock, the raspke surface of its shell, furnishing it with a ool with which to gradually enlarge its habiation as its growing wants require. Some f them were from three to four inches in ength, of a greyish-white color, and were ery curious and interesting. We found seeral pieces of rock so perforated by the maller animals, as almost to resemble a etrified honey comb.

The tide was very low, enabling us to exmine a wide margin of the shore. Beneath ome of the smaller rocks, dripping with the ecent overflow, we found Chitons which we ıad not before seen. They were readily deached from the rocks, and soon formed part f our melange. The shell of this mollusk, is omposed of eight narrow calcareous picces, overlapping each other like the greaves or leg overing, of ancient armor. Those we found vere of a pale sea-green color, and from three o four inches in length. The Chitons, it is said, an roll themselves into a ball, though, I beieve, that some varieties do not possess this ower. Parting the long green grass among he rocks at the lowest point we could reach, ve found beneath the former, graceful, branchng "sea-mosses," of a dark crimson color, growing in great abundance. The others were ale beside this beautiful specimen of the seaflora, which we had often found mingled with he tangled heaps on the shore, but here we liscovered it really growing. It is not so fine nd delicate, however, as that of a similar ind found at Santa Cruz and Monterey, four undred miles further north on the coast.

Occasionally a small tuft of a brown plumeike object was found, which proved to be an nimal, and classed among the Protozoa, or he lowest forms of animal life.

The Algae of the Californian coast, have not een studied by experts, and names could not e found for the various species we had colected. Great floating expanses of the larger arieties occur not far from the shore, where plants upwards of one hundred feet in length may be seen. These, when thrown upon the and by the violence of the storms, much reemble long water pipes three or four inches n diameter, to which are appended at intervals, balls containing air, and serving as floats to sustain the heavy cables in the water. Small boats that adventure among this floating kelp, are with difficulty removed from the entangling moss by the use of oars. Formerly when whales were plentiful hereabouts, they frequented these kelp meadows, finding therein their favorite food.

Looking seaward, but few sails appeared upon the broad expanse. Occasionally, upon the horizon, the long trails of black smoke, from the pipes of the Panama steamships, were seen as they drew near and nearer to the Bay of San Diego, which they generally enter, bringing crowds of seekers for health and comfort, to this, the warmest winter resort upon the California coast. Instead of the white sails of commerce, appeared the strong wings of the pelican, ever and anon diving into the blue depths, to reappear immediately, his pouch stored with prey, or the graceful sea-gulls, groups of black ducks or lonely divers, all intent upon obtaining subsistence from "the bounty of this vast liquid magazine of nature."

The egret heron, of its genus the most stately and elegant in its adornments, frequents the upper part of the Peninsula, and the adjacent coast. The preserved specimens we saw were decked with long white plumes of tail feathers, as graceful as those that adorn the bird of paradise. Farther inland, no feature of this region would be complete without the great California vulture soaring overhead at a vast height, scanning a vast expanse, and seeking its peculiar food.

The afternoon sun was sending long shadows over the sand, as one by one of our tired party rejoined us, returning from their extended ramble beyond the light-house, where they had found the Abelones in abundance. The triumph of the day was complete, every bag and basket was plethoric with something prized by its collector, and when assembled once more upon our boat, and our treasures were displayed, even our grim captain looked down upon them with an approving smile. A quick passage, with a favoring breeze, landed us safely at the pier which this morning had seen our departure, and the shades of evening were deepening as we separated for our respective homes, and our day of real pleasure drew to its close.

S.

Selected.

The Source of Strength.

He that grows in grace grows in the knowledge of the Lord and Saviour Jesus Christ, becomes more acquainted with His character and work, more grateful for every instruction in these great subjects, and for every opportunity to meditate upon them. This is the great principle of the Christian's preparation for glory. He derives his comfort and peace more abundantly and directly from Christ. He becomes actually more conformed to Him in mind and character. He desires to see Him, and to serve Him more simply and completely. He strives to be unceasingly in the custom of consulting Him, following Him, and depending upon Him. In his habitual experience, Christ becomes more nearly *all* to him; and his affections, his conscience, and his understanding, are all occupied in the effort to embrace and hold fast that blessed hope which has thus been given him in his Divine Redeemer and Lord. This constitutes an increasing preparation for that state in which to be with Christ is to be, and to have, forever, all that the soul can desire or need The very simplicity which marks the commands and the promises of the gospel, thus marks also the character of those whom the Saviour blesses and receives. The nearer they approach Him, this simplicity of character marks them more completely. They gain more of that childlike spirit which lives, and loves to live, alone upon Him. And as each earthly idol is successively removed, and the cares of earth become less engrossing and distracting, and the heart is made more ready to be satisfied with Christ alone, as all its salvation and all its desire, the river is drawing nearer to the ocean, into which it will at last pour its cheerful current; the soul is becoming riper and readier for a happy eternity; and the christian becomes more able, intelligently and affectionately to say, "To depart and to be with Christ, which is far better."

I would urge my readers to estimate properly this important subject, and strive by all means, and constantly, to have the Saviour exalted in their minds as Himself the rock of their salvation, and the crown of their hope. There is much in our own self-righteous spirits, and much in the state of the world around us to lead us off from this. The arts of the enemy are constantly directed here, to separate us from personal approach to the Saviour, and to unsettle our confidence in Him. By every distracting allurement or plea which he can employ, he will try to call off our minds from a constant waiting upon Christ. Be watchful and anxious upon this subject. Be not satisfied with any aspect of apparent religion within you, or around you, which does not lead you to look off from every thing besides, and with more constant and complete dependence, to find your all in Jesus Christ the Lord; to seek Him in prayer, to depend upon Him in love, and to rejoice in Him with hope.—*S. H. Tyng.*

Conflict with a Cougar.—Early in this century the cougar or panther had its home in many parts of New York, but now this ferocious animal is seldom met with, being confined to a few thinly settled regions. St. Lawrence, the largest county in the State, is in the north east part of New York, and lies on the St. Lawrence river, between latitudes 44 and 45 deg. A large part of the county is still a wilderness. A recent issue of the New York *E. Post* says:

"Last Friday night John K. Markill, of Norfolk, St. Lawrence county, in this State, returned home late, having been detained by a storm, and going out some time after to care for his team, was just in the act of opening his stable door when he was seized from behind by a panther, which attempted to grapple his throat, and he was carried to the ground, falling on his back. So sudden was the attack that for a moment Markill was partly stunned, but quickly realizing his danger he attempted to draw his knife, at the same time calling loudly for help. In the mean time the animal had fastened his jaws on the side of his victim's neck, but owing to the heavy collar of J. K. Markill's coat, which was turned up, and a fur collar around his neck, the animal's teeth did not penetrate the flesh, although the pressure, as described by Markill, was such as to almost entirely prevent his breathing. His alarm brought to his assistanee, very soon, a large and ferocious dog, which at once fastened on the throat of the formidable foe. The animal then turned on his new antagonist, and a terrific battle ensued. After a prolonged struggle, Markill succeeded in conquering the animal with a pitchfork and the dog's help. The panther measured from tip to tip seven feet five and a half inches, was of a brownish color, with legs rather short but thick and muscular."

For "The Friend."

Our Approaching Yearly Meeting.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—2 Tim. ii. 24, 25.

Whatever may be the force or sincerity of our convictions, respecting the doctrines and testimonies professed by us, it is evident that in carrying them into practice, we are not justified in forcing them upon others in any spirit adverse to the apostolic rule above propounded. If the Christian would be "*apt to teach*," he must be armed with a docile spirit himself: and being taught in Christ's school his own proneness to error when acting from self, he will learn to be meek and lowly of heart, and thus realize the constraining love of the Redeemer in his efforts for the redemption of his fellow men from the deceitfulness of sin. We believe it is in this spirit that those who conduct "The Friend," desire to advocate the pristine faith of the Society; and however plain and unvarnished their criticisms may sometimes appear, upon what they are convinced are deviations from this faith and practice, that they wish ever to speak with that "charity which suffereth long and is kind, and thinketh no evil," and in *meekness* endeavor to convince them that "oppose themselves." The same apostle in his advice to Timothy, also instructs him in these words: "Reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine:" 2 Tim. iv. 2, 3. Thus vigilance in opposing error and advocating the truth, is a plain duty, whilst clothed with "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," and having "the feet shod with the preparation of the gospel of peace."

The annual session of Philadelphia Yearly Meeting is at hand, and we doubt not many of its sincere members, have their hearts secretly exercised in prayer to the Heavenly Shepherd, for His canopy of peace and union to be spread over us in our deliberations, and that the body may, under the direction of His Spirit, edify itself in love, and exalt the glorious cause of Christ among men. We believe that such exercises are not in vain, but will enter the ears of the Lord of Sabaoth; and that their prevalence in time past, has tended to preserve us in the united maintenance of those grand principles first promulgated by the Founder of Christianity, and revived after centuries of apostacy, by Fox, Dewsbury, Camm, Burrough, Penn, Barclay, and other faithful witnesses in the 17th century. When we reflect upon the proclivity that exists in the human mind, to degeneracy from high standards of excellence in every age of the world, and in all phases of moral action; that the pursuit of the good, the pure, and the true, like the efforts to reach mountain altitudes, is constantly liable to the counter gravitation which impels to lower levels, and even the loss of heights already gained; it is obvious that unceasing watchfulness unto prayer, and a constant mistrust of the adequacy of our present attainments to keep us in the heavenward path, must be the price of final victory, and the maintenance of the faith as it is in Jesus. Presumption and vain-confidence, like rolling stones and sliding sands under the feet, will ever check upward progress, and may insensibly land us in the gulf below. How instructive is the incident described by Bunyan, in his inimitable allegory, where Christian and Hopeful were journeying along by the river of the water of life with great delight, and were led aside from the right path. We will give a part of the narrative in the writer's language: "Now I beheld in my dream that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry; yet, they durst not go out of the way. Now the way *from the river was rough, and their feet tender by reason of their travel;* so the souls of the pilgrims were *much discouraged because of the way.* Wherefore, still as they went on they wished for a better way. Now, a little before them there was on the *left hand* of the road a meadow, and a stile to go over into it, and that meadow is called *By-path Meadow.* Then said Christian to his fellow, if the meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold *a path lay along by the way on the other side of the fence.* 'Tis according to my wish, said Christian, here is the *easiest* going; come, good Hopeful, and let us go over. Hopeful.—But how if this path should *lead us out of the way?* That is not likely said the other. Look, doth it not go along by the way-side? So Hopeful being persuaded by his fellow went after him over the stile. When they were gone over, and were got into the path, they found it *very easy for their feet,* and withal they looking before them, espied a man walking as they did, and his name was Vain-Confidence: so they called after him, and asked him whither that way led. He said, to the Celestial Gate. Look, said Christian, did I not tell you so? By this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before. He therefore that went before (Vain-Confidence by name), not seeing the way before him, fell into a deep pit, which was on purpose made there by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall. Now, Christian and his fellow heard him fall; so they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and it now began to rain and thunder and lighten in a most dreadful manner, and the water rose amain. Then Hopeful groaned in himself, saying, *Oh that I had kept on my way!* Christian.—Who could have thought that this path should have led out of the way? Hopeful.—I was afraid of it at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I." This digression from the true path, as we may remember, ended in the two pilgrims being made prisoners by Giant Despair, and shut up in Doubting Castle.

Will not those who may think the paths commended for them to travel in by the pages of "The Friend," too rough and uninviting, and who may at times be tempted with Christian to "ask for a better way," where it is "easier going;" who may perhaps regard such counsellors as ascetic and illiberal in their views, and disposed to be uncharitable towards the majority of Christian professors, who seem to glide so pleasantly on toward the Celestial City; will not these pause for a moment, and ask themselves, whose advice is safest in the end, or whose friendship is most profitable, those who plead for increase of liberty, and cause pilgrims to "stumble in their ways from the ancient paths," with left hand excursions into By-path Meadow, or the firm adherents to the well paved highway cast up by the King of the country for his wayfaring followers to walk in?

We think Philadelphia Yearly Meeting has been favored as a body in a good degree, to avoid those by-paths which have lain so thickly on both the right and left hand of our religious Society within the past thirty years. Conscious that many weaknesses prevail among us, and laying no claim to a monopoly of sound Quakerism, we apprehend there is an earnest desire on the part of her consistent members to encourage every good word and work, and to pray the Lord of the harvest, that He will send forth more laborers into his harvest. That the faithful and sincere followers of the Lord Jesus everywhere who bear the name of Friends, may be strengthened and encouraged, and become more and more united as one fold under one Shepherd: "That they all may be one as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii. 21. Finally, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy; that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves." Phil. ii. 1, &c. C. R.

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 270.)

The indigenous population of Arequipa offers to the observer but two distinct types that of the Indian of the Pacific coast, with a round countenance, flattened nose, narrow eyes of a yellow sclerotic hue, oblique and contracted at the corners like those of the Chinese and the Mongol races; and the Quichua type, with an oval face, high cheek bones, a nose like an eagle's beak, oblique but well-shaped eyes, abundant and soft black hair, seeming to connect them with the great Indian family of the eastern Aryans.

The favorite beverage of the lower classes is a kind of beer, named Chicka, made from maize. Into a hole six feet square and a foot deep, a quantity of maize is placed, and being slightly damped is covered with boards loaded with heavy stones. At the end of eight days the heat and moisture combined, have caused the grain to germinate. This is dried in the sun, crushed in a mill, and boiled for an entire day in large jars full of water. In the evening, the liquid is strained through a cloth, and left to cool to the next day when it is ready for use.

After leaving Arequipa, our author's route was over the western chain of the Andes. He thus describes the effect produced on him by the diminished pressure and density of the air at such a great elevation:

"At the end of an hour's march, during which we had ascended some hundreds of yards, I began to feel a general uneasiness,

hich I attributed to the insufficiency of the tmospheric pressure. This phenomenon, hich the Quichuas of the mountain heights ill the *Soroche*, and from which they do not emselves suffer—having lungs one third rger than those of the European—is attri-uted by them to some mephitic gas produced y antimony—in Quichua *soroche*—even in laces where that metal does not exist. A ontraction of the diaphram, a dull pain in ie dorsal region, shootings in the head, ausea and giddiness, sometimes followed by inting, are the symptoms of this singular alady. I, however, did not suffer to that egree. Nor Medina [his muleteer], to avert hat my livid countenance and my efforts to eep in the saddle betrayed I was suffering, ave me a clove of garlic, and advised me to new it as I would a sugar-plum. I obeyed, it not without grinding my teeth. This itidote, which my Æsculapius pretended to a specific against the *Soroche*, not having oduced any effect, he advised me to make y nose bleed by striking it with my fist, hich he said would give me instant relief. his I thought too heroic a remedy, and pre-rred to crunch another clove of garlic. bout twenty minutes elapsed, and whether was that the remedy began to operate, or hether my lungs became accustomed by egrees to the rarefied air, I began to feel etter."

A storm overtook them among the moun-ins—of which our author says:

"A sudden thunder-clap filled us with fear, id made our mules tremble upon their hocks. he clouds bulged like overfilled leathern ottles, and a shower of hail-stones beat upon ir heads. To protect ourselves as much as ssible we huddled up in our cloaks; our happy beasts unable to follow our exam-e, whined with pain caused by the rough ntact of the projectiles with their poor ses. The hailstorm was succeeded by a ll of snow, such as one never witnesses it at this elevation. It fell so fast and thick at it was impossible to see ten steps in lvance. In an instant the whole landscape as wrapped in one great winding-sheet; e mules profited by the stupefaction we felt slacken their pace and proceed to their vn liking. We had thus felt our way for a arter of an hour, when a dark mass seemed cross the moving curtain of snow. 'God praised!' exclaimed Nor Medina, drawing in by the side of this construction, of which ould not yet divine the character. As I proached he cried out to me to dismount. bbeyed with the more promptitude seeing at the door of this lodge was wide open, ly it was so low, that to enter I was obliged go on my knees.

"The shelter we had found so opportunely as an edifice formed of enormous blocks, and vered in with a single stone. A little indow looking eastward, at about a man's ight, scarcely lighted the interior. This pulchre, for such it was, might measure ten et on each side, by eight feet in height. Its alls sloped in the Egyptian manner, and of emendous thickness, had probably seen many nturies, and endured many tempests. I ked my guide what he thought of this pulchre, and if any tradition attached to it. e replied, 'It was the work of the heathen ymaras.'"

The Aymaras in former ages dwelt in the ateaus lying to the eastward of the western chain of the Andes. Their territory extended some 270 miles from north to south, and was subjected by the Incas of Peru, before the appearance of the Spaniards in that country. Among their ancient customs was that of deforming the skull at birth, giving it a conical form, by means of boards padded with cotton and compressed by ligatures. The skeletons of Aymaras found in the neighborhood of the coast, between the sixteenth and eighteenth degrees, are perfectly recognizable by their oblong or egg-shaped heads. An egg, of which one end should form the face, would give an exact idea of their shape.

"The mode of burial practised by these Indians, at the epoch of their splendor, was also very strange, and unlike anything found among the nations of South America. Their tombs, called *chulpas*, have the shape of a truncated pyramid of from 20 to 30 feet high. This pyramid, constructed of unbaked bricks, was formed in several retreating courses, recalling by its general configuration the Mexican *teocallis*, the first idea of which would seem to have been borrowed from the temple of Bel. Sometimes the tombs of the Aymaras were simple monuments of Cyclopean structure, covered with a single stone, and forming, in the interior, a square chamber, with a low entrance, and a little window looking to the rising sun. Each tomb was adapted for the reception of a dozen individuals, whose bodies, embalmed with the *Chenopodium ambrosioides* of the neighboring valleys, and clothed in their own garments, or wrapped in a sack woven of the leaves of the totora, and sloped off to let the face appear, were seated in a circle, their feet touching one another. Each of the dead had near him, under the pretence of provisions and household utensils, some spikes of maize, a jug of chicha, a bowl and a spoon. If it was a man, they added to these objects a sling, a club, hunting or fishing implements, and a weft of wool. If a woman, they placed near her a basket made of stalks of jarava, some balls of Llama's wool, and a few shuttles and knitting-needles made of the long black thorns of the *Cactus quisco*. When once this tomb was in possession of the number of guests it was meant to contain it was closed up, the window alone being left open."

(To be continued.)

Extract from a Letter of Richard Shackleton to his Daughter.—Many are the favors which thou, my dear daughter, hast received at the hand of the great Giver. What need I enumerate any of them? thy grateful heart is sensible of them. May thy branches, weighed down with humility, gratitude, and all the fruits of the Spirit, bend towards the Root which sustains every tree of righteousness, and from which its sap and life are supplied and derived. By humility and lowliness of mind, many temptations are avoided, and incumbrances escaped. It is a safe and quiet habitation, into which the devil cannot enter, and his emissaries view the dwelling with derision, and turn from it with contempt. So the heavenly Guest has more free admittance and uninterrupted abode; and the bread eaten in secret, administers invisible but effectual support.

What are all the pleasures, and treasures, and friendships of this transitory world, when compared with the inheritance incorruptible, which the ransomed and redeemed shall enjoy through the countless ages of a never ending eternity.

THE FRIEND.

FOURTH MONTH 17, 1875.

The near approach of our Yearly Meeting brings to mind the fulness of the testimony borne by many of our ancient worthies, as to the Divine favor extended on similar occasions in their day. Thus Christopher Story relates: "This Yearly Meeting was in 1679, and the first Yearly Meeting I was at, and a good and glorious meeting it was to me, and many more; who were wet plentifully with the dew from heaven: and that which confirmed us the more was to see the aged and the young keep their places in humility, endued with heavenly wisdom."

In 1677, George Fox says: "To the Yearly Meeting many Friends came from most parts of the nation, and some out of Scotland, Holland, &c. Very glorious meetings we had, wherein the Lord's powerful presence was very largely felt, and the affairs of Truth were sweetly carried on in the unity of the Spirit, to the satisfaction and comfort of the upright-hearted; blessed be the Lord forever!"

In times of outward ease, when the profession of the Truth is not attended with persecution or reproach, but on the contrary is rather looked upon as a title to the respect of the community; there is then a great danger of the prevalance of a superficial spirit, which has never been brought into subjection to the power of Christ. Those who are thus actuated, not waiting to know their own spirits seasoned by Divine Grace, and authority thereby given to express to their brethren that which arises in their minds, too often undertake to judge of matters pertaining to the discipline, in the same spirit in which they manage their worldly concerns. Hence their time is always ready, and even when their opinions are in the right direction, the expression of them in their own will and way, tends to lower the dignity and authority of the meeting; for these are inseparably connected with the prevalence in them of that solemnity and Divine covering, which is truly the crown of all our assemblies, as George Fox exhorted in his day, "Friends, hold all your meetings in the power of God."

This advice seems peculiarly needful at the present time, when, owing to the lapsed and unsettled condition of our religious Society, many anxieties and exercises are the portion of those who are prepared and willing to endure suffering for the body's sake, which is the church. If our members are favored to come to our annual gathering, with a sincere desire that the Lord's will may be done therein, and are preserved, when assembled, in watchful obedience to His direction; we may hope that He will again manifest a measure of His preserving power, and raise in the hearts of many a song of thanksgiving for the renewed extension of His goodness.

SUMMARY OF EVENTS.

FOREIGN.—The British Channel was crossed on the 10th inst. by Paul Boynton in his life-saving dress. He left Dover at half past four, A. M., and reached Boulogne at a quarter past eight in the evening: Distance fifty-

five miles, and time 15¾ hours. A London dispatch of the 11th says: Paul Boynton did not make the entire distance to Boulogne by swimming. He was taken on board the press steamer sbortly after 6 o'clock yesterday afternoon, against his own wish, witbin eight miles of the coast. The weather had become boisterous, night was closing in, and the pilot declined the responsibility of guiding him after dark. The sea was so rough that nearly all on board the steamer were sick. The Observer to-day says, although the task was hardly accomplished, the success of the life saving invention is conclusively established.

The Bessemer steamer, which has been constructed to overcome the motion of the sea, made a trip tbe 11th inst. from Gravesend to Calais. She crossed in seven hours, and her performance was considered satisfactory.

A London dispatch of the 10th says: The coal masters of South Wales have agreed to stop the lock-out for a week, and throw open the pits to miners, with a reduction of ten per cent. in terms of labor, and then if work is not resumed a further reduction will be demanded. The North Wales masters also insist on tbe ten per cent. reduction. They give their men a week to consider the question, and if the terms are rejected 15,000 men will be out on strike.

Cardinal Manning opened the Catholic College at Kensington, with an address, in the course of which he said he regarded himself as intrusted with a commission of warfare, for he believed the Church was approaching a crisis the most fiery for three hundred years.

A bill to enable unmarried women to vote at elections for members of Parliament, has been debated in the House of Commons. The House refused to order the bill to its second reading, by a vote of 152 to 187. Disraeli voted for a second reading.

Liverpool, 4th mo. 12th.—Uplands cotton, 7⅞ a 8*d.*; Orleans, 8⅛*d.*

The Paris *Moniteur* declares that France is unanimous for peace as a paramount necessity. The French press generally concurs in this opinion. The French Minister of Finance and the Minister of Foreign Affairs, both promise that the government will give every facility in its power to French exbibitors at the United States Centennial Exhibition.

The Bishop of Breslau has refused to resign his see. Legal proceedings will be commenced immediately to enforce compliance with the decree of the court.

The Times' Berlin special says: Sigl, editor of the Ultramontane *Vaterland* of Munich, who was recently sentenced, in default of his appearance for trial, to imprisonment for publishing an article insulting to Prince Bismarck, bas been arrested by the Austrian authorities at Salzburg, on the application of the German government. It is understood that he will be sent to Berlin instead of Munich, where he was tried.

The Roman Catholic Bishops, soon after their conference at Fulda, addressed a petition to the Emperor William, in person, remonstrating against the withdrawal of the State grant, to the maintenance of which they declared the honor of Prussia was pledged. They also protested against being required to obey unconditionally the State laws.

The ministers, anthorized by the Emperor, have replied expressing regret that the bishops should object to obey laws which were always obeyed in other countries, and adding that the bishops would have preserved the fatherland from peace-disturbing confusion if they had remained faithful to their own convictions and to the warnings which they proclaimed before the Vatican Council.

The bill withdrawing the State grants from the Roman Catholic clergy, has passed the third reading in the lower House of the Prussian diet.

The Rome correspondent of the Paris *Journal des Debats*, writes to that paper that the Pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and says it was with a view to such a possible emergency that Archbishop McCloskey was elevated to the Cardinalate.

The Emperor of Austria has left Venice. Before his departure he conferred numerous decorations, and earnestly congratulated King Victor Emmanuel on the consolidation of Italy.

A Madrid dispatch says: Salmeron, a professor of the Madrid University and formerly President of the Ministry, and Professor Azcarate, also of the University, have been arrested. The former has been sent to Lugo and the latter to Miranda.

Other arrests are expected. The government declares its intention of exiling all professors who protest against the recent educational laws or who resign their chairs on account of their promulgation. Castelar has resolved to go to Rome. La Fuente, formerly editor of a Carlist newspaper, has been placed at the head of the Madrid University. No Liberal Professor would accept the post.

In an engagement near Tolossa, the Carlists were defeated with the loss of one hundred men killed.

The Pope has made representations to the Emperor of Austria, complaining of the unreasonable demands of Prussia, and saying that the position of tbe Church is becoming more and more intolerable. The Emperor replying to this, through tbe Austrian Ambassador at Rome, deplores the struggle between Church and State, and advises prudence.

A dispatch from Shanghai reports a disastrous collision at that place between the steamers Ocean and Fu Sing. The latter sunk immediately, causing a great loss of life.

UNITED STATES.—There were 572 deaths in New York last week, and 348 in Philadelphia. There were 92,036 pupils in the Public Schools of Philadelphia at the close of the year 1874. The average attendance during the year was 45,933 boys, and 46,103 girls. The expenditures of the schools for the year amounted to $1,607,737.

The regular running of freight trains through the Hoosac Tunnel, commenced the 5th inst.

The total vote for Governor in the Connecticut election was 44,301 Republican, 53,785 Democratic, 2809 Prohibition and 14 scattering—Democratic majority, 6661. The total vote on Congressmen was 47,311 Republican and 51,093 Democratic. The vote for Governor was 1584 larger than any previous vote in the State.

Full returns of the Rhode Island State election give Hazard, independent Republican, for Governor, 8717; Lippitt, regular Republican, 8341; Cutler, Democrat, 5169. For Lieutenant Governor, Day, independent Republican, 9135; Sisson, regular Republican, 7942; Pierce, Democrat, 5121.

An explosion of powder in San Francisco, recently, caused the destruction by fire of a number of buildings and the loss of some lives. The remains of twelve persons were found under the ruins; the value of property destroyed about $800,000.

George Reynolds, a Mormon of Utah, was recently tried and convicted of polygamy, in Salt Lake City. He was sentenced to one year's confinement in the penitentiary, and to pay a fine of three hundred dollars.

The New York Herald has received a dispatch which says, when Paul Boynton was picked up he was not tired, and his garments were dry. He was 15 hours in the water, and swam 50 miles, the pilot taking a wrong course.

Under the new law in Wisconsin every woman of the age of 21 and upward, is eligible to the following offices: Director, collector and clerk of school districts; director and secretary of town boards, under the township system of school government; member of a board of education in cities, and county superintendent of schools. The new Constitution of Pennsylvania has a provision of similar tenor.

According to the Miner's Journal, the supply of coal sent to market this year from all the Pennsylvania mines is 3,019,092 tons, against 3,929,350 tons to same period last year. Decrease 810,458 tons. The decrease in the supply of anthracite is 972,375 tons, and the increase of bituminous 161,917 tons.

The nine oldest ex-members of Congress are Horace Binney, of Pennsylvania, aged 95 years and 4 months; Willard Hall, of Delaware, 94 years and 4 months; Artemas Hale, of Massachusetts, 91 years and 6 months; Perkins King, of New York, 91 years and 3 months; Joseph Johnson, of Virginia, in his 90th year, having been born 12th mo. 19tb, 1785; George Grinnell, of Mass., in his 89th year, having been born 12th mo. 25th, 1786; Joseph Grinnell, of Mass., in his 87th year; Daniel Sturgeon, of Penna., in his 86th year, and Ether Shepley, of Maine, in his 86th year. The eight first named average fully ninety years each.

U. States Treasurer, Spinner, after fourteen years service, has tendered his resignation. It was accepted by the President in an autograph letter in which he expresses the warmest sentiments of regard and a high appreciation of the ex-Treasurer's probity, patriotism, and official integrity.

The Markets, &c.—The following were the quotations the 12th inst. *New York.*—American gold 115⅝. U. S. sixes, 1881, registered, 121⅜; do. coupons, 122½; do. 1868, 121 a 121½; do. 5 per cents, 1881, 116¼. Superfine flour, $4.75 a $5; State extra, $5.25 a $5.40; finer brands, $5.50 a $9.35. No. 1 Chicago spring wheat, $1.27; No. 2 do., $1.23; amber western, $1.34 a $1.35; white Indiana, $1.39. State barley, $1.25; Canada, $1.50. Oats, 74 a 77 cts. Western mixed corn, 93 cts.; yellow and white, 95 a 97 cts. *Philadelphia.*—Uplands cotton, 16⅝ a 16¾ cts.; New Orleans, 17¼ a 17½ c Superfine flour, $3.75 a $4.00; extras, $4.25 a $4.7 finer brands, $5 a $7.50. Red wheat, $1.28 a $1.3 white, $1.37 a $1.40. Rye, $1.10. Yellow and mix corn, 90 a 91 cts. Oats, 72 a 74 cts. Lard, 15½ a 1 cts. Clover-seed, 10 a 12 cts. Sales of 2360 beef catt at 7¼ a 7¾ cts. per lb. gross for extra, 6¼ a 7 cts. for fa to good, and 4½ a 6 cts. for common. Sheep sold at 7 7⅞ cts. Receipts 9,000 head. Hogs, $13 a $13.25 f corn fed. Receipts 4,000 head. *Chicago.*—No. 2 spri wheat, $1.05½; No. 3 do., 98½ cts. No. 2 mixed cor 73½ cts. Oats, 59 cts. Lard, $15.20 per 100 lbs. *N Orleans.*—Superfine flour, $5 a $5.75. Yellow corn, cts.; white, 93 cts. Oats, 78 a 79 cts. Lard, 15¾ c Common sugar, 6½ a 7 cts.; prime to choice, 8¼ a 8¾ c *Baltimore.*—No. 1 western amber wheat, $1.36; No. do., $1.32 a $1.34; western red, $1.31 a $1.32; sprin $1.20 a $1.22. Southern yellow corn, 91 a 92 cts. Oa 72 a 77 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having char of the Boarding School at Westtown, will be held Philadelphia, on Seventh-day, 17th inst., at 2.30 P. M.

SAMUEL MORRIS, *Clerk.*

Philada., 4th mo. 12th, 1875.

An *Adjourned Meeting* of the COMMITTEE ON I STRUCTION is to be held the same day on the adjourn ment of the meeting of the General Committee.

FRIENDS' TRACTS.

Friends and others interested in the judicious distri bution of Tracts, will, upon application at the Boo Store, No. 304 Arch Street, be supplied with the gratuitously.

The Twelfth Annual Meeting of "Friends' Associ tion of Pbiladelphia and its vicinity for the relief Colored Freedmen," will be held in Arch Street Mee ing-house, on Second-day evening, Fourth month 19t 1875, at 7¾ o'clock. The attendance of all interest Friends is invited.

JOHN B. GARRETT, *Secretary.*

The Sixth Annual Meeting of the Indian Aid Ass ciation of Friends of Philadelphia Yearly Meetin will be held in Arch Street Meeting-house on Fift day, Fourth month 22d, 1875, at 7.30 P. M.

Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION commences on Second-da the 3rd of Fifth month. Application for the admissi of pupils may be made to BENJAMIN W. PASSMOR *Sup't,* (address *Street Road P. O., Chester Co, Pa.,*) to CHARLES J. ALLEN, *Treasurer, No.* 304 *Arch Stre Philadelphia.*

Just Published and for Sale at Friends' Book Stor No. 304 Arch Street Philadelphia,

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BY

CHARLES EVANS, M. D.

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WESTTOWN BOARDING SCHOOL.

WANTED, in the Girls' Department, a TEACHER READING and GRAMMAR, to enter on her duties at th opening of the Summer Session on the 3rd of Fift month. Application may be made to

Susan E. Comfort, Knox St., Germantown,
Hannah Evans, 322 Union St., Philadelphia,
Martha D. Allen, 528 Pine St., "

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelphi

Physician and Superintendent—JOSHUA H. WORT INGTON, M. D.

Applications for the Admission of Patients may made to the Superintendent, or to any of the Board Managers.

DIED, on First-day, the 14th of Second month, 187 at his residence, Middletown, Del. Co., Pa., THOM SMEDLEY, in the 42d year of his age, a member a elder of Chester Monthly Meeting, Pa.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLVIII. SEVENTH-DAY, FOURTH MONTH 24, 1875. NO. 36.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

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For "The Friend."

A Descriptive Catalogue of Friends' Books, or Books written by members of the Society of Friends, commonly called Quakers, from their first rise to the present time, interspersed with critical remarks, and occasional biographical notices, and including all writings by authors before joining, and by those after having left the Society, whether adverse or not, as far as known. By Joseph Smith. In two volumes. London, 1867.

This work is the production of a Friend in London, whose interest in the literature of the Society, in connection with his business as a bookseller, has led to the issue at different times of several catalogues of the publications of Friends, of which the one above cited is the most complete. Its general plan is that adopted by John Whiting, whose "Catalogue of Friends' Books; written by many of the people called Quakers, from the beginning or first appearance of said people," was published in London in 1708, and has been long out of print. The names of the authors, when known, are given alphabetically, under which are arranged a list of their writings in chronological order. The dates of the several publications are mentioned, when practicable, and the size and number of sheets composing them. A list of the contents of some of the works is also given. The titles of those of which the authorship is unknown, are arranged under the headings of Anonymous or Nameless; and a considerable number appear under the separate headings of Friends, Meetings, Parliament, Sufferings, Testimonies, Tract Associations, &c. In cases where the writer is known to have been disowned by the Society, or afterwards reinstated, or a doubt exists as to his membership at any period of his life, a mark prefixed to the name is intended to convey such information. Notes of a biographical, historical and explanatory nature accompany many of the entries, adding much to the value of the Catalogue, and giving to it the character, as remarked in the Preface, of a biographical "dictionary of authors of the Society of Friends, with a chronological register of their publications."

In addition to the Catalogue of John Whiting, some manuscript lists of Friends' writings belonging to libraries connected with meetings of the Society in London and elsewhere, have been made use of in this compilation. Many of the titles of later date appear to have been taken from serial publications issued in this country and in England; while a large number of those recorded, it would appear, could only have been obtained from the works themselves.

The labor involved in its compilation may be judged of from the fact that it consists of upwards of two thousand octavo pages, and contains the titles of about twenty thousand distinct publications, arranged under more than twenty-five hundred separate headings.

As stated in the title page, the object has been to include all the publications "by authors before joining, and by those after having left the Society, whether adverse or not, so far as known." The work consequently presents an incongruous appearance, and titles of many essays are included relating to subjects of a scientific or miscellaneous character, which add to its size without, in our judgment, increasing its value as representing the literature of the religious Society of Friends. From an examination of its pages we should suppose that the publications of members of the Society in England have been given with great fulness, and some titles appear of papers issued prior to 1708, which are not mentioned by John Whiting. Several omissions and errors have been noticed in reference to works published in this country; notwithstanding which however, it is by far the most comprehensive compilation of the kind with which we are acquainted, and may justly be regarded as an Index to the most valuable portion of the literary productions of Friends.

In examining the titles of publications issued during the first half century of the existence of the Society, the number of Friends who were engaged to spread the knowledge of the Truth and defend its doctrines and testimonies through the press, has proved unexpectedly large, as also the variety and extent of their labors. More than 100 separate treatises by William Penn are enumerated as having been printed between the years 1668 and 1714, some of which were considerable volumes; 52 different publications of Isaac Penington, between the years 1658 and 1681, besides 11 written before joining the Society; 50 by Francis Howgill, from 1654 to 1670, and 80 by Edward Burrough, in the ten years subsequent to 1653. The writings of Samuel Fisher, William Bayly, John Crook, Richard Claridge, Thomas Ellwood, Stephen Crisp, Charles Marshall, James Parke, George Whitehead, Josiah Coale, George Fox, the younger, James Naylor, and several other Friends less known at the present day, are also numerous.

The largest number attributed to one author are those by George Fox, in many cases jointly with Wm. Penn, John Stubbs, John Burnyeat, Ellis Hookes and others. Including his shorter papers and epistles they amount to more than 300, besides several printed in the Dutch language. The first of these to which the date is affixed, given in the Catalogue, was published in 1652, and is entitled "A paper shewing why we deny the Teachers of the World." Among the latest productions of his pen was his "Testimony concerning Robert Barclay," written in 1690. By a reference to his Journal, however, we observe that a number of his epistles which probably have never been printed separately, are not referred to in this Catalogue.

In examining this work we have also been struck with the number of books which were written against the Society at its rise, not only by adversaries who may have been in great degree strangers to the doctrines they attacked, but by those who had once been in membership, and no doubt, in part at least, been convinced of the principles of Truth as professed by Friends, but who becoming unfaithful, at last, publicly opposed its doctrines and testimonies, and misrepresented their former brethren. Some of these disowned members, as William Rogers, George Keith, (80 different publications by whom against Friends are enumerated,) Francis Bugg, John Pennyman and others, though persistent and violent enemies for a time, having been fully testified against, are with their productions scarcely known at the present day, but by the references to them in the writings of faithful Friends, and the books in which their charges were refuted. That many of these writers had fallen into oblivion at an early period, is evident from a passage in one of George Fox's epistles, in which he reminds Friends that "though many loose and unruly spirits have risen betimes to oppose you and [your Meetings] in print and other ways, you have seen how they have come to nought."

The works of Robert Barclay mentioned in this Catalogue number twenty, and were published between the years 1670 and 1679. Of these the Catechism and the Apology appear to have had a wide circulation from their first appearance, three editions of the former and five of the latter having been issued previously to the year 1700. Editions of the Apology are noticed in Latin, in which it was originally published, the Dutch, German, French, Spanish and Danish languages, and a portion of it has also been published in Arabic. One of the last printed essays from the pen of Robert Barclay, was a Vindication of his Apology from "an examination and pretended confutation" by a certain John Brown, in a book entitled "Quakerisme the pathway to Paganisme," in which Robert Barclay says, "his many gross perversions and abuses are discovered, and his furious and violent railings and revilings soberly rebuked." To this vindication is added "A Christian and Friendly Expostulation with Robt. Macquare, touching his postscript to the said book of J. B., written to him by Lillias Skein, wife of Alexander Skein." These writers, probably the first assailants of Barclay, are stated by

Joseph Smith in his later Catalogue "Bibliotheca Anti-Quakeriana," to have been professed ministers of the gospel, of other denominations.

Under the name of Robert Barclay, reference is made to a manuscript discovered in the Library at Ury during some alterations of the building, containing the correspondence between the Apologist and his uncle Charles Gordon, in the form of questions and answers, concerning the principles of Friends. This manuscript was not intended for publication, as appears by the following passage which, as showing the disposition of mind in which Robert Barclay engaged in controversy on religious subjects, is interesting and instructive. He remarks after a long series of replies from his uncle, "Forasmuch as the author of the considerations [questions] is now removed, and in regard to my near relation of him, and that likewise the most of the things (if not all) here handled by him, have been since largely treated by me, and published upon other occasions; and this only is intended, not as any public matter, but a private monument of my deceased uncle; these things do all necessarily lead me to be brief, rather in a cursory way only, to observe his mistake and misapprehension of my answers, than to enter into a polemic exercise with so near a relative, while gone, since *I do unwillingly so engage with the greatest strangers, though alive.*

Among the notes of interest which Joseph Smith has added, is a short extract from a bitter attack upon Friends by William Rogers, published in 1708: in which speaking of their number at that time he says: "who by a modest computation have been reckoned no less than one hundred thousand men, besides women and children, who I presume are no less if not more in numbers."

The following anecdote of Joseph Phipps, somewhat condensed, may be new to some of our readers: Joseph Phipps was a man of strong abilities, and in the time of his youth was much addicted to the dissipating pastimes of the age, and had so far gone in speculative reasoning, as to admit the belief that all things come by chance, but yet sometimes had serious reflections. He was by trade a shoemaker, and while he resided in London, a young man named Hall, a companion in work, who was religiously inclined, and who one day inquired of him what religious profession he thought was the best? He replied, "If there is anything in religion, it is among the Quakers." Being asked how he came to know any thing about them, he replied, "I was brought up amongst them." Upon which his companion expressed the wish that Joseph would one day go with him to one of their meetings. Some weeks afterwards they went in company to the Savoy Meeting, to which Benjamin Kidd, of Oxfordshire, came. In the course of the meeting this Friend spoke to the state of these two young men so effectually that they sat weeping under his testimony. In the course of his sermon Benjamin said, "I feel that what I speak is received, and I rejoice in it." They attended several of the succeeding meetings, and Joseph Phipps became a thoroughly convinced member of the Society, and has been widely known by his essay on "The Original and Present State of Man," which continues to be extensively circulated as one of our standard works.

The miscellaneous works referred to have nearly all been printed subsequent to the year 1750. Of this class of publications the school books published by Lindley Murray are particularly noticeable, from the large number of copies which have been disposed of. No less than 130 reprinted editions of the Abridged Grammar are enumerated as having appeared between the years 1797 and 1845, all apparently in England. His "English Reader," "Introduction" and "Sequel," so largely used in this country, have also been frequently republished in England, and the one hundred and fiftieth thousand of his "First Book for Children," originally isued about the beginning of the century, is mentioned as having been printed in 1859.

The titles of the literary productions of members of the Society thus collected, form as it were an epitome of its history. In them may be traced the fervent labors of the early Friends, the subsequent decline from primitive zeal and faithfulness, and the engrossing effect upon many, of subjects relating chiefly to this world's interests and enjoyments, together with the introduction at different periods of departures in doctrine and practice which have caused, and of some of those which now cause sadness and dissensions within our borders. D.

The Emigrant Mennonites.

We extract the following from the *British Friend:*

"The Russian Mennonites are Germans by origin, and a dialect of German is still their mother tongue. They have dwelt on the steppes of South Russia, wide areas of which they have reclaimed from a desert to fruitfulness, in villages of their own, free from the presence of Russian police, and maintaining a high standard of morality. They were first invited into the country by the Empress Catherine II., with a promise, repeatedly confirmed in writing by her successors, that they should enjoy liberty of conscience and worship, and exemption from military service.

In 1871 the Russian Government, after the example of Germany, determined to adopt the principle of enforcing a period of military service on every male as he reached manhood; and gave notice to the Mennonites that their exemption must cease in ten years,—viz., in 1881. This caused great alarm, and several deputations were sent to the Russian Court, but without any success such as would relieve tender consciences. The Mennonite congregations then seriously turned their thoughts to emigration, and sent trustworthy men to visit Canada and the United States, and report upon the prospects of a removal thither. A few families actually emigrated in 1873, and many others applied for passports. In the spring of 1874 the Emperor, unwilling to lose subjects so valuable, despatched the celebrated General Todleben to the Mennonite 'colonies,' to calm the apprehensions of the people and induce them to remain. His mission was incorrectly described in the newspapers as having been completely successful. From authentic private sources we learn the terms offered were in substance, that 'service in the fire brigades, in military workshops, in the dockyards, and in the forests, would be accepted in lieu of the ordinary military service.' General Todleben was 'extraordinarily condescending and sympathising' (we have no doubt sincerely so), but he declined to put his offers into writing; and the Mennonite elders, having little confidence in verbal promises there is no reason to think that his persuasions had any permanent effect.

Pressing through all obstacles, a number which we cannot accurately state, but not less than 5,000 Mennonites, emigrated in 1874 to Manitoba, in the dominion of Canada, and to Kansas, Dakota, Nebraska, and other of the United States in the far west. They have had to sell their agricultural property at a great sacrifice, and by order of the Government, to Mennonites only—a regulation which, while greatly decreasing its saleable value, operates as a bribe to some to remain in Russia. Their passports have also been delayed, and have been only obtained at last by heavy pecuniary payments, in excess of the proper fee. This forced sale of property and grievous delay of passports, have not only exhausted the means of many, but have driven them into the late autumn for their journey and settlement, thus preventing their providing food for the winter and even in many cases getting properly housed. The more affluent Mennonites have aided their poorer brethren, and the American and Canadian Mennonites have also raised as much as 80,000 dollars, which sum has been almost wholly absorbed in expenses of transport by sea and land.

The emigration this year (1875) is expected to reach the same amount as last year, viz., about 1,000 families, or 5,000 persons, if no fresh obstruction is put in the way by the Russian Government."

The remainder of the article is from the *Liverpool Daily Post.*

"THE MENNONITE EXODUS FROM RUSSIA."

The Sect and its Peculiarities.

"The last of the Mennonites—the last of that unfortunate party of 328 Russian emigrants who, with the germs of smallpox among them, were sent down so ruthlessly from the metropolis to spread danger and dismay among the inhabitants of Liverpool—have now all left the workhouse, and we may congratulate ourselves that, through the prompt action of the workhouse authorities, we have been spared the outbreak of a malignant disease.

"The Russians all belonged to that peculiar sect of religionists called 'Mennonites,' undoubtedly entertained some of the distinctive principles propounded by Menno Simon, and were most rigid in their adherence thereto. They expressed, for instance, the utmost abhorrence of war and bloodshed, and the reason assigned for their leaving Russia was that they were anxious to escape from the laws under which they might have been called upon to serve as soldiers. One characteristic of the party was their remarkable docility, which has been thus spoken of in a report of the Clerk to the Vestry:—'It is impossible to speak too highly of the conduct and behavior of the Russian emigrants, and of the fortitude and patience with which what must have been to them very grievous trials and disappointments have been borne; there have been among them neither murmurings nor discontent, and every direction given to them was most readily obeyed.' In their moral discipline they appeared to exercise great rigor and severity, and both women and men avoided anything approaching ornament or elegance, maintaining a gravity and simplicity in gesture and clothing which were striking. An insight to their real character was given immediately after their arrival at the workhouse.

Having been separated from the females and deprived of their luggage—to which they submitted without the slighest complaint—the men were passed on to an apartment where tea and substantial food were in readiness for them; and it was supposed that they would very soon attack the good things provided. Had a party of Englishmen arrived at the workhouse under similar circumstances—after a long and tiresome journey of about 200 miles, on one of the very coldest days of the year—very little ceremony would probably have been observed; but on this occasion, when the governor entered shortly afterwards to see that they were all doing well, he was astonished to find the whole party standing patiently by their seats, not one of them (as was explained afterwards) venturing to touch food until a blessing had been asked.' This incident immediately marked them as a religious people. On retiring to rest, they again all united in prayer and in singing a hymn."

"It may be imagined by some that the docility which these men displayed was the evidence of a dull and listless nature. It was not so, however. Besides being men and women of fine *physique*, taken as a body, they showed themselves to be a spirited, devout and very cleanly people; and while devotion to their religion seemed to afford them comfort and to give them confidence under all circumstances, they were thoroughly united amongst themselves, and exhibited not the slightest secrecy or want of trust in each other.

"During their stay here great kindness was shown them not only by the governor and officials, but by several ladies and gentlemen of the town and neighborhood, and each emigrant was presented with a copy of the German Bible, as well as religious tracts in the same language. This kindness they all seemed to appreciate, and after the departure of the 228 on the 18th December, their temporary leader sent a very kind letter to the governor, in which he warmly acknowledged his and their kindness, adding:—'I wish for you the gracious Heavenly Father and the precious Saviour may always spread the hand of grace over you and yours, and cause peace to rest on the Christian house of England in time and eternity. Also I ask you to remember us in your prayers: that the Almighty Heavenly Father may grant us favorable weather for our voyage, or prove us in storm and tempest to make us conscious of His omnipotence.' A large number of these zealous Mennonites have already left Russia 'for conscience sake.'"

For "The Friend."

The Straight Gate and the Broad Way.

AN ALLEGORY.

(Continued from page 276.)

Oh! the fearfully awful condition of those who, wedded to the lusts and pleasures of this world, rashly struggle not only to "serve two masters," but to escape those crosses, conflicts and tribulations which the ever compassionate Author of our existence has seen fit to appoint for the proving of our love, for the trial of our faith and patience, to correct our pride and vanity, to wean us from the world, to mortify our fleshly mind and will, and to teach us communion and a closer walk with Him. How strange that any will stake the well-being of their immortal souls—their heavenly birthright—for the mere trifles, comparable to poor Esau's "mess of pottage," for the deceitfulness of sin, for the vanities of an ever-fading world, when we are at the same time persuaded that they must disappoint and pierce us at last; when we are aware that death's cold grasp must forever separate them from us, and that invisible, unknown, and eternal state entered upon where every one will have to reap according to what they sow! And how can a happy eternity be either expected, or even enjoyed by those who have wasted their day of grace; have allowed the amusements of time and the vanities of the world to steal their hearts and affections from the one thing needful, have so neglected the season of harvest that there has been no ingathering to the heavenly treasury; and thus have become partners with those of that city which drew from the Saviour the pathetic appeal, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and *ye would not!* Behold your house is left unto you desolate," &c.

Neither the lukewarm Laodicean with his lazy faith, nor the self-righteous Pharisee with his presumptuous light; neither the lover of uncertain riches with all his pushing and squeezing, nor the unmortified and haughty, with all their confidence of success; neither those who, temporarily humbled by affliction, had put their hands to the plough, but looked back and longed for the flesh pots of Egypt, nor those overloaded with worldly cares, with idolatrous attachments, with unholy prejudices and bad habits, or pressed with selfishness, could enter this haven of eternal joy, where, as declared by the Spirit of truth, "There shall in *no wise* enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but *they* which are written in the Lamb's book of life."

The Allegory resumed:—"Now I saw in my dream, that many travellers who had a strong dread of ending at the Land of Misery, walked up to the Strait Gate, hoping that though the entrance was narrow, yet if they could once get in, the road would widen; but what was their grief, when looking more closely, they saw written on the inside, 'Narrow is the way;' this made them take fright; they compared the inscriptions with which the whole way was lined, such as, 'Be ye not conformed to this world; deny yourselves, take up your cross,' with all the tempting pleasures of the wilderness. Some indeed recollected the fine descriptions they had read of the Happy Land, the Golden City, and the rivers of pleasure, and they sighed: but then those joys were distant, and from the faintness of their light, they soon got to think that what was remote might be uncertain, and while the present good increased in bulk the distant good receded, diminished, disappeared. Their faith failed; they would trust no farther than they could see; they drew back and got into the Broad way, taking a common but sad refuge in the number, the fashion, and the gaiety of their companions. When those faint-hearted people, who yet had set out well, turned back, their light was quite put out, and then they became worse than those who had made no attempt to get in. 'For it is impossible,' that is, next to impossible, 'for those that were once enlightened, and have tasted of the heavenly gift, and the good word of God, and the powers of the world to come, if they fall away, to renew them again to repentance.'

A few honest, humble travellers, not naturally stronger than the rest, but strengthened by their trust in the King's word, came up by the light of their lamps, and meekly entered in at the Strait Gate. As they advanced farther they felt less heavy, and though the way did not in reality grow wider, yet they grew reconciled to the narrowness of it, especially when they saw the walls here and there studded with certain jewels called promises, such as: 'He that endureth to the end shall be saved;' and 'my grace is sufficient for thee.' Some, when they were almost ready to faint, were encouraged by seeing that many niches in the Narrow Way were filled with (encouraging declarations) of saints and martyrs, who had borne their testimony at the stake, that *the Narrow Way was the safe way;* and these travellers instead of sinking at the sight of the painted wheel and gibbet, the sword and furnace, were animated with these words written under them, 'Those that wear white robes, came out of great tribulation,' and 'be ye followers of those who through faith and patience inherit the promises.'

In the mean time there came a great multitude of travellers all from Laodicea; this was the largest party I had yet seen; these were *neither hot nor cold;* they would not give up future hope, and they could not endure present pain. So they contrived to deceive themselves, by fancying that though they resolved to keep the Happy Land in view, yet there must needs be many different ways which lead to it, no doubt all equally sure, without all being equally rough; so they set on foot certain little contrivances to attain the end without using the means, and softened down the spirit of the King's directions to fit them to their own practice. Sometimes they would split a direction in two, and only use that half which suited them, for instance when they met with the following rule on the way-post, 'Trust in the Lord, and do good,' they would take the first half, and make themselves easy with a general sort of trust; that through the mercy of the King all would go well with them, though they themselves did nothing.* And on the other hand many made sure that a few good works of their own would do their business, and carry them safely to the Happy Land, though they did *not* trust in the Lord, nor place any faith in his word. So they took the second half of the spliced direction. Thus some perished by a lazy faith, and others by a working pride.

A large party of Pharisees now appeared, who had so neglected their lamp that they did not see their way at all, though they fancied themselves to be full of light; they kept up appearances so well as to delude others, and most effectually to delude themselves, with a notion that they might be found in the right way at last. In this dreadful delusion they went on to the end, and till they were finally plunged in the dark valley, never discovered the horrors that awaited them on the dismal

* On this important subject it may be safely predicated, that it is only while we are in our right places, or in our *allotted spheres* that a blessing attaches to us. The religion of Christ Jesus is a religion of obedience—"His servants ye are *whom ye obey,*" &c.; and it is not our doing that, which to our unrenewed hearts may seem to us to be good, that will be acceptable to our Father who is heaven, but *that good which He willeth us to do.*

shore. It was remarkable that while these Pharisees were often boasting how bright their light burnt, in order to get the praise of men, the humble travellers, whose steady light showed their good works to others, refused all commendation, and the brighter their light shined before men, so much the more they insisted that they ought to glorify not themselves, but their Father which is in heaven.

(To be concluded.)

For "The Friend."

Arbitration instead of War! A God-fearing and Praying People the real strength of our beloved country!

The annexed was cut from a city newspaper yesterday:—"President Grant is strongly in favor of the settlement of *all* disputes between nations by arbitration."

The following is from "Lectures on the History of Elisha," by Henry Blunt, A. M.: "Elisha, while witnessing the wonderful ascent of his friend Elijah, cried, 'My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes,' and, in the extremity of his sorrow, 'rent them in two pieces.'* 'The chariot of Israel and the horsemen thereof.' Elisha, therefore, knew what, alas! few Christians ever dream of knowing, that the devout and holy followers of God, are the support and safeguard of their country; *the strongest armaments of Israel* were the prevailing prayers of her prophets; and while Elisha mourned, as a child, that his father was taken from him, he sorrowed as a patriot, that the chariot and horsemen of Israel were gone. Here, brethren, is a truth, *preëminently worth your learning*, that the real strength of our beloved country exists not in her fleets, her armies, her wealth, or even in her free and invaluable institutions, and the high intellectual endowments of her senators, but simply and entirely in *the blessing of her God!* and this will rest upon her *in proportion* as her governors are holy and God-fearing men, and her inhabitants a religiously instructed and a praying people. These are the chariots of Israel, and the horsemen thereof."

Fourth mo. 11th, 1875.

Charles Tappan, the brother of Lewis and Arthur Tappan, who were prominent as abolitionists 40 years ago, has recently deceased at the age of 90. An anecdote is related of him, which is extraordinary in itself, and which shows in a remarkable manner his strong sense of justice. When he was a little boy in Northampton he was playing one day in the street with a neighbor's son, and a sixpenny piece was found in the dust. The boys quarrelled about the ownership of the coin, but young Tappan held it, and the other boy gave in. For years afterwards that ill gotten sixpence troubled Tappan's conscience. When he was an old man—seventy years after the coin was found—he encountered his playmate, old and poor, in Pittsfield, Berkshire county, Mass., and paid him the sixpence, with the accrued interest.—*Late Paper.*

A little cloud intercepts the rays of the sun from us, and unfaithfulness in matters comparatively small, will preclude the enlivening warmth and strengthening virtue of Divine favor.—*R. Shackleton.*

* 2 Kings ii. 12.

Selected.

HEART, BE STILL.

Heart, be still!
In grief's shadows deep benighted,
Bow! for words thou'lt not be righted;
Let it be as God may will:
Heart, be still.

Heart, be still!
'Tis in vain complaints to mutter;
His solution God will utter
Of life's riddle, when he will:
Heart, be still.

Heart, hold still!
Though the Father's stroke may face thee,
Let his nearness fast embrace thee;
He can right thee, and he will;
Heart, hold still.

Heart, hold still!
Thou dost let the surgeon wound thee,
When exposed to death he's found thee;
His knife cuts thee as it will:
Heart, hold still.

Lord, my God!
Give me patience, thee discerning,
Still in silence, thy will learning;
Bowing to thy sovereign nod:
Lord, my God.

Shepherd mine!
Give me, from thy Godhead fulness
Power of faith, its calmness, coolness;
Till for night, dawns day divine!
Shepherd mine.

From the German.

Selected.

"INNOCENT CHILD AND SNOW-WHITE FLOWER."

BY WILLIAM CULLEN BRYANT.

Innocent child and snow-white flower!
Well are ye paired in your opening hour.
Thus should the pure and the lovely meet,
Stainless with stainless and sweet with sweet.

White as those leaves, just blown apart,
Are the folds of thy own young heart,
Guilty passion and cankering care
Never have left their traces there.

Artless one! though thou gazest now
O'er the white blossom with earnest brow,
Soon will it tire thy childish eye;
Fair as it is, thou wilt throw it by.

Throw it aside in thy weary hour,
Throw to the ground the fair white flower;
Yet, as thy tender years depart,
Keep that white and innocent heart.

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 279.)

"About six miles from Pucara, we witnessed," says our author, "one of those *cacharparis*, or farewell festivals, so frequent in the Sierra between Indians of the same village, when they are about to separate for some time. Following the custom of ages, the travellers quit their homes in company with relations and friends of both sexes, and supplied with provisions both solid and liquid. They halt at a place previously agreed upon, and, seated in a circle, begin to eat and drink. They drink much more than they eat, and at the end of their lunch, dance the *zapateo*, to the sound of the flute and guitar. When the moment of parting arrives, they begin a lament, in which each emulates the other in deploring their hard fate. When fairly on their way, the travellers often look back, and see from a long distance, on some rising ground or rock, the relations and friends they have left behind, giving way to the most violent grief, and saluting them by waving a rag of baize, in default of a handkerchief. These *cacharparis* are sometimes repeated at several stages; that is to say, they finish at one point to recommence at another, and are even known to extend over three days and nights."

Before reaching Cuzco, P. Marcoy passed a lake called *Mohina*, of which there is a tradition that it contains a chain of gold which the twelfth Inca, Huayna Capac, caused to be made when the hair of his eldest son was first cut. This specimen of goldsmith's work was said to be the size of a ship's cable, and 800 yards long. It served to encircle the great square of Cuzco during the *fetes* of the equinox. On the arrival of the Spaniards, the Indians, it is reported, threw it into the lake to save it from the cupidity of the conquerors. They, however, heard of this artifice, and sent a detachment of pioneers to recover the treasure by emptying the lake. Canals were dug below the level of its bed. Forty Spaniards and two hundred Indians labored at the work for three months. But whether it was that the lake was inexhaustible, or that the story of the chain was fabulous, the conquerors had only their labor for their pains.

From Cuzco, our author proceeded northward, through the valleys of Occobamba and Santa Ana, stopping for food and lodging at the *haciendas*, or farms, which lay on his way. At the mission of Cocabambillas he purposed hiring a canoe and a couple of rowers, to take him to the first village of the Antis (Andes) Indians, with whom he expected to negotiate for his further voyaging into the interior of the continent. Here he met with an unexpected difficulty. He found the mission of Cocabambillas in the possession of two Franciscan monks, who had turned farmers, and were cultivating the sugar-cane. As this station was on the borders of civilization, they desired to retain in their own hands the trade and intercourse with the Indian tribes who ascended the river at intervals, and therefore threw what obstacles they could in the way of travellers and adventurers. On applying to the monks for a canoe, he was informed that they had none (though they possessed several), and that the voyage he proposed would be dangerous, and that none of their rowers would venture among the savage Indians. The river was the only practicable route; and being thus disappointed in his first attempt, P. Macroy determined to wait till the arrival of some of the Indians, who came annually about that time, bringing apes and parrots to barter for hatchets, knives and beads. He intended to embark with these, on their return home. While waiting their coming, a French scientific expedition, accompanied by a Peruvian naval officer detailed by the government, and a military escort, arrived at the mission. Their route was the same as that which our author had essayed to follow; and having official authority to back their requests, arrangements were soon made for the voyage. Our author joined the company. As the five canoes they had been able to procure were insufficient to carry the escort and baggage, rafts were constructed of cecropea-wood. This is lighter than cork. The logs, ten or twelve feet long, were solidly fastened one to the other by lianas or vines. Most of the soldiers profited by the delay to desert, leaving but seven of their number to commence the voyage.

The river at that point runs at the rate of nine knots an hour, and carried them rapidly

along. Our author thus describes their outset:

"The first half-hour of this mad navigation, in which the rowers had nothing to do, and the pilot steered us with no other help than that of his paddle, was signalized by incidents well calculated to cool, at the commencement of the voyage, the adventurous humor of the most determined. Rocks, level with the surface of the water, grazed our frail barks in passing, throwing them to starboard and larboard without the least regard for the laws of equilibrium, and almost drew from us cries of terror. Curling waves which we could not always avoid, washed over us from head to foot. We thus got a foretaste, as it were, of the petty miseries which awaited us on our future road. Each one, nevertheless, forced a smile as he looked at his comrade. It would have been ridiculous to begin so soon the chapter of interjections and complaints." In consequence of the slope of the ground in descending towards the plain of Brazil, rapids were very numerous; in one instance they passed eleven in a space of twenty-four miles. The passage of these often involved much labor and risk; the travellers were frequently wet, and at times portions of their baggage were lost. After a few days of such hardship and exposure, they halted at Urniripanco. What happened there, is thus described:

"As it was now noon, and our people with the rafts had not rejoined us, two Antis were sent in search of them. By striking in a direct line through the wood, the distance to be traversed was three-quarters of an hour's walk. Our messengers, who were to receive four fish-hooks for their trouble, set off running, and very soon returned. The account they brought us was disastrous. Our rafts with the baggage had upset in the rapid, and our balseros were occupied in disengaging the one and fishing up the other.

"It was five hours longer before the absentees rejoined us. We expected some excuse on their part, or at least some sympathetic manifestation, which might prove that our weary waiting and anxiety had been felt by them; but in this we were disappointed. Instead of a friendly smile, we were met with an ugly grimace; and, so far from excusing themselves for their prolonged absence, if they had even realized the fact, it was only to complain of the extra work that it had given them. Besides this, finding that the rations, which were immediately given to them, were not to their taste, they seized the opportunity, when we had turned our backs, to relieve the sacks of provisions of a part of their contents.

"Having appeased their hunger, they drew aside, inviting our rowers to follow, and beckoning the savages to accompany them. A conversation which ensued among them was followed by an animated discussion, the purpose of which we shrewdly guessed without quite comprehending it. From these stormy harangues, as from clouds charged with thunder, there came from time to time a flash of words which reached us like lightning, and revealed the situation as in clear daylight. At what given moment, and in what manner, this revolt would ripen to action, was what none of us could foresee."

(To be continued.)

Deliberate long of what thou canst do but once.

For "The Friend."

John Griffith.

(Continued from page 274.)

Very interesting and instructive are John Griffith's remarks in the subjoined memoranda, on the beauty, order, and harmony of the members of Christ's church! How, we are ready to exclaim, can this be otherwise when, as branches of the same living Vine, all that are engrafted into Him must, according to their several capacities, partake "of the root and fatness of the olive-tree;" or, in other words, derive their sap, and life, and unction from Him alone. Herein also shall be verified the prophetic testimony: "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." May all seek so to dwell in Him whose nature and whose name is Love, that the comeliness, beauty, and brotherly harmony that is of, and from, and through Him, may, like the precious ointment poured upon the head of the high priest, go down to the skirts of our garments: and as the dew of Hermon, and as the dew that descended upon the mountains of Zion, may prove a sacrifice to the Lord of a sweet-smelling savor, and be blessed with His blessing, even life forevermore.

J. Griffith again, in a more enlarged testimony, dwells upon the subject of paying tithes; showing that the laws of Christ are to be obeyed, in the first place, whether they conflict with any secular law or ordinance, yea or nay. He proves that the payment of these tithes (still an exaction in England, under a modified or commuted form, but perhaps none the less objectionable to the thoroughly awakened conscientious mind) tends to invalidate the great sufferings, even in some cases to martyrdom, of those faithful pioneers in our Society, who, believing them to be inconsistent with the nature of the Christianity which we are called to maintain, swerved not, whatever should be the loss or the cost. There was no going around things, in that day, to avoid suffering or reproach, "the oppressor's wrong, the proud man's contumely," but a faithful, steady, straightforward, uncompromising adherence to the dictates of the holy law of right written on the heart—the law of the Spirit of life in Christ Jesus. J. G. also dwells upon the great duty of suffering, even a going down deep thereinto; "the only way," as he says, "to become qualified to minister effectually to the several states of others." At Kendal he labored earnestly with the youth, that they might come *wholly* under the yoke of Christ, in order to experience a qualification to grow up in the footsteps of the flock of His companions, unto stations of honorable service in the church militant, and thus, through regeneration, or Christ being formed in them, take the places of those who have been and are being removed from works to rewards. Hints or precepts greatly applicable to the low state of things amongst us in this day, in which is it not pressingly the language of the Spirit, to parents and elders, "Gather the children!" And no less worthy of remembrance is the prayer of Jehoshaphat, in the afflictions of himself and people, which he thus concludes: "O our God * * we have no might against this great company that cometh against us; neither know we what to do; but *our eyes are upon thee*;" whereupon, as is recorded, "All Judah stood before the Lord, with their little ones, their wives, and their children." After which, relief came; "so that King Jehoshaphat bowed his head, with his face to the ground; and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord."

The journal again extracted from. Upon the 27th of the 8th month, 1753, John Griffith left home, in order to visit Friends in some parts of Yorkshire, Lancashire, Westmoreland, &c. He says: "I met some Friends at Walden, who with myself were appointed by the Quarterly Meeting to visit that Monthly Meeting, for its help. I was largely opened, in the meeting of worship, to set forth the beauty, order, and excellent harmony of the several members in the Church of Christ; and Truth had considerable dominion therein, to our great comfort. This prepared our minds for close and painful labor with wrong spirits in the meeting of business, who had the boldness to plead that the payment of tithes was justifiable, because required by the laws of the land; not considering the gross absurdity of making human laws to be preferred before the laws of Christ, however contrary thereto, and enjoined as an absolute rule for Christians; unless they suppose it impossible that any human laws can be made contrary to Christ's laws, which is equally absurd. Such an opinion tends to invalidate the great sufferings and martyrdom of all those, who gave up everything they had in this world, and even their lives, rather than actively comply with the laws of the land, when they believed them inconsistent with the nature of Christianity, and therefore in transgression of God's law. But the ground of the misapprehension, which such reasoners fall into, appears to be a presumption that the source of property is in the law, and that the laws of the land can alienate the right of one, without rendering him any equivalent, and give it to another, who had no right therein before. But right and wrong are immutable, and cannot be altered by human laws, which only grant proper aid to preserve and recover that which of right appears to belong to them; so that human laws cannot bind the conscience, any further than they are consistent with the laws of God.

"When a sincere Christian is persuaded they enjoin anything contrary to the perfect law of liberty in his own mind, he may not actively resist, but passively suffer the penalty thereof, whereby he faithfully bears his testimony against the iniquity of such a law, and so far contributes to have it removed. Tithes, under the gospel, being an anti-Christian, popish error, and the laws enjoining their payment being grounded upon a supposition that they are due to God and holy church, how can any clearly enlightened person pay them in *any shape*, as he thereby assents to that great error, and contributes to support it, to the great scandal and abuse of the Christian religion, and that noble, free, disinterested ministry, instituted by our Lord and Saviour Jesus Christ; whose direction in that case is, 'Freely ye have received, freely give.' Much more might be said, to manifest the absurdity of such a plea for the payment of tithes; but I would hope there are not many amongst us so blinded by the god of this world, as to adopt such an argument. Truth prevailed in the meeting, and the testimony thereof was exalted over all such spirits. Praises to our God for his gracious assistance, mercifully afforded to all those who put their trust in him alone."

A meeting held at Matlock, J. G. represents

as large; the greater part being people of other persuasions. "It was, through the blessed efficacy of the Word of life, an open, good time, and the doctrines of Truth were largely declared; showing that 'the world by wisdom knows not God,' as well as how and to whom He is pleased to make himself known. The meeting was much affected with the virtue of Truth, which was eminently extended that day, and I hope would not be easily forgotten by many. I went from thence to Sheffield, and attended their meetings on first-day, which were large. In the morning my spirit was deeply baptized into a painful sense of the empty, formal state of some, and also of the undue liberties of many others. I was made willing and resigned to go down into suffering on their account; that if it pleased the Lord, I might be the better qualified to administer effectually to their several states; as experience hath taught me repeatedly, that I *could not speak feelingly to mankind for their help and recovery, in any other way.* At the afternoon meeting, I was concerned to lay their several states open before them. It was a blessed and seasonable opportunity, tending much to their awakening to a sense of duty; and I think it may with thankfulness be said, 'Truth was over all.'

"Accompanied by Samuel Fothergill, W. B. and W. D., I went," he says, "to the Quarterly Meeting at Kendal. The select meeting for ministers and elders was held that after noon; and I had some good open service therein, on the nature of gospel ministry, and the mysterious workings of Satan, in his transformations. It was a time of edification and comfort. Next day was held the Quarterly Meeting; wherein I had some service. Things were low. We had a large meeting in the evening, both of Friends and others: it was, through the pure efficacy of divine virtue, a blessed opportunity. I was largely opened in testimony concerning Christ, the divine light, who enlightens every man that cometh into the world. It ended in solemn prayer and praises to Almighty God; our friend Samuel Fothergill being engaged therein, in a very powerful and affecting manner. I staid at Kendal, to attend their first-day meetings; at both which, especially the latter, I was very largely opened to declare the Truth with power, which affected and tendered many hearts, there being a great number of Friends, mostly of a younger sort, in that meeting; it having been stripped, like many other places of late, of divers substantial elders. My labor was very earnest, that the rising youth might *come rightly under the yoke of Christ*, that they might be *really prepared and fitted* to succeed those who are removed hence, having finished their day's work."

At Windermoor meeting, J. G. writes, "The Lord's blessed power was livingly felt, whereby I was enabled, from the expressions of our Lord to Nicodemus, to show the necessity of regeneration, or the new birth; a doctrine highly necessary to be pressingly recommended to the youth in our Society, and carefully weighed by them, lest *any should vainly hope* for an entrance into the kingdom of God, by succeeding their ancestors in the profession and confession of the Truth. A lamentable error! which many, I fear, have fallen into, imagining they are God's people, without his nature being brought forth in them; or, as saith the apostle, being made partakers of the divine nature, and escaping the corruptions that are in the world through lust. Great opportunity have such by education, the writings of our predecessors, and also by the gospel ministry with which the Lord hath been pleased to bless our Society, to collect and treasure up a great deal of knowledge in the speculative, understanding part, even to profess and confess the Truth, in the same words or language made use of by those who really learned it in the school of Christ. This is no more than an image or picture of the thing itself, without life or savor; and where it is trusted to, is an abomination to God and his people.

"I have touched the more closely on this head, being apprehensive the danger is very great, to which the rising youth are exposed, by dwelling securely and at ease, as it were, in houses they have not built, and enjoying vineyards they have never planted; for great are their advantages above others, if rightly improved; otherwise they must increase the weight of their condemnation. I have often looked upon the mournful condition of those who trust in the religion of their education, to be aptly set forth in the Holy Scriptures, by an hungry man dreaming that he eateth, and behold, when he awaketh, his soul is empty. Oh, that all may deeply and carefully ponder in their hearts, what they have known, in deed and in truth, of the new birth, with the sore labor and pangs thereof! I cannot but believe, if they are serious, and consider the importance of the case, that they will soon discover how it is with them in this respect, by observing which way their minds are bent and thoughts employed, whether towards earthly or heavenly things. To those who are born from above, or risen with Christ, which is the same thing, it is natural to seek those things which are above, their affections being fixed thereon. So, on the other hand, that which is born of the flesh is but flesh, and can rise no higher than what appertains to this transitory world; for flesh and blood cannot inherit God's kingdom; and it is said, those who are in the flesh cannot please God. The apostolic advice, therefore, is to walk in the Spirit; that is, let the Spirit of Christ be your guide and director, how to order your lives and conversation in all things; for the children of God are led by his Spirit. I have often greatly feared, lest the descendants of the Lord's worthies, who were full of faith and good works, should take their *rest in the outside of things*, valuing themselves on being the offspring of such—a sorrowful mistake which the Jews fell into. May all duly consider that it is impossible to be the children of Abraham, unless *they do the works* of Abraham. Truth was greatly in dominion that day, and many hearts were much tendered and contrited before the Lord; to whom be everlasting praises. Amen."

(To be continued.)

Egyptian Furniture.—In ancient Egypt, the very furniture, says Bayard Taylor, was such as one might buy this day. Among its mementos are found boards for checkers, paint-boxes, knives, needles, pomatum boxes, straw baskets, a child's ball for playing, made of elastic palm fibres, dried fruits, fine cake of bread, such as we use to-day, and many of the surgical instruments are quite identical. It was contemporaneous with the civilization thus indicated, that the name of the wife was often placed before the husband's, and the sons often bore the names of the mothers instead of the fathers. The marriage-tie was evidently held in perfect equality, and man in Egypt then held no important right that was not equally shared by woman. So it is plain that all our modern struggles toward establishing the sexes in equilibrium of privilege and responsibility are in the wake of this wisest race of remote antiquity, the race that "gave letters to the Phœnicians, art to the Greeks, astronomy to the Chaldeans," and many another boon of wisdom to many another nation. It is quite impossible at this stage of the world to do anything original.

For "The Friend."

Hakayit Abdulla.

This curious book is the autobiography (in Malay, hakayit) of Abdulla, a Mahomedan native of Malacca, who was long in the employment of Sir Stamfort Raffles and other Europeans in the East, as writer or scribe. He also assisted several of the missionaries to that country, in their efforts to acquire the Malay language, and aided them in the translation of religious works. It is interesting to observe how the habits and modes of thought and action of people reared under such different influences, appeared to this Malayan; and his remarks on some of the domestic incidents in his own family, show, that his feelings on such occasions were similar to our own.

He was born in 1797, and completed his manuscript in 1843, though it is only recently that an English translation has been made and published. His education was very liberal according to the native standard, including Malay, Tamil, Arabic and Hindee.

He says he got on till he was seven years of age, without ever being punished or scolded, and, in consequence, learned nothing. But such pleasant times did not last; for afterwards he was often beaten. His fingers would be swollen with stripes for mistakes in writing, and he well exclaims, "With what difficulties is not the acquisition of knowledge attended!" He at times would complain to his mother of his father's severity, when she would put her arms round his neck, and kissing him, say, "My dear, do not be foolish; you are yet young and silly, and cannot know the value of education."

He highly esteemed T. Stamford Raffles, of whose habits and occupation, he thus speaks:

"Now, I observed his habit was to be always in deep thought. He was most courteous in his intercourse with all men. He always had a sweet expression towards European as well as native gentlemen. He was extremely affable and liberal, always commanding one's best attention. He spoke in smiles. He also was an earnest inquirer into past history, and he gave up nothing till he had probed it to the bottom. He loved most to sit in quietude, when he did nothing else but write or read; and it was his usage, when he was either studying or speaking, that he would see no one till he had finished. He had a time set apart for each duty, nor would he mingle one with another. Further, in the evenings, after tea, he would take ink, pen, and paper, after the candles had been lighted, reclining with closed eyes in a manner that I often took to be sleep; but in an instant he would be up, and write for awhile till he went to recline again. Thus he would pass the night, till twelve or one, before he retired to sleep. This

was his daily practice. On the next morning he would go to what he had written, and read it while walking backwards and forwards, when, out of ten sheets, probably he would only give three or four to his copying clerk to enter into the books, and the others he would tear up. Such was his daily habit.

"He kept four persons on wages, each in their peculiar departments; one to go to the forests in search of various kinds of leaves, flowers, fungi, pulp and such like products. Another he sent to collect all kinds of flies, grasshoppers, bees, in all their varieties, as well as scorpions, centipedes, and such like, giving him needles as well as pins with a box to stick the creatures therein. Another he sent with a basket to seek for coral, shells, oysters, mussels, cockles, and such like; also fishes of various species; and another to collect animals, such as birds, jungle fowl, deer, stags, moose-deer, and so forth. Then he had a large book with thick paper, whose use was for the keeping of the leaves and flowers. And when he could not put them there, he had a Chinese Macao painter, who was good at painting fruit and flowers to the life, these he set him to copy. Again, he kept a barrel full of *arrack*, or brandy, and when he had got snakes, scorpions, centipedes, or such like, he would put them into it till they were dead, before putting them in bottles. This occupation astonished the people of Malaeca, and many people profited from going to search for the living creatures that exist in the sky and the earth, sea or land, town or country; whether they flew or crawled, whether they sprouted or grew out of the earth, it was as above related. Further, people brought books of Malayan history to the number of many hundreds, so as to nearly finish the national literature. They brought them from all parts, owing to the good price given. Thus were sold two or three hundred books, also divers poems, *pantuns*, and such like. At that time the histories stored up in Malacca were nearly exhausted, being sold by the people; and what were only to be borrowed, these he had copied.

"Thus, daily, people brought various kinds of animals and moths which are seldom seen by men, such as Javanese butterflies. Then came presents from the Raja of Sambas, in the shape of a *mawas*,—which white men call orang outang,—a young tiger, birds, and other kinds of brutes from various countries. So he put trowsers on the mawas, with coat and hat complete, which made it as like a little man as possible, and he let it go, when it soon became apparent that its habits were those of mankind, the only fault being that it could not speak. And when I was engaged writing, it would come so softly up to the table that you would not perceive its footsteps, just like apes and monkeys; then it would slowly take the pen up to its neck, and when I told the animal to put the pen down, down it would put it."

"Now, Mr. Raffles's disposition was anything but covetous, for, in whatever undertakings or projects he had in view, he grudged no expense so that they were accomplished. Thus his intentions had rapid consummation. There were numbers of people always watching about his house, ready to seek for whatever he wanted, to sell to him or take orders; so that they might obtain profit. Thus loads of money came out of his chest daily, in buying various things, or in paying wages."

"Now, on a certain evening, as I was about to go home, Mr. Raffles called to me saying, 'Inchi, come and take a walk with me, as I want to see a Malay school.' On this I went out with him, and got upon his carriage and proceeded along with him towards Trunquera; and when we had arrived at the house of Libby Abdulranark, we entered. Here we saw that three boys had been punished: one by a chain round his waist, the end being nailed to the end of a beam, and which he was required to carry: the other with a chain only, with which he had to study: and the other he had tied in a hanging posture. Then said Mr. Raffles, 'Why, O Inchi, has the schoolmaster put chains on these children? this is a very bad custom; try and ask him.' So I asked of him, to which he replied that they had run away for eight days, and had now just been caught and brought in by men from a place called Kandar, a day's journey from this. 'The father of one of them has paid one dollar for the service, and on this account I am punishing him. As for this other boy, he had deserted for two days, having climbed up a tree for that time in the forest, and this is his punishment. As for this one, all his lessons he has forgotten, and thus I order him to read.'"

(To be continued.)

Selected.

My exercises now put on a different appearance to what they had heretofore done, from an apprehension which at times presented to my mind, that the time was fast approaching when I must be willing to relinquish a good business which I had been helped to get together, and set myself more at liberty to attend to my religious duties from home. The language which my Divine Master renewedly proclaimed in the ear of my soul was, "Gather up the wares into thine house, for I have need of the residue of thy days;" accompanied by an assurance, that although there was, as some would consider, but little meal in the barrel, and little oil in the cruse, of temporal property, not having realized more than a bare hundred pounds a year, and all my five children to settle in the world, yet if I was faithful in giving up to this and every future requiring of my great Creator; the meal and oil should not waste. I endeavored to weigh this requisition, and well knew that the meal and oil He had thus condescended to give, would be amply sufficient for me and my dear wife, should we be permitted to see old age, provided we continued to pursue our economical habits, and that I must leave the provision for my children's settling in life to that same Almighty power who had so abundantly cared for us; yet the prospect of relinquishing a good business was at times a close trial of my faith. The requiring, however, pressed upon me with increasing weight, accompanied with a fear, that if I did not endeavor after cheerful resignation of myself and my all to his disposal, even this would be blasted again, without power on my part to prevent it.

As I thought prudence pointed out the necessity of not acting with precipitancy, and that it would be well to take the counsel of some suitable Friends, I earnestly besought the Lord to direct my attention towards such as would be likely wisely to counsel me herein; and believing my secret petitions were, in mercy, heard, and that two Friends of our Monthly Meeting were pointed out to me as suitable, I opened my situation to them; and they gave it as their judgment, if my mind should continue to be exercised with this apprehension of duty, it would be best for me to yield to it. About the Fifth month this year, I turned my business over to a Friend; and shortly after making this sacrifice, a person added to my store by will, one hundred pounds, which I received as a mark of the merciful interference of my heavenly Benefactor.—*Life of T. Shillitoe*, 1805.

Central Africa.—Col. Long is a native of Maryland, in the United States. He joined the service of the Khedive of Egypt. Last July, the natives allowed him to visit Victoria Lake, called Victoria Nyanza, on the Equator, in longitude 31° E., that was discovered by Speke. It has been supposed to be the source of the Nile; but the natives would not let Speke explore the river that ran towards Albert Nyanza, nor to follow another flowing north, farther than Urondogani. Col. Long explored the lake, surrounded by an escort of 1200 natives in thirty canoes, and found it from twelve to twenty miles wide, and of untold length. He sailed down the stream by Urondogani, for ninety miles, and then found another lake, at least twenty-five miles long, and kept on to Lake Albert. He made the whole passage of the Nile, from Urondogani to Uganda for the first time, between August 17th and September 3d, last; and claims to have found the great basin from which the Nile flows.

A part of this had been done by others before. Speke and Grant, going from Zanzibar, struck the river, and floated down to Cairo. But Long moved up the river from the delta to the lake, and explored that; found what others had not, and if his reports are all true, has found the source of the Nile. Livingstone, according to Cameron's investigations, spent the last year of his life near the sources of the Congo—the great Tanganyika Lake being the reservoir of that river, that is called the Lualaba near the lake. Sir Samuel Baker thought the Albert Nyanza was the fountain of the Nile; and Speke, and Grant, and Burton had their guesses. But Col. Long has found a great lake that is a natural reservoir of the waters of the Victoria Nyanza, and that water-shed, that flows into the Nile, and may be its fountain, and probably is. Stanley is on his way there; and it will be a great glory to American explorers in Africa, if they finally establish the exact truth so many have tried to learn, for more than twenty centuries.—*Liberia Advocate.*

Selected for "The Friend."

When the eye is kept single to the Great Counsellor in the heart, as well as the Great Controller of events, and the government of all placed upon his shoulders, how He prepares the way for, and opens the door unto, his obedient, humble, patient followers. These have no lack of either wisdom or strength to fulfil his will, which is their sanctification. To these, the how, the what and the when are all opened, through the power of his Holy Spirit, to their quickened understanding. So that though weakness and fear may seem, at times, to bring into bondage, yet will the Lord of life and of glory re-anoint for his work; out of weakness make strong; renew his covenant, as in the case of Levi, because

of the filial fear of his obedient children; and enable again to take fresh courage, and to run the race set before them. Thus, well has it been said, that He will not allow his faithful, dedicated ones, very far to contravene his blessed will and purposes concerning them.—*Hannah Gibbons.*

Humming Birds.—Lady Burdett Coutts, in her capacity of President of the Ladies' Committee of the English Society for the Prevention of Cruelty to Animals, appeals to her countrywomen to prevent the extermination of humming birds, which she calls the gems of bird-life, by sacrificing their love of ornaments made of these brilliant creatures, not only because their destruction is a needless cruelty, but as a concession to naturalists. Professor Tomlinson stated, in a paper read to the ladies, that one house received forty thousand humming birds last year. As they are found only within a restricted area, their extermination seems imminent if the present fashion for using them as ornaments continues.

The next best thing to being in the right, is frankly and manfully to acknowledge being in the wrong.

THE FRIEND.

FOURTH MONTH 24, 1875.

SUMMARY OF EVENTS.

FOREIGN.—London dispatches say that crowded revival meetings continue to be held in London. At one of them Moody delivered an earnest address on Christian work, and it is said thousands rose at his invitation to "go into the streets and work for Christ."

The London *Times* and *Daily News* having recently published documents which had been submitted to a select committee of Parliament concerning certain South American loans, the House of Commons has appointed a select committee to investigate the affair, and report how those papers obtained the documents in question.

The Rothschilds have issued the prospectus of a new Russian loan of £15,000,000, with interest at 4½ per cent. per annum, to be issued at 92. Of the total amount £8,000,000 are offered for subscription in London. The balance is reserved for St. Petersburg.

A motion was made in the House of Commons that Great Britain should withdraw her agreement to the declaration of Paris of 1856. The Under Secretary of State for Foreign Affairs opposed the motion, alleging that England could not honorably withdraw without consent of the other parties who signed it. Her relinquishment of the right to sieze an enemy's goods on a neutral vessel was a great concession, but England was a gainer by the abolition of privateering, and in other respects. The motion was rejected by a vote of 36 yeas to 261 nays.

The annual budget of the Chancellor of the Exchequer shows that the surplus of receipts over expenditures, for the year ending Third mo. 31st, 1875, was £593,883. The expenditures for the current fiscal year are estimated at £75,268,000, and the revenue at £75,685,000.

London, 4th mo. 17th.—U. S. 5-20 bonds, 1867, 108; new five per cents 102½.

Liverpool.—Uplands cotton, 8*d.*; Orleans, 8¼ a 8¼*d.* Breadstuffs quiet and unchanged.

The agents of the French government have made contracts in Bohemia for 10,000 horses, to be delivered in two months.

A Paris dispatch of the 13th says: The diplomatic conference upon the metrical system of weights and measures met here yesterday. The governments of Brazil, the United States, Venezuela, and the Argentine Republic are represented. It was resolved to establish an international bureau of weights and measures.

The Duke Decazes, Minister of Foreign Affairs, has appointed a Commission of diplomatic and consular agents in connection with the Centennial Exhibiton.

A Paris dispatch of the 16th says: A party of three persons ascended in the balloon Zenith, to-day, for the purpose of making scientific observations. The balloon attained the extraordinary height of 8000 metres (over 26,000 feet.) Two of the aeronauts were suffocated to death, and when the balloon reached the ground the third was almost insensible, and has since been so ill that his recovery is doubtful.

A Berlin dispatch of the 14th says: The government journals give tranquilizing assurances in regard to the relations of Prussia with foreign Powers.

In the upper House of the Prussian Diet to-day, the bill withdrawing the State grants from the Roman Catholic clergy was under debate.

Prince Bismarck made a speech, in which he declared that since the Vatican Council, the Catholic bishops were merely the Pope's prefects. He said he was not an enemy of the Catholic Church. He warred only against the Papacy, which had adopted the principle of the extermination of heretics, and which was in enmity with the Gospel as well as with the Prussian State.

Later dispatches from Berlin announce the final passing of the bill withdrawing the State grants from the Catholics, and that it had been signed by the Emperor.

The Carlists have surprised Fort Ashe, near Santander, and carried off 200 prisoners and four guns. It is reported that the Carlists have seized a number of women and children in the province of Soria, and threaten to shoot them unless they are ransomed.

The situation in Cuba does not seem to improve. Troops have been sent from Havana into the jurisdiction of Colon and Ceinfuegos, where they will be divided into small detachments to protect the sugar plantations. The authorities say that the wholesale destruction of plantations has been checked, but the insurgents still destroy them in isolated places.

The number of holidays in Russia has grown to be an inconvenience. There are 44 church and imperial holidays, and a commission has been formed to see what can be done in the way of reducing the number.

The Vienna *Presse* says the Emperor William, of Germany, has written a letter to King Victor Emanuel, expressing his gratitude at the recent interview between the latter and the Emperor of Austria, at Venice. The German Emperor also, says the *Presse*, speaks in affectionate terms of the Emperor Francis Joseph, and expresses the hope that the interview will serve to strengthen the friendship between Austria and Italy.

UNITED STATES.—After a long period of discord and contention in Louisiana, the opposing parties have at last agreed upon a plan which promises quiet and order. The House of Representatives has adopted the joint resolution recognizing the Kellogg government, and pledging members to support the efforts of the Governor in the line of reform and good government. It is said that good feeling and a spirit of conciliation seems to actuate the members of both parties. The resolution passed by a vote of 89 to 18.

The Postmaster General calls attention to the fact that the Postal Departments of Belgium, France, Italy, Russia, Spain and Turkey prohibit the transmission of watches, jewelry and coin money in the mails of those countries; therefore correspondence, whether ordinary or registered, originating in the United States, addressed to the countries named, should not contain the interdicted articles.

The winter wheat crop is generally reported to be in excellent condition, notwithstanding the extreme coldness of the past winter and the small quantity of snow that fell in most sections of the country.

Agent Seville, at the Red Cloud Agency, telegraphs the Indian Commissioner that he has dispatched messengers for two prominent Sioux Chiefs, whom he will bring to Washington for the proposed negotiations for the purchase of the Black Hills reservation. Six companies of calvalry and two of infantry, have been ordered from the railroad at Omaha to the base of the Black Hills, as an escort to the government geologist who is sent to make a survey of that country. The government is promptly apprised of the various expeditions of miners into the region in question, and is prepared for them.

There were fifty Life Insurance Companies in the United States at the end of 1874, which is less by nine than there were two years previously. The amount insured on 799,534 policies was the enormous sum of $1,997,236,230. In the years 1873 and 1874, the amount insured on lives decreased $117,506,301. This decrease is attributed to the business depression of these years.

The severity of the past winter is shown in the fact that the Hudson river was closed by ice for a period of 120 days, which is about 30 days over the average time for the past fifty years. Snow fell in Chicago on the 17th inst. The temperature was twenty degrees above zero. At Madison, Wisconsin, it was at zero on the 16th inst. Snow to the depth of ten inches fell in Lancaster, N. H., that day.

The interments in New York last week numbered 572.

Advices from Key West, Florida, say that a general apprehension is felt that the coming season will be very sickly. Fleet Surgeon Suddards says that any protracted stay of a large naval force at either Havana or Key West, would be in the highest degree imprudent.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—American gold, 115. U. S. sixes, 1881, registered, 121⅛; coupons, 122¾; do. 1868, 121⅛ a 121⅝; do. 5 per cents, 115¼ a 116¼. Superfine flour, $4.60 a $4.90; State extra, $5.25 a $5.45; finer brands, $5.65 a $9.35. No. 2 Chicago spring wheat, $1.20; red western, $1.28; white Genesee, $1.35; white Michigan, $1.41. Canada barley, $1.45. Oats, 73½ a 77 cts. Rye, $1.05. Western mixed corn, 90 cts.; southern yellow, 92 cts. *Philadelphia.*—Middlings cotton, 16½ a 17¼ cts. Superfine flour, $3.75 a $4.00; extras, $4.25 a $4.75; finer brands, $5.50 a $8.50. Red wheat, $1.28 a $1.30 amber, $1.32 a $1.34; white, $1.37 a $1.40. Rye, $1.10. Yellow and mixed corn, 89 a 90 cts. Oats, 71 a 73 cts. Lard, 15¾ a 16 cts. Clover-seed, 11½ a 13 cts. Timothy, $2.50 per bushel. *Chicago.*—No. 1 spring wheat, $1.06 a $1.07; No. 2 do., $1.02. No. 2 mixed corn, 71½ cts. Oats, 59½ cts. Rye, $1.03. No. 2 spring barley, $1.20. *St. Louis.*—No. 2 winter red wheat, $1.31; No. 3 do. $1.23; No. 2 spring, $1.06. Corn, 73½ a 75 cts. No. 2 oats, 63½ cts. *Baltimore.*—No. 1 western amber wheat, $1.33; No. 2 do., $1.30; No. 1 western red, $1.29. Yellow corn, 88 a 89 cts. Oats, 70 a 73 cts. Lard, 16 a 16¼ cts.

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DIED, in this city on the 18th of Third month, 1875 ANNA, widow of Nathan Vail, late of Plainfield, N. J. in the 92d year of her age. She was a member, and for many years an esteemed elder of Rahway and Plainfield Monthly Meeting.

——, Third month 31st, 1875, at the residence of his son-in-law, Moses Cadwallader, near Fallsington, Bucks Co., Pa., CHARLES BURTON, aged 75 years and 6 months; a member of Falls' Monthly Meeting of Friends.

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Giant Telescopes.

When Galileo's first telescope was made, which enlarged an object less than five diameters, it astonished the world. And when he finally succeeded in making one that magnified about 30 diameters, it was said that the highest magnifying power had been reached, and plausible reasons were given to substantiate the statement. When, somewhat later, Frauenhofer made the celebrated Dorpat telescope of Russia, with an object glass of 9½ inches in aperture, its enormous power was the cause of great excitement among astronomers throughout the world. The famous Chicago telescope with its 18½ inch aperture, made by Clark & Sons, at a cost of $18,000, has till lately been at the head of great instruments of this class. At Gateshead, near Newcastle, England, R. S. Newall's telescope, made by Cooke & Sons of York, with 25-inch aperture, has for several years stood as the largest in the world, though of inferior quality and power. At present the instrument in the Naval Observatory at Washington, and now in active operation there, gives to the United States the distinction of having the largest and most effective refracting telescope that was ever constructed. This, too, was made by Messrs. Clark, who have now nearly completed another of similar calibre, ordered by L. J. McCormick of Chicago, of McCormick's reaper fame. This, it is understood, will be given to one of the Virginia universities.

These twin "monsters of the deep"—sky, not sea—will, in every important particular, be the counterparts of each other. The only noticeable differences are, the Washington instrument has an aperture of 26 inches, while the McCormick has one of a little over 26, but only enough to have it said that *it* is the largest in the world; the compound objective or object-glass, in the latter weighs 170 pounds while that of the former weighs 180 pounds. In each, the glass with the tube in which it is inserted weighs about a ton, and the whole weight may be roughly estimated at four or five tons. Each has a focal length of about thirty-three. The cost of the Government telescope was $46,000 in currency. That of McCormick will be $38,000 in gold. The contract was made for both at the same time, about four years ago, and at the same price, gold being estimated as it then stood. L. J. McCormick chose to pay the amount in gold when his instrument should be completed. The objectives alone when completed are worth $25,000 each, and are capable of a magnifying power of 2,000 diameters, though owing to the interference of the atmosphere, a power of over 1,500 will seldom be used, but even this will increase the surface of the object viewed, to 2,250,000 times its natural size.

The establishment that gives birth to these monster telescopes is situated in Cambridgeport, Mass., within easy rifle range of the Boston State House. It is an unpretending structure of plain brick, two stories high, about 40 feet long by 25 feet wide, with an L of the same width, and 30 feet long, and a small one-story room, perhaps 15 x 20. All the power used in this factory is a five-horse power engine, of which more than three-horse power is seldom needed. The firm is composed of Alvan Clark and his two sons. They employ at present about a half-dozen hands, and never have in the busiest times more than ten. The senior A. Clark is now over 70 years of age, and he did not begin telescope making until he was over 40 years old. He has acquired his knowledge and skill without instruction. He has never seen a lens in process of construction in the hands of any one out of his own shop. Yet here are made instruments which no other maker in the world has surpassed or equalled.

The object-glass is, by far, the most difficult part of the work of telescope making. This is composed of two lenses, one of crown and the other of flint glass, the former to disperse or scatter the colors in the ray of light, and the latter to refract or bend the rays to a focus. The combined effect is to magnify the object, and at the same time to destroy all the rainbow colors, thus presenting the object to the observer in a white light or its natural color. These lenses are made from an immense mass of molten glass, called a "pot," which of course looks no more like a lens than a rough block of marble resembles a statue. The glass in this massive form is made in Birmingham, England, by Chance Brothers & Co. This firm made the glass of which the English Crystal Palace was constructed. For lenses, parts are selected from the molten mass as nearly pure as possible, and molded into rectangular blocks. Even in this apparently simple process there is need of great care and skill. The "pot" of melted flint glass, which weighs from 650 to 2,000 pounds must be constantly stirred till a chemical action, which would fill the mass with bubbles, has ceased, and even till the glass has become so stiff in cooling that it can be stirred no longer. To give some idea of the difficulty of this seemingly insignificant part of the work, it needs only be said that the glass for the lens of one of the 26-inch telescopes cost, in its rough, massive state, no less than $6,000; $3,000 had to be paid down before the operators would undertake the task at all, and if unsuccessful in ten trials they were to be released from further obligation.

On arrival at the factory in this country the block of glass is cut by the revolution of a circular disk, having a flange on the edge of its lower surface, which, with sand for teeth, cuts into the glass in a way similar to that in which marble is sawed. This gives the glass a disk-like form, and its first remote resemblance to a lens. This sawing or cutting is done by steam power; a plate an inch thick can be cut in one-half or three-quarters of an hour. It is next ground down by the revolving of a concave plate pressed upon it, one surface at a time, till it becomes a rough double convex lens. It is now opaque, like ground glass, and is afterward ground or smoothed down to a fine surface by means of emery, and then polished in a hand process by rubbing it with coal tar, beeswax and rouge. When a lens is sufficiently polished to admit of the transmission of light it is to be corrected for chromatic and spherical abberation, or confusion among the rays. The chromatic defect is the showing of the colors of the rainbow, such as seen in looking through the triangular glass pendents of chandeliers. These would interfere with the view of the object. This defect is corrected by a careful adjustment of the relative thickness of the crown and flint plates.

As no mathematical rules can aid in the perfection of the lens, this work can be effected only by a wearisome system of tests continued daily and hourly for weeks and months. Defects are thus carefully ascertained and removed. But the required modifications are so slight, and the work so delicate, that hard as the glass is, the workmen dare attempt nothing more violent than simply to rub down its surface by the application of wet rouge with the finger tips, and often the rubbing that removes a defect in one place produces another near it. The amount of surface that is worn away in this process is incalculably small, yet it makes all the difference between a complete failure and an objective that meets every requirement of the astronomer. This delicate process would have no appreciable effect in removing a scratch, and when the surface of a lens is scratched, the defect can be removed only by beginning again with the grinding, which of course compels the repetition of the smoothing, polishing and correcting processes afterward.

It is almost amusing to witness the excessive care with which they mount the great plates of glass for frequent testing. Only the gentleness with which a very sick child or a severely wounded person is moved by careful nurses is comparable with the tender pains taken in moving a large lens. A hand-barrow has been constructed for this special purpose. A soft bed is prepared upon it, and carefully overlaid with snowy sheets of fine soft paper.

The glass plates are placed side by side in a vertical position, then slowly moved toward one another, and kept from immediate contact by pieces of tinfoil; then turned carefully over till they rest horizontally upon a softly cushioned stool which has been placed in the centre of a brazen "cell" or hoop of 100 pounds weight. Then the cell is slowly raised till the plates rest upon a shoulder within it. Now another and smaller brass hoop is screwed above the lens as it rests upon the shoulder, and the precious treasure is thus securely fastened in the cell. It is now softly placed upon the bed, and with great caution, wheeled across the building where, by a similar tender process, it is removed to the rolled iron tube, resembling a long steam boiler, in which it is temporarily mounted for testing. The lens for the Washington telescope was nine months in process of construction. The present one for L. J. McCormick received the manipulation of eight months. Considering the amount of untiring skilled labor expended, by which rude lumps of glass become worth a small fortune, it will not seem strange that they are tended and watched over like a sick child. The unfinished telescopes are protected in the building by a complete system of burglar and fire telegraphic alarms, contrived by the Clarks themselves, and working automatically, which communicate with their residence near by.—*Cor. N. Y. Tribune.*

For "The Friend."

The Straight Gate and the Broad Way.

AN ALLEGORY.

(Concluded from page 284.)

"I now set myself to observe what was the particular let, molestation and hindrance which obstructed particular travellers in their endeavors to enter in at the Strait Gate. I remarked a huge portly man who seemed desirous of getting in, but he carried about him such a vast provision of bags full of gold, and had on so many rich garments, which stuffed him out so wide, that though he pushed and squeezed, like one who really had a mind to get in, yet he could not possibly do so. Then I heard a voice crying, 'Wo to him who loadeth himself with thick clay.' The poor man felt that something was wrong, and even went so far as to change some of his more cumbersome vanities into others which seemed less bulky, but still he and his pack were much too wide for the gate. He would not however give up the matter so easily, but began to throw away a little of the coarser part of his baggage, but still I remarked he threw away none of the vanities which lay near his heart. He tried again, but it would not do; still his dimensions were too large. He now looked up and read these words, 'How hardly shall they that have riches enter into the kingdom of God.' The poor man sighed to find that it was impossible to enjoy his fill of both worlds, and 'went away sorrowing.' If he ever afterwards cast a thought towards the Happy Land, it was only to regret that the road which led to it was too narrow to admit any but the meagre children of want, who were not *so encumbered by wealth as to be too big* for the passage. Had he read on, he would have seen that 'with God all things are possible.'

Another advanced with much confidence of success, for having little worldly riches or honors, the gate did not seem so strait to him. He got to the threshold triumphantly, and seemed to look back with disdain on all that he was quitting. He soon found, however, that he was so bloated with pride, and stuffed out with self-sufficiency, that he could not get in. Nay, he was in a worse way than the rich man just named; for he had been willing to throw away some of his outward luggage, whereas this man refused to part with a grain of that vanity and self-applause which made him too large for the way. The sense of his own worth so swelled him out that he stuck fast in the gateway, and could neither get in nor out. Finding now that he must cut off all these big thoughts of himself, if he wished to be reduced to such a size as to pass the gate, he gave up all thoughts of it. He scorned that humility and self-denial which might have shrunk him down to the proper dimensions; the more he insisted on his own qualifications for entrance, the more impossible it became to enter, for the bigger he grew. Finding that he must become quite another manner of man before he could hope to get in, he gave up the desire; and I now saw that though when he set his face towards the Happy Land he could not get an inch forward, yet the instant he made a motion to turn back into the world, his speed became rapid enough, and he got back into the Broad Way much sooner than he got out of it.

Many, who for a time were brought down from their usual bulk by some affliction, seemed to get in with ease. They now thought all their difficulties over, for having been surfeited with the world during their late disappointment, they turned their backs upon it willingly enough, and fancied they were tired of it. A fit of sickness, perhaps, which is very apt to reduce, had for a time brought their bodies into subjection, so that they were enabled just to get in at the gateway; but as soon as health and spirits returned, the way grew narrower and narrower to them; and they could not get on, but turned short, and got back into the world. I saw many attempt to enter who were stopped short by a large burden of *worldly cares;* others by a load of *idolatrous attachments;* but I observed that nothing proved a more complete bar than that vast *bundle of prejudices*, with which multitudes were loaded. Others were fatally obstructed by loads of *bad habits* which they would not lay down, though they knew it prevented their entrance.

Some few, however, of most descriptions, who had kept their light alive by craving constant supplies from the king's treasury, got through at last by a strength which they felt not to be their own. One poor man, who carried the largest bundle of bad habits I had seen, could not get on a step; he never ceased, however, to implore for light enough to see where his misery lay; he threw down one of his bundles, then another, but all to little purpose; still he could not stir. At last *striving as if in agony* (which is the true way of entering) he threw down the heaviest article in his pack; this was selfishness: the poor fellow felt relieved at once, his light burned brightly, and the rest of his pack was as nothing.

Then I heard a great noise as of carpenters at work. I looked what this might be, and saw many sturdy travellers, who finding they were too bulky to get through, took it into their heads not to reduce themselves, but to widen the gate; they hacked on this side, and hewed on that; but all their hacking and hewing, and hammering was to no purpose, they got their labor for their pains. It would have been possible for them *to have reduced themselves*, had they attempted it, but to widen the narrow way was impossible.

What grieved me most was to observe that many who got on successfully a good way now stopped to rest and to admire their own progress. While they were thus valuing themselves on their own attainments, their light diminished.* While these were boasting how far they had left others behind who had set out much earlier, some slower travellers whose beginning had not been so promising, but who had walked meekly and circumspectly, now outstripped them. These last walked not as though they had already attained; but this one thing they did, forgetting the things which were behind, they pushed forward to the mark, for the prize of their high calling. These, though naturally weak, yet by *laying aside every weight*, finished the race that was before them. Those who had kept their 'light burning,' who were not 'wise in their own conceit,' who 'laid their help on one who is mighty,' who had 'chosen to suffer affliction rather than to enjoy the pleasures of sin for a season,' came at length to the Happy Land. They had indeed the *Dark and Shadowy Valley* to cross, but even there they found *a rod and a staff* to comfort them. Their light instead of being put out by the damps of the Valley and Shadow of Death, often burnt with added brightness. Some indeed suffered the terrors of a short eclipse; but even then their light, like that of a dark lantern, was not put out; it was only turned for awhile from him who carried it, and even those often finished their course with joy. But be that as it might, the instant they reached the Happy Land, all tears were wiped from their eyes; and the king himself came forth and welcomed them into his presence, and put a crown upon their heads, with these words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 285.)

"As on the previous evening, fires were kindled on the shore, and now, as then, we made our beds among the stones, calling on sleep to calm the nervous trepidation with which we were all agitated.

"Our people, fraternally mixed with the Antis, passed a part of the night in warming up and cooking under our very eyes, and in our own pots, the provisions which they had stolen from us the evening before. Just at day-break five balseros [raftsmen], took the key of the fields, and carried off with them the sabres, muskets and haversacks belonging to the soldiers of the escort. Left without means of defence, but preserving the use of their eyes and their two arms, these soldiers could still save us by acting as rowers in place of those we had lost. We proposed therefore to arm them with poles, and mount them upon

* A very similar testimony and admonition to this is borne by John Barclay: which is preceded by a few lively remarks thus: "To feel something good visiting us, is one thing; but *patiently to endure all the turnings of the holy Hand upon us*, both in breaking down the old nature, and building up the new edifice on the sure foundation, is another matter. I fear too many amongst us, content ourselves with knowing but very little of the latter operation; and even when that is partially begun, they are for taking down the scaffolding and boarding in front, in order *to show others what is going on.*"—*Mem. and Let.* p. 199.

the rafts, a proposition which they accepted, but the execution of which they postponed. Wounded in their pride, and considering it a dishonor to have been despoiled of their arms by *churupacos* (paltry civilians), they only asked for the time necessary to take their revenge, swearing that before an hour was over they would bring the vagabonds back dead or alive. Before we could open our mouths to reply they had disappeared in the wood. As neither the thieves nor the thief-catchers, neither the civil nor the military, ever appeared again, we concluded that this double evasion was the result of a plan concocted in the night.

"A cholo of the mission acquainted with the idiom of the Antis was designated by our chaplain, Father Bobo, to serve as dragoman, and, thanks to his conversation with the savages, an unexpected light was thrown upon our situation. Without knowing it, we had been walking over a mine ready charged, which at any moment might explode under our feet.

"The successive disasters which had happened to our rafts were not the effect of accident, as we believed, but the result of a conspiracy. It was the intention of the balseros to appropriate the objects which composed their lading, and of which they had offered one-half to the Antis if the latter had consented to aid them in their work of rapine.

"In fine, these same balseros, in order to convince the savages that the pillage of our goods was only an act of justice, had told them that we were *punarunacunas* (men of the plateaux), faithless and lawless, having no settled home, no king and no God, and that we would only lead them to their destruction. The food we had given to them at Mapitunuhuari, and especially the doubtful ham, were poisoned. If the Antis had eaten this rat's-bane and escaped with their lives, it was because they had stomachs lined with copper; but on the next occasion we should be sure to double the dose, and not one of them would escape!

"It is easy to understand the effect of such insinuations on these stupid savages. It was with the greatest difficulty we could persuade them we had no wish to shorten their days. Father Bobo had to intervene in person, and call to his aid the oratorical resources of the pulpit. He even produced his pocket-crucifix, and offered to swear upon the holy image that our intentions had always been honest, and our hearts full of benevolence towards our allies.

"Almost convinced by the discourse of our chaplain that we had never had the least intention to injure them, the savages seemed disposed to remain with us. Some trifling articles which we at once distributed among them, a little friendly banter, or a well-timed smile, restored some degree of serenity to their troubled souls. We took advantage of this change in their humor to prepare for departure, got ready our canoes, and pushed out into the stream, and five minutes afterwards the shores of Umiripanco disappeared in the distance."

Our traveller, in his record of their voyage from day to day, gives some insight into the habits and character of the Antis Indians. Having gone ashore at Sangobatea to pass the night, he says: "We had hardly selected a convenient place for camping, when seven or eight savages, clothed in loose sacs, with dishevelled hair, and their faces suitably daubed with red and black, started out from among the trees. The bow and arrows, barbed or provided with a fish-hook of bone, which they held in their hand, showed that they formed a fishing party. Three dogs with pointed ears accompanied them. Two of these animals were of a blue color from the muzzle to the very end of their tails. The third was of a purple tint. I saw at a glance that the first two had been stained with *false-indigo*, and that the color of the third was derived from *rocou*."

"Our new friends, who had retired at nightfall, returned at day-break accompanied by their wives. These ladies were loaded with provisions, which made their visit doubly agreeable. In exchange for some trifling articles of toy-ware we obtained fowls, eggs, bananas, and the dried flesh of the *vache d'Anta* (tapir). This exchange being effected to the satisfaction of both parties, we looked about us and could not resist a smile. Men and women alike had evidently made a careful toilet on our account. The faces of the men were freshly daubed with red and black; the plate of silver suspended to their nostrils had been polished up; the women displayed a profusion of necklaces and bracelets made of seeds, drupes and kernels of fruits strung on a thread. Some, more fashionably dressed than others, wearing like a shoulder-knot a dozen skins of birds of brilliant colors, or a bunch of tapir's claws which made a rattling noise when they moved, which reminded one of the *crotalum* (a kind of tambour played by the priests of Cybele) or of the rattlesnake. The women and young girls had their hair cut square across their foreheads level with their eyes, and floating loose behind. The sac which enveloped them in its large folds prevented us from forming an opinion of their figures.

"At Cominpini, a point remarkable for a succession of frightful rapids whose waves mingled together, rolled over each other and whirled about as if they had been made to boil by a blazing furnace beneath, the Antis Simuco, who had attached his canoe to a raft manned by his brother, was standing up, holding by its side to assist if necessary. At the moment when the raft, towing the canoe with the two women seated in it, passed between the rocks, the sharp eye of the savage discovered in the midst of the tumultuous waves a *sabalo* or shad, which was mounting the current. Stooping down, he seized his bow, placed an arrow in it, aimed at the fish and pierced it through and through, and all this with such rapidity that had it been night the whole action would have been visible in the gleam of a single flash of lightning. If the danger that surrounded us had not counselled prudence, I could have sprung to my feet, clapped my hands, and cried 'Encore,' so superb was the Indian in artistic *verve* and activity of movement, with his hair streaming in the wind, his sac inflated by the rapidity of the course down the rapid, and flapping in the air behind him. Some minutes afterwards we reached a gentler slope, the canoes and rafts slackened their speed, and the sabalo which we had seen from a distance floating like a buoy, with the arrow stuck through its body, came near enough for Simuco to secure."

The passage of one of the rapids is thus described: "The river, entrenched between two walls of freestone, was about 60 yards broad at this spot. As we advanced, it gradually became more contracted, until between one and two miles from Sibucuni it scarcely exceeded a dozen yards in breadth. There the double wall of rock suddenly sunk away. A belt of foam, above which rose a light mist barring the bed of the river, warned us of the approach of danger. The eyes of the savages twinkled, the rowers bent to their stroke like Jaguars about to make a spring. Those who steered half rose, and with their nostrils inflated and their hair streaming in the wind, pressed firmly against the sides of the canoe the oar which served as a rudder. There ensued a moment of feverish expectation and terrible anxiety, during which no one could foresee whether we would be able to descend the rapid in safety, or should be swallowed up by it. Like black-snakes, slender and alert, our canoes glided into the whirlpool of foam, and disappeared from view. The most resolute among us shut our eyes. A few seconds elapsed; then the hurrah of the savages announced the issue of the struggle—the rapid of Tunkini was safely passed.

"Below this dangerous passage, the river contracted still more, and continued its course between two walls or dykes of basalt, which succeeded to the freestone. The summits of these formations were covered with a dense vegetation, were joined one to the other by a net work of lianas and *Sarmentaceæ*, which formed, at an elevation of some 30 feet, a dome of verdure impenetrable to the rays of the sun. It was some minutes before our eyes, dazzled by the light outside, became accustomed to the greenish obscurity of this gorge, the most remarkable work of nature that we had yet met with on our journey.

"The natural tunnel or gorge, by whatever name we choose to designate it, might be somewhat less than a third of a mile in length, and about 50 feet wide, terminating in a luminous point like a star. Its walls were furrowed by vertical trenches, serving as beds or conduits to the little streams which fell from their summits into the river, with no other noise than a kind of gentle trickling. We counted in our passage through the gorge, twenty-three of these pretty falls; in the unequal intervals between which, we could see in the dim light, now a compact group of little columns, now a truncated shaft; the incessant dripping of the foliage, drops of rain, and tears of dew, during an incalculable number of ages, having sculptured the basalt, and produced the most charming accidents of architecture, the most fantastic arabesques, the most exquisite essays at ornamentation.

"The river rendered furious by its captivity within these basaltic walls, but concentrating its fury in the depth of its bed, throbbed in its whole mass, and caused the bottom of our canoes to tremble under our feet. Soon the current, already rapid, redoubled its speed, the parallel sculptures of the two walls grew confused; the star-like point which had served as our Pharos, grew larger and larger until it became a portal, opening to a wide extended space. With the swiftness of an arrow our canoes rushed out of the darkness of the gorge; passed some 20 yards further on the *puncu* or pass of Tunkini (a notch or gap between two masses of rock), and suddenly shot out into the open, inundated with air and sunshine. Henceforth the Cordillera was behind us. We had entered on the American plains.

(To be continued.)

Copy of a letter found among Jane Pearson's papers, addressed to Martha Ecroyd, written in the year 1788. This letter was not received by M. E. (now Martha Smith) until 8th mo. 1826, when she was at Kendal, on her way to Scotland on a religious visit; it was addressed to M. E. when under deeply religious exercise, and is as follows:

Whitehaven, 1st of 3d mo. 1788.

Martha Eeroyd,—Dear child, for whom I have witnessed a travail even to yearning of spirit for thy preservation, and that thou may be enabled to bear the turning of the Holy Hand; for although the past part of thy life may have been spent in a good degree of innocency, yet I have apprehended while musing on thee, that melting in the furnace will not injure; be not afraid of the fiery operations, nor the trying dispensation by thee till now unexperienced; they are baptisms that refine, and are not for our destruction as the grand adversary would persuade; let not, therefore, his temptations distract thy mind; believe not his suggestions, though the numerous and increasing afflictions assigned thee, be like the impetuous torrent of a troubled sea, breaking thy rest and assailing thy weak mind: *weak* have I written? well, I'll not recall it—*weak* through watchings, fastings and manifold besetments, new and strange to thee, through more than usual exertions, as thy state may require it to resist the tempter; and these efforts being unsuccessful, the time not being fully come, has had a tendeney to weaken thy faith, and lay waste that hope once begotten; be quiet in thy mind and thou wilt see many footsteps of forestepperrs that are perhaps nearer their journey's end, and these way-marks have inscribed upon them, "Fear not, worm Jacob." They have not perished in the vast howling wilderness, although they have been among fiery serpents, and in the mouth of the devourer. Yet the good Shepherd's care,—oh! mine heart praises his ever-blessed name—takes out of the mouth of the destroyer "the two legs or the piece of an ear." He has done it for many, and my belief is he will do it for thee; and these minds ean "set up their Ebenezer," and are qualified from heartfelt experienee to speak to others when required, and say "Come, and I will tell what the Lord has done for my soul. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and has put a new song into my mouth, even praises unto His name." And this is not trafficking in unfelt truths, or dealing in things made ready to our hands, but "what our eyes have seen, which we have looked upon, and our hands have handled of the word of life, we declare unto others;" but this preparation of heart is of the Lord, and to some of us, not the work of a day, week, month, or year. Many years of deep affliction and sorrow passed over my head, whilst I was under the preparing hand of my God—day and night were alike to me; when morning I wished for evening, and when evening I wished for morning, often wishing I had never been born, and sometimes when under anguish of spirit indeseribable, I have been ready to think it hard that I was delivered up into the hand of my strong enemy against whom I was not able to rise, he esteeming "my iron as straw and my brass as rotten wood," laughing at the shaking of the spear in my hand, I believing I was willing to be what truth would have me to be, similar to a tried servant, "Why doth he yet find fault; who hath resisted his will?" But sinee, I have seen, nothing less would have done. I don't know that these remarks may be applicable to thee, but I have felt most easy to communieate them just as they flow; they are a few of my most precious articles, they cost me much, even a giving *up all*, and the natural life much endangered; they are the terms of my initiation into the *true Vine*, times never to be forgotten, moments now highly prized, turns I trust to my aceount. I hope my tears then poured out, are bottled up: suffer me therefore to sing of mercy and of judgment, for mercy rejoices against it. Now my dear, don't let anguish and the severity of thy trials cause thee to slight *these awful, solemn* and *important truths*, memorials from the bottom of Jordan; that it fared better with me than some, that my pains have not been so exeruciating, or more abundant fortitude had been dispensed. I answer I believe *not*, but I always felt it best to keep out of frettings, and as much in the patience as my proving would admit.

I don't expose these things in the creaturely will, bnt I do think at present, I am serving my Master, in visiting His seed, and may He *bless it to thee* is the earnest prayer of my soul; and if thou finds freedom and composure to drop me a line, it will be kindly accepted by one whose trials have rendered supple and of a commiserating texture. "I weep with those that weep," for when deliverance cometh not by man, nor any of the children of men, but by the outstretehed arm of Divine power, making a way for us through the great deep where plays Leviathan, that crooked piereing serpent; these redeemed children wear the marks of their trials about them, they are "signs on their arms and as frontlets between their eyes," and they are known to each other by their tender feelings; and when unerring Wisdom sees meet, to eommand Him who bears the destroying weapon to stay his hand, these have the signs of deliverance in their eountenanees, and hail their fellow pilgrims with eorresponding joy which they have learnt on the banks of deliverance. I wish not to enlarge—take these few scattered sentences for thy good, and believe me to be in all trials, thy affeetionate, sympathizing, poor little sister,

JANE PEARSON.

For "The Friend."

Hakayit Abdulla.

(Continued from page 287.)

"On a certain day, Mr. Raffles said to me, 'Tuan (sir), I intend to sail in three days henee, so eollect all my Malay books.' And when I heard this my heart palpitated and my spirit was gone. So I asked him where he was going, when he told me he was going to Europe; and when I heard this, I eould bear it no longer, I felt as if I had lost father and mother—such was my condition, that my eyes were bathed in tears. When he perceived this, his face became flushed, and, wiping his tears with his handkerchief, he told me not to be disheartened, for if he lived he intended to return to Singapore.

"He then called me into the room and told me that there were three presses filled with Malay books, and to wrap them up well in wax cloth, and pack them in hair trunks, four in number. There were also Javanese instruments and various other articles; and when he had shown me all these he went out, so with my own hands I packed up all the books, histories and poems. Of these there were three hundred bound books, not counting the unbound ones, and scrolls and pamphlets. There were three hair trunks full, six feet in length, of Malay books only. Then there were two trunks filled with letters, Javanese, Bali, and Bujis books, and various images, paintings with their frames, musical instruments, inseriptions, and lontar leaves. Of these there were three or four boxes. Besides this, the Javanese instruments, with their equipments, were in one great box, and there were many thousands of specimens of animals, whose earcases had been taken out, but stuffed like life. There were also two or three trunks full of birds in thousands, and of various species, and all stuffed. There were also several hundred bottles, of different sizes, filled with snakes, scorpions, and worms of different kinds. The bottles were filled with gin to prevent corruption. The animals were thus like life. There were also two boxes filled with coral of a thousand kinds; also shells, mussels, and bivalves of different species. On all these articles stated above he placed a value greater than gold; and he was constantly coming in to see that nothing was hurt or broken. And when they were all ready they were shipped by a lighter; and when they were all safely on board he called me into his office, saying, 'Tuan (sir), take this letter and keep it with eare,—it is to the same effect as the one I gave you at Malaeea,—and when English gentlemen arrive here, show it to them, and they will have regard for you. And should you take offiee in a court of justiee as interpreter, show it to the Governor, so that you will get a higher salary than Malays usually obtain. Don't be distressed. If I live, I shall certainly return to Singapore, but if I die, may you prosper. Study English till you are well acquainted with it. Here is another note, and after I have sailed, take it to Mr. Gobrus (Wingrove?)—he will give you 200 dollars. Take that for your expenses; and if I return, I intend to have many books eopied about the countries around, and I will aeknowledge how much you have assisted me in the Malay language, and in aequiring the books, &e., before alluded to. I will relate this so that Europeans may know and trust you in your occupation.' I was silent while I took the testimonial, my eyes flowing with tears from great grief; the day was as if my father and mother had died.

"Such was my separation from Mr. Raffles. I was not distressed about my livelihood, or because of his greatness, or because of my losing him; but because of his noble bearing, his justness, modesty, and respect to his fellow-men."

"I again returned to Malacea for two or three months, when, on returning to Singapore, I learnt from Colonel Farquhar that the ship in which Mr. Raffles was a passenger, having sailed from Bencoolin, had on the same evening been burnt, with all his baggage and collections, nothing being saved but Mr. Raffles and his wife. And when I heard this news I was breathless, remembering all the Malay books of ancient date collected from various countries—all these lost with the wonderful collection. As to his other property I did not care, for, if his life were spared, he could reinstate this. But the books could not be recovered, for none of them were printed, but in manuscript—they were so rare

hat one country might have only two of hem; that is what distressed me."

(To be continued.)

Selected.

LOOK AT HOME.

'Do you heed the homely adage handed down from days of yore,
Ere you sweep your neighbor's dwelling, clean the rubbish from your door."
Let no filth, no rust there gather—leave no traces of decay,
Pluck up every weed unsightly, brush the fallen leaves away.
Then perchance, we may have leisure o'er our neighbor, watch to keep,
All the work assigned us finished, we before our door may sweep;
Show him where the moss is clinging—token ever of decay—
Where the thistles, quickly springing, daily must be cleared away.
But alas! *our* work neglecting oft we mount the judgment seat.
With his failings, his omissions, we our weary brother greet;
In some hidden nook forgotten, searching with a careful eye,
We the springing weeds discover, some slight blemish there descry.
If we faithfully have labored thus to sweep without, within,
Pluck up *envy, evil speaking, malice, each besetting sin,*
Weeds that by the sacred portals of the inner temple grow
Poisonous weeds the heart defiling, bearing bitterness and woe.
For his slothfulness, his blindness, we our brother harshly chide,
Glorying in our strength and wisdom, we condemn him in our pride,
Ask him why he has neglected thus before his door to sweep;
Why grown careless he has slumbered, failed his plot to rightly keep.
On the judgment seat still sitting we no helping hand extend,
To assist our weaker brother his shortcomings to amend;
For his weariness, his falterings, we no sweet compassion show;
From our store no cordial bring him, no encouragement bestow.
But while busy with our neighbor, urging him to ceaseless care,
Calling to the thoughtless idlers, to their labor to repair,
Lo! unseen the dust has gathered—weeds are growing, where of yore
Flow'rets fair and sweet were blooming, when we swept before our door.
Ah! how easy o'er our brother, faithful ward and watch to keep,
But, alas! before our dwelling, hard indeed to daily sweep;
Harder than to share the conflict, "by the stuff" at home to stay,
Easier far to sit in judgment than to humbly watch and pray.

For "The Friend."

John Griffith.

(Continued from page 286.)

It was a significant testimony of John Barclay, that "Modified Quakerism will not stand the fire." This appertains to the thing itself; and we believe also that every upholding of, or complicity with that which is out of the Truth or life of Christ, tends to weaken us as individuals, and indirectly, in proportion to our influence, to weaken the whole Society of which we are members, as in the case of Achan. "He that is not with me is against me;" and, "He that gathereth not with me, scattereth abroad," saith our divine Lawgiver. Such things provoke the Most High, who is the only strength and defence of His people, to withdraw himself from us; though, as in the case of Samson, we at first may not know it.

Is not the truth of J. Barclay's declaration both in act and life every day developing, being more and more made manifest as time rolls on and opens out the strategetic spirit and power of the enemy; and his divination and enchantment upon and over us, even some who seemed too established to be drawn from the steadfastness which seemed to be theirs in Christ. Would that these might see the relapsing tendency, as well as the unsubstantial fruits of their undecided, half and half course, and seek for ability from the I Am of His people to condemn the same, and with true loyalty of heart and mind to the King of kings, enlist with staidness of purpose under His banner, and again, with their brethren who are in bonds for the gospel's sake, contend earnestly for the faith once delivered to the saints.

John Griffith with his companions in tribulation for the testimony of Jesus Christ, Samuel Bownas, Samuel Fothergill, John Churchman, Peter Andrews, Samuel Neal, Samuel Scott, with many other wise and strong men of that day, had no sympathy with, neither were in any wise abettors of the "Modified Quakerism" which seems so fascinating to many up and down in our time, and which John Barclay so much depreeated for its deceivableness and superficiality: being truly proven not to "stand the fire."

J. Griffith in the following selections draws a distinction between a historical faith, or a mere speculative knowledge and bare assnt to the truths set forth in the Scriptures, and that living virtue or true faith which purifies the heart, overcometh the world, out of weakness maketh strong, and of which Christ Jesus is the author and finisher. It was of this faith that the apostle so often speaks; that upon finishing his course he rejoiced in having "kept;" by which he fought "the good fight;" which like a shield, he represents as "able to quench all the fiery darts of the wicked;" without which "it is impossible to please God;" and which, as in the case of Peter when walking on the sea *to Jesus,* just in proportion as it begins to fail, we begin to sink.

J. G. alludes to some under our name in that day, who were turned against the Truth as held by us, and at the same time pretended to maintain its cause. He shows the condition of these, and points out how they were traduced and gradually led from the paths of safety, so as finally, blinded by darkness, "to follow anti-christ whithersoever he will lead them." How dangerous to neglect the still small voice of the Divine Witness, and forgetting or rejecting the child's state—the teachable, meek and lowly walk in and before our Emmanuel—to be, because thereof, suffered to become, in the language of the apostle, "blemishes, sporting themselves in their own deceivings;" "Spots in your feasts of charity, when they feast with you; * * clouds they are without water, carried about of winds; trees whose fruit withereth," &c. Notwithstanding this J. G. expresses as his full belief, that our Society will not cease to be a people, nor the glory wholly depart therefrom, as it did from the Jewish, and in great degree from the lapsed Christian church. But bitter cups must be drunk, he says, before mankind in general will be humbled enough to submit to the yoke of Christ, and become willing to be led in the footsteps, and fed in the pasture of the flock of His companions.

The Journal resumed: "At Coltis meeting, I was favored with great openness upon the nature of true faith, and that it must be evidenced by good works; for faith when only an assent or consent of the mind to principles of religion true in themselves, being alone, is dead, as the body is without the Spirit. The power of Truth had great dominion, it being a time not easily to be forgotten. The next day I had a meeting at Swarthmore; where also I was led to speak largely of faith, of historical and implicit faith, and to set forth the nature of that faith which was once delivered to the saints, and was their victory over the world and all the corruptions thereof. It works by love, to the purifying of the heart, and when the heart is made pure, we can see God. 'Blessed are the pure in heart,' said Christ, 'for they shall see God.' And his apostle said, 'By faith we come to see him that is invisible.' It is plain from the Holy Scripture, that it proceeds from the Holy Spirit in man; for it is the evidence of things not seen, and the substance of things hoped for. No man can possibly please God without it. O, that mankind would carefully examine themselves, whether or no they be in this faith! If they be in it, they cannot be strangers to Christ, inwardly revealed; for he dwells in the hearts of true believers by faith; his kingdom being within, wherever his laws and ordinances are discerned, clearly understood, and willingly obeyed. When this faith is received and held in a pure conscience, there is no complaint of hard things being required, or his commands being grievous; but a soul endued with this powerful principle, can say with sincerity, the Lord's ways are ways of pleasantness, and his paths are paths of peace. It was a good time, and I hope profitable to many."

"The meeting at Yeoland was a suffering time, much of the testimony given me to bear, went forth sharply against such who were strong and confident in profession, without real experience of the living virtue and holy efficacy of God's eternal Truth, to quicken and season their spirits. We find it hard to gain any entrance on such. The testimony is often felt to rebound, which in low times is a great discouragement to the poor instrument. Here the faith and patience of the gospel must be exercised. I understood after meeting, that the state of some present had been remarkably spoken to that day, which tended to humble my mind in thankfulness before the Lord, for his gracious help and guidance."

"After these exercising painful times, doubts are apt to enter and fears to possess the mind, lest we have been mistaken in what we apprehended the Lord required of us to deliver. I say us, as I do not doubt that it has been the experience of many others as well as mine. This ought to be carefully guarded against, lest the poor instrument sink below its service, by giving away its strength and sure defence. The soul's armor and weapons being thus imprudently given away or cast off, our spirits are weaker than those of others, and consequently fall under them. Here that dominion, in which there is ability to teach, may be lost."

"At Folkstone the meetings were large; but the life of religion mournfully low and borne down, not only with these things commonly called undue liberties with many, but also with the form of religion, without the power of it in others. I had, as it were, a threshing instrument put into my hands, and

was enabled to discharge the service required, to my great ease and relief; for my spirit was exceedingly loaded and bowed down at that place. Oh! what a pity it is, that old professors, instead of being as pillars in the house of God, and as Aarons and Hurs, bearing part of the Lord's great work, so happily and gloriously begun in the earth, should be a means of obstructing the same, and by the carnality of their spirits, burden and greatly depress the Word of life in the messengers of Christ, sent in order to carry it on amongst mankind; thereby rendering themselves altogether unworthy to be named by his name, to taste of his dainties, or to live under this glorious manifestation of evangelical light and truth, to mankind.

"Is not the great design of the Almighty obvious, in gathering us a people into his fold, to sit under his teachings, and consequently under his glorious manifestation, showering upon us great plenty of rain from above, and heavenly dew as upon Hermon's hills, that we might be as the garden of the Lord, full of fruitful plants and fragrant flowers, sending forth a sweet smell; yea, to be as a fountain of gardens, and wells of living water, and streams from the goodly, beautiful mountains of Lebanon. But oh, how slowly doth this work go on! and what a little progress it hath yet made, to what was expected by those valiants, who first engaged against Babylon in the morning of our day, and made that kingdom shake! Many under the same profession in this day, are turned against the Truth, and at the same time that they pretend to maintain its course, are supporting and strengthening the kingdom of Babylon all in their power, which is exceedingly strange, and perhaps would not be believed by hundreds that are really doing it. The reason is, they first of all have taken some draughts of the wine, out of Babylon's golden cup, whereby they are so intoxicated as not to know what they are doing; so that, when they think they are serving God, they are serving Satan. Were not the Jews drunk with this cup, when they dreamed that God was their father, and at the same time were in reality of their father the devil, doing his works, where they thought they were doing God's works? This woful mistake has been, and is almost general amongst mankind. When they suppress the measure of grace in themselves, and drink a few draughts as above said, they are then fit to follow anti-Christ whithersoever he will lead them. But he will take care, not to have much cross to the will of the flesh in his religion, lest they should be tempted to leave him; that being the very reason of the violence they have offered to the divine Witness, which formerly rose up against them in their minds, viz., because they saw if they followed that, the cross must be taken up, and self must be denied. At this they have stumbled; and although little sense is at present retained thereof, by reason of their intoxication, yet when they are summoned before the judgment seat of Christ, and the books come to be opened, all will then see things as they really are, which do not at all change their natures, though, by the defect in the capacity before described, they be not seen or understood."

(To be continued.)

A life of humility and godly fear is the Christian's duty and *safety*.

THE FRIEND.

FIFTH MONTH 1, 1875.

The Yearly Meeting of Philadelphia convened at the usual hour on Second-day morning, the 19th instant. During the interval which elapsed previous to entering on the business, a feeling of solemnity overspread the assembly, which was renewed at times during the course of its sittings.

The representatives were all present but three, for the absence of two of whom satisfactory reasons were assigned.

The minutes of the Meeting for Sufferings were read. The trustees of the meeting-house property in Charleston, S. C., had presented a statement to that body containing an account of the present condition of the premises, ascertained during a recent visit of two of their number to that city. The grave-yard was found to be in reputable condition, but nothing remained of the meeting-house except the foundation walls, the building itself having been burned in a great fire some years ago.

This lot was originally granted by George 2nd, of England, to Thomas Kimberly, a Friend of Charleston. T. Kimberly afterwards became associated with other Friends as trustees, and the legal title has been regularly conveyed down from them to the present trustees. Some supervision of it was jointly exercised in last century by the Meetings for Sufferings of London and Philadelphia, though the property never belonged to either of those bodies. At the close of the revolutionary war the former requested the latter to take the sole charge, which it did, and has ever since retained, except during a few years, when the property was placed under the care of trustees in South Carolina. The invested funds, now amounting to over $17,500, are the gradual accumulation of a ground-rent of $100 per annum, issuing out of the rear portion of the lot, on which a dwelling-house was erected by the tenant many years ago.

The trustees recommended an application to the legislature of South Carolina for authority to dispose of the whole or part of the lot, and to apply the proceeds, as well as the accumulated rents, &c., to the use of meetings and members of the Society of Friends elsewhere; as there are no Friends now known to be living in that city or State.

The Yearly Meeting fully approved of this proposition, and a minute was made to that purport.

The report of the Book Committee showed a considerably increased distribution of the approved writings of Friends during the past year. In addition to keeping up the supply of books heretofore published, they had issued a new and enlarged edition of Thomas Seattergood's Journal, an account of Wm. Penn's religious visit in Holland and Germany, and a pamphlet containing extracts from the writings of George Fox. They had also printed in pamphlet form the First and Second propositions of Barclay's Apology, and the Fifth and Sixth propositions. The duties of this Committee are to attend to the printing and publication of such works as have been or may be approved by the Meeting for Sufferings, which includes many of the standard writings of Friends, and to consider all applications that may be made for gratuitous supplies of such books. It is evident therefore, that the actual distribution will much depend on the zeal manifested by Friends everywhere in this subject. If a lively concern rests on the minds of our members to spread abroad the precious principles we profess, and thus to promote the increase of sound doctrine and of righteousness in the earth, there will be many opportunities presented to such, of sending to individuals or to neighborhoods, books which may be adapted to their needs. The report of the Book Committee shows that it is prepared to co-operate in all honest and well-directed efforts of this nature. The report of the Committee was satisfactory to the meeting. The Meeting for Sufferings had also sanctioned the publication of "Friends in the Seventeenth Century," an historical narrative prepared by Charles Evans; and of a memoir of Jesse and Hannah Williams, former members of Philadelphia Yearly Meeting.

A bequest of $500 had been received from the estate of our late friend Mary Ann Lloyd, the interest of which was to be applied to the distribution of the writings of Friends.

A statement of distraints from several Friends of Bradford Monthly Meeting, for Bounty Tax, which they could not conscientiously pay, was the only evidence presented of suffering on account of our testimony against war.

The decease of our friend John M. Sharpless, who was one the representatives of the Yearly Meeting in the Meeting for Sufferings, was noted in their minutes; and a committee was appointed to propose a successor.

The unity and encouragement of the meeting was freely extended to its representative body.

After the appointment of a committee on the Treasurer's account, the session closed—a session in which, in the business transacted, there was scarcely to be observed a difference of sentiment on any point.

At the opening of the meeting on Third-day morning, the representatives reported that they were united in proposing the re-appointment of Joseph Scattergood and Clarkson Sheppard as Clerk and assistant, which was satisfactory to the meeting.

The Queries and answers were read as far as the 5th inclusive. The deficiencies in the attendance of meetings, &c., which were reported to exist, elicited remarks from many Friends, designed to stir up our members to greater faithfulness in these respects. An earnest concern prevailed that Zion might again shine forth in her ancient beauty, freed from those blemishes which are now apparent; and it was shown that this would only be the case as the individual members were made willing to bow to the cross of Christ, and to follow in humble obedience the guidance of His Spirit. The prevalence in our meetings of a lively spiritual exercise for the arising of the Divine life and power, was referred to as one means of drawing to those gatherings such as had been lukewarm and careless. Much valuable counsel was administered on several subjects. Emphatic testimony was borne to the solid foundation and importance of those testimonies to plainness and simplicity, which had ever distinguished our Society. The true ground of these was shown to be the constraining influence of the Spirit of Christ, which from generation to genera-

ion had operated on the hearts of the members, showing them that unless they submitted in simple faith to its requirings, their religious growth would be obstrueted. Reference was made to a delusive spirit which had gone forth in the Society, one of whose fruits was to slight these testimonies as affeeted singularities; and Friends were earnestly warned to watch against it.

Among the special subjects noted, was a word of caution to those of our members who had joined the Farmers' Granges, and a fear was expressed that the associations connected therewith would prove injurious to their spiritual interests.

Cautions were also given as to the attendance of places of diversion—a term which it was believed in these days applied to places not contemplated in former years; to the use of flowers at funerals; and to the practice into which some have fallen of taking off their hats at such times, as a sign of respect. The sentiment was expressed that, if we let fall those rights of which we now enjoy peaceable possession through the sufferings of our forefathers, the time may come in which our children may be brought into suffering to regain them.

Towards the latter part of the meeting the feeling of good which had prevailed became somewhat dissipated. It was thought that we were no longer in "condition rightly to consider such weighty subjects as yet remained on the Querics," and a proposition to adjourn prevailed. Though the comfort of this session was thus somewhat marred, yet there was reason to be thankful for the degree of help extended while eonsidering the state of the Society, and endeavoring to preserve its members from the snares of an unwearied enemy, and recalling those who had wandered.

On Fourth-day the remaining queries and answers were read. A degree of religious exercise was felt, which enabled the meeting satisfactorily to transact its business. A caution was spread as to the impropriety of those whose gifts as ministers had not been reeognized by their brethren at home, or whose communications had been disapproved, going to distant meetings on their own responsibility to labor therein; and in this connection special reference was made to some of those called "General Meetings," in which ministers of other religious Societies participated, and where practices were admitted which we could not believe to be true fruits of the Heavenly Vine, but rather the result of a mixed seed.

The close connection between our testimonies was pointed out, and the belief was expressed that the departure from the plain dress in many of our young men, had opened the way for their attendance at other places of worship than our own.

Attention was called to the necessity in business as well as other things, of heeding the directing and restraining influences of the Spirit of Truth; for want of this, many have been involved in great difficulties, to their own perplexity and distress, and the serious hindrance of their religious growth.

Friends were advised to practice greater economy in their entertainments and expenses at the time of marriage. A Friend from a distant Yearly Meeting, spoke of a restoration of unity throughout the Society, as only to be attained by a gathering to the fundamental principle of attention to the Light of Christ in the heart.

In the answers to the Annual Queries, among the deceased ministers and elders was the name of Phebe Thomas, an elder, at the unusually advanced age of more than 104 years.

Haddonfield Quarterly Meeting informed that it had taken the meeting at Atlantic City, under its care, as an indulged meeting, to be held on First-days during the bathing season; and that it had exercised supervision of it by a Committee.

The reports on the use of spirituous liquors showed that 38 of our members had taken them as a beverage during the past year; and of these a very few appeared to use them habitually. The number reported during the last 26 years was stated to vary from 29 to 81—making the yearly average for the whole period of 54. The exhibit was considered very encouraging, and the subject was again recommended to the care of subordinate meetings—with the advice to avoid the unnecessary use of all intoxicating liquors. It was believed that if the practice pursued by Friends of thus bringing home to each member the subject of indulgence in intoxicating drinks, by making an annual inquiry, were adopted by other bodies of religious professors, a great change for the better would take place in the community.

A communication was read from the executors of Henry H. Mosher, a Friend of Brooklyn, New York, with an extract from his will, in which he bequeathed portions of his estate, estimated to amount to more than $10,000, to each of the Yearly Meetings of New York, Philadelphia, New England, and Ohio, in unity with London Yearly Meeting; the money if accepted to be placed under the care of Trustees, and the interest used in printing and distributing writings calculated to spread the doctrines held by early Friends. Some hesitation was felt as to the acceptance of the trust; partly on account of the care and responsibility involved in the faithful carrying out of its provisions; but much more, lest thereby the Yearly Meeting should seem in any degree to compromise its position, or weaken the force of those testimonies and remonstrances it had felt constrained to utter in former years against changes which had been introduced into London Yearly Meeting. On considering the subject, the prevailing sentiment was, that the acceptance of the money would not convey such an implication, and authority was given to the Treasurer of the Yearly Meeting to receive it, when paid over by the executors.

On Fifth-day, meetings for worship were held as usual, in three of the houses, in the forenoon. In the sitting for business in the afternoon, the reports on education showed the whole number of children of school age to be 957, of whom about two-thirds were being educated by teachers in membership with us.

The report of the Committee of the Yearly Meeting appointed on this subject a year ago, proposed that the meeting should appropriate $1,000, to be expended as might be needed, by a committee of one from each Quarterly Meeting, in assisting those meetings which might require aid in carrying out the concern of the Yearly Meeting for the guarded education of our children. This recommendation was adopted, with the conclusion to enlarge the size of the Committee to be appointed.

The whole subject was considered at considerable length. Reference was made to the importance of doing nothing which would lessen in parents the sense of responsibility for the education of their own children, and the obligation which rests upon them to make sacrifices in accomplishing it. A lively concern was felt that parents should seek above all things to promote the religious welfare of their children, by instructing them in a careful attention to the monitions of the Spirit of Christ in their hearts; and by carefully guarding them against all hurtful things.

The report of the Committee to examine the Treasurer's account was approved.

On Sixth-day, an appointment was made of a Committee of two from each Quarterly Meeting, to encourage Friends in supporting schools under the care of members, in accordance with the concern of the Meeting. The report from the Indian Committee was interesting and satisfactory, showing the vigilant care which had been exercised, that legislative enactments should not contain such provisions as would be unjust or injurious to the interests of that people; and also the continued supervision of the boarding school established among them.

The Westtown School report showed a favorable condition of that Institution. The religious character of the concern of the Yearly Meeting was manifested in the remarks that were made, approving the care of the Committee having it in eharge, and encouraging them to a continued faithful performance of their duty.

The minute of advice, embodying the exercise of Friends when considering the state of society, prepared by a few Friends set apart for that service, was truly edifying and refreshing. Much solemnity covered the assembly during the greater part of the sitting; and towards its close grateful acknowledgments of this favor were expressed by several Friends. After reading the minute of adjournment the meeting ended in that solemn silence, which is caused by the overshadowing of Divine Goodness, and is the crowning evidence of Heavenly favor.

We believe that this Yearly Meeting has been one of unusual comfort and harmony of feeling, in which, there was a living concern for the building up of the waste places in our own borders, a rallying to the fundamental doctrine of obedience to the Light of Christ in the soul as the appointed way to salvation, and an earnest desire that the children and younger members might be preserved from the dangers that beset them, and grow up to be faithful witnesses for the Lord and His cause.

SUMMARY OF EVENTS.

FOREIGN.—The Occidental and Oriental steamship line have chartered the White Star line steamers Belgic, Celtic and Oceanic for service between San Francisco and China and Japan. The Oceanic has already sailed for Hong Kong by way of the Suez Canal. No vessel of her size has ever passed through the canal.

The select committee on foreign loans has reported to the House of Commons that the documents which appeared in the Times and in the News were published by permission of the chairman. It thus appears that the conductors of those papers were free from blame in the matter.

On the 23d ult. the motion of Dr. Kenealy impugning the verdicts of the juries in the Tichborne trials, was taken up in the House of Commons. So great a

concourse of people assembled that it was deemed prudent to station a large number of extra policemen about the building. Dr. Kenealy spoke three hours in support of the motion, which was opposed by Disraeli and others. John Bright reviewed the evidence given on the trials, and declared that he could not but agree with the jury in their verdicts. The motion that a royal Commissioner should be appointed to investigate the circumstances attending the Tichborne trials was then rejected by an almost unanimous vote.

Lord Northbrook, the Viceroy of India, has issued a proclamation deposing the Guicowar of Baroda, declaring him and his issue precluded from all rights appertaining to sovereignty of the country, and compelling the Guicowar and his family to select a place for their internment in British India.

The Viceroy says this measure is based, independently of the recent trial of the Guicowar, upon his notorious misconduct, gross misgovernment, and incapacity. Furthermore the restoration of the Guicowar would be detrimental to the interests of Baroda.

The Viceroy will select a member of the Guicowar's family to reign.

The colliery owners of South Wales have agreed to throw open pits to the miners at a reduction of fifteen per cent. in wages.

Liverpool, 4th mo. 26th.—Uplands cotton, 7⅞ a 8*d.*; Orleans, 8⅛*d.* Breadstuffs quiet.

The citizens of Glasgow are raising funds for the erection of a monument to Dr. Livingstone the African explorer. The subscriptions are limited to £5 each.

The French Minister of Public Instruction has appointed Judge Cambert as special commissioner to examine and report on the American systems of education. Cambert will visit Washington and New York, and also attend the Philadelphia Exhibition in 1876, in connection with which he will receive special instructions from France.

The use of tobacco in the public schools of France has been prohibited.

The French Geographical Society has presented a gold medal to the family of Captain Hall, in commemoration of the labors of the Arctic explorer.

The *Moniteur* says there is no doubt that President Thiers will be elected to the Senate by many departments, and may possibly be chosen to preside over that body, in which event he is sure to have the position for life.

The paper circulation of the Bank of France aggregates a total of 2,641,081,935 francs. Specie payments are nominally suspended, but such is the public confidence in the bank's stability, that its notes are of nearly the same value as gold and silver coin.

The lower House of the Prussian Diet has passed the bill abrogating those clauses of the Constitution which allow the independent administration of ecclesiastical affairs, the unimpeded intercourse of religious bodies with their superiors, and freedom of clerical appointments.

The police authorities of Posen have notified all the Ursuline sisters in that district, who are not natives of Germany, that they must leave the country within two months.

Advices from the City of Mexico, to the 12th ult., state that the President in his address at the opening of Congress, deplored the prejudices and spirit of bigotry which still opposed the progress of reform. He announced that measures would be submitted making education compulsory, and providing for a normal college for female teachers.

The Archbishops of Mexico, Guadalajara and Michoacan have issued an address in regard to the recent laws affecting the Church in Mexico. They enjoin on the clergy and people moderation and respect for the authorities, and advise Catholics to be patient and act as Christians under their trials.

Advices from Havana report that a large number of insurgents have entered the jurisdiction of Sagua where they have destroyed seven large plantations, and committed other outrages. Another insurgent cavalry corps of 1500 men is operating in the eastern part of the jurisdiction of Colon.

Travellers from Europe report that a marked change has come over the old Roman Catholic countries, and that Protestant preaching is now permitted and listened to almost every where, even in Spain, which was last to yield to the spirit of toleration.

Railway communication in Russia is increasing rapidly. Twelve thousand miles are open to traffic in that country, while three thousand more are in the course of construction.

Letters of sympathy from the Roman Catholic bishops of Great Britain to the bishops of Germany and Switzerland have been published. The letters to the Swiss bishops are especially severe in condemnation of the Old Catholic movement.

United States.—Winter wheat, according to the Department of Agriculture at Washington, is, as a whole, much below the status of the crop one year ago. Between the thirty-sixth and fortieth parallels of latitude, in the more exposed situations, the crop has been injured by alternate freezing and thawing in a greater or less degree. There is an apparent increase of about seven per cent. in the areas of winter wheat.

There were 580 deaths in New York city last week, and 354 in Philadelphia.

The Philadelphia Zoological Garden was opened to the public on the first of Seventh mo. 1874, and from that date to 3d mo. 1st, 1875, a period of eight months, the number of admissions was 227,557, and the receipts from that source were $48,099. The collection of animals is receiving constant accessions by purchase and donations from individuals.

There were 2271 vessels built in the United States in 1873, and in 1874, 2147. The highest number previous to the war was 2047 in 1855. As regards steamers, the highest number built in any year before the war was 281, in 1854, while last year the number was 404. Compared as to tonnage, the shipping built in 1859 was 156,601 tons; in 1874, 432,725.

The Louisiana sugar planters are now more prosperous than at any time since the war. The yield for 1874 was 140,000 hogsheads against 103,000 the preceding year, while the crop was made very economically and commanded fair prices.

The cotton production of the United States for the last three years, is stated to aggregate about 11,750,000 bales.

The strike in the anthracite coal region of Pennsylvania has continued a long time. It is said that dissensions have appeared among the unemployed miners and it is anticipated they will soon resume work.

The Markets, &c.—The following were the quotations on the 26th ult. *New York.*—American gold, 115¼. U. S. sixes, 1881, registered, 121⅞; do. coupons, 123⅛; do. 1868, 121⅞; coupons, 122⅝; do 5 per cents, 115½ a 116¾. Superfine flour, $4.60 a $4.85; State extra, $5.10 a $5.40; finer brands, $6 a $9.35. No. 1 Chicago spring wheat, $1.23; No. 2 do., $1.18; red western, $1.29 a $1.30. Oats, 74 a 76 cts. Rye, 95 a 97 cts. for Canada, and $1.04 for State. Western yellow corn, 92 cts.; southern white 95 cts.; western mixed, 90 cts. *Philadelphia.*—For uplands and New Orleans cotton, 16¾ a 17¼ cts. Superfine flour, $4.00 a $4.25; extras, $4.50 a $4.75; finer brands, $5.50 a $8.00. Red wheat, $1.30 a $1.35; white, $1.42 a $1.50. Rye, $1.05 a $1.08. Yellow and mixed corn, 90 cts. Oats, 72 a 75 cts. Lard, 15⅝ a 16 cts. Clover-seed, 11¼ a 12½ cts. About 2100 beef cattle sold at 5 a 8¼ cts. per lb. gross; and 8000 sheep at 6 a 8 cts. per lb. gross. Hogs, $11 a $13.70 per 100 lbs. net. *Baltimore.*—Superfine flour, $4.50 a $4.75; extra, $5 a $5.12; finer brands, $5.50 a $8. No. 1 western amber wheat, $1.33; western red, $1.31; No. 2 spring wheat, $1.18 a $1.19. Western mixed corn, 89 cts.; yellow, 90 cts.; white, 92 cts. Oats, 68 a 78 cts. Rye, $1.12 a $1.15. *Chicago.*—No. 1 spring wheat, $1.05; No. 2 do., $1.02; No. 3 do., 96 cts. No. 2 mixed corn, 74 cts. No. 2 rye, $1.07. Lard, $15.70 per 100 lbs. *St. Louis.*—No. 2 winter red wheat, $1.34 a $1.36; No. 2 spring, $1.05. No. 2 corn, 72 a 73 cts. Oats, 62½ a 64 cts. Spring barley, $1.35. Rye, $1.06 a $1.08. Lard, 15½ cts.

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The Summer Session of the School will commence on Second-day the 3rd of 5th month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch street. Conveyances will be at the Street Road Station on Second and Third-days, the 3rd and 4th of the month, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 12.10 and 2.30 P. M.

☞ Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the *checks* are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the *same train* as the owner, but it will go on the *same day*, provided the notice to H. Alexander & Sons reaches them in time.

During the Session, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, and the expense charged in their bills.

Fourth month 21st, 1875.

Died, at his residence, near Harrisville, Harrison Co., Ohio, on the 12th of First month, 1875, James McGrail, in the 77th year of his age, a member of Short Creek Monthly Meeting.

——, suddenly, at her residence, near Smithfield, Jefferson Co., Ohio, on the 7th of Third month, 1875, Rebecca D., wife of Finley W. McGrew, in the 57th year of her age, a member of Short Creek Monthly Meeting.

——, at her residence in Lincoln, Addison Co., Vermont, on the 17th of 3d month, 1875, Elizabeth Purinton, an esteemed member and elder of Starksboro Monthly Meeting of Friends, in the 87th year of her age. This dear Friend endured a protracted illness with much patience and Christian resignation, expressing at times a desire that she might be favored to wait with patience her appointed time. She was firmly attached to the *principles* and *practices* of *early Friends*, and was noted in the vicinity for her kindness in providing a home under her own roof for the destitute and homeless.

——, at the residence of her son-in-law, Jacob D. Bell, in the City of Rochester, N. Y., on the 6th day of 4th month, 1875, in the 82d year of her age, Sarah Sprague, widow of the late Benoni Sprague, a member of Rochester Monthly Meeting.

——, at Haddonfield, N. J., on Second-day morning, the 12th ult., William Cowperthwaite, in the 84th year of his age, a member of the Monthly Meeting of Friends of Philadelphia. Early in life he was visited by the Lord's Holy Spirit, and brought under concern for his soul's salvation. He was often found in retirement from the world, and though it was his portion to pass through many trials and discouragements, yet he maintained his integrity. His attachment to the ancient doctrines of the Society was sincere; and having endeavored to fulfil his duty through life, he was prepared through mercy for his final change. A few days prior to his decease, he remarked that there was "nothing in his way," and committed his "dear children to the love of their Divine Master," with other endearing and tendering expressions. "The memory of the just is blessed."

THE FRIEND.

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For "The Friend."

John Griffith.

(Continued from page 294.)

"It is worthy to be remembered, and deeply pondered by great numbers in our Society, that it was the rebellion and unfaithfulness of the children of Israel, that was the cause of their being turned back again into a barren, doleful, howling wilderness, when near the borders of the land of promise. They doubtless might have then entered, subdued the idolatrous inhabitants, and taken full possession thereof, had they believed in and obeyed the mighty Jehovah, who with an outstretched arm had brought them out of the land of Egypt, divided the Red Sea in mercy to them, and for the destruction of their enemies. But what a long wilderness travel they had afterwards, for about the space of thirty-eight years, until all that people had fallen, except Caleb and Joshua, men of upright hearts whom the Lord honored with being the leaders of an entirely new people to possess the land. Cannot the empty, formal professors amongst us, who, under great pretensions, have suffered a heart of unbelief, a rebellious heart, that has departed from the living God, and embraced this present world, read their own condemnation in this account? Shall they ever enter into the heavenly Canaan, or be accounted worthy to carry on his glorious work in the earth? No, verily; but they must fall into great condemnation, except they repent and redeem their misspent time, and another people be raised to maintain this glorious cause, to whom the Calebs and Joshuas in our Society will be as leaders and directors; like Priscillas and Aquilas, to expound unto them, who inquire the way to Zion, the way of the Lord more perfectly; for I am fully persuaded, our Society will not cease to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewish, and in a great degree the lapsed Christian church.

"I have no doubt but that a people will be preserved from generation to generation, to contend earnestly for the faith once delivered to the saints, and to maintain the same with the doctrines and principles resulting therefrom, so eminently revived in our predecessors, and most surely believed by us. So that when it shall please the Lord to awaken the nations, there will be no occasion to expect new discoveries or other manifestations, but the Lord will show where he feeds his flock, and where they lie down at noon.

"I do not expect the present lethargy and almost universal indifference of all denominations of Christians about religion, is to continue very long, for the Lord's soul abhors it. I am fully persuaded he will arise in dreadful majesty, to shake terribly the earth, the power, wisdom, policy and splendor thereof; and not only the earth, but the heavens also, that he may remove those things which can be shaken, that those things that cannot be shaken may remain. Then shall people see how empty and fruitless their religious pretensions have been. Then will their eyes and cries be to the Lord, to show them the pasture of the flock of his companions. Then will mankind receive a kingdom which cannot be shaken. But, oh! the bitter cups that must be drunk, and the vials of God's wrath that must be poured upon nations and kingdoms, before mankind in general, will be humbled enough to submit to the yoke of Christ, and to learn of him who is meek and lowly of heart. But he is Lord of lords and King of kings, and can turn and overturn, until the inhabitants of the earth are willing that he should reign whose right it is; 'for when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.'"

Thomas Scattergood in approaching England upon a religious visit to that country in 1794, thus sets forth his sorrow-stirred feelings: "I endeavored with all my might to keep the faith and patience. Retired to my berth with heaviness, and had a tossing night, not of body but of mind. O what will be the issue of all this deep and very humiliating scene! My companions can be cheerful, but O the fresh pangs of death and sorrow which have taken hold on me this morning! Have I taken heed to a false light in my setting off from home? have I not kept in the patience? Judge me, O Lord; search my heart! show me my condition *as it really is in thy sight.* Suffer thy servant to spread forth his hands and pour out his heart towards Thy holy habitation; hear Thou in heaven, Thy dwelling place, and forgive if I have sinned, for Thou only knowest the hearts of the children of men." Afterwards, and which seemed to harmonize with the deep plunges and conflicts his mind was undergoing, he thus quotes from a poem of Cowper's:—

> "Cry aloud, thou that sittest in the dust,
> Cry to the proud, the cruel, and unjust;
> Knock at the gates of nations—rouse their fears,
> Say, wrath is coming, and the storm appears;
> But raise the shrillest cry in British ears."

There were and are, it is to be feared, in that land as well as in this, some whose habitations are, as on mount Gilboa, where neither dew nor rain refreshes, nor where fields of offering to the Lord are made; there are at the same time others whose dwelling is in the humble, fragrant, fruitful valley where the dew rests long; while no doubt the greater number are, as it were, midway between these, a lukewarm and indifferent, a neither hot nor cold state; being, while having a name to live, without godly zeal or spiritual life; which is perhaps as fruitless toward God as any other. We presume it is this class more particularly, that caused so much pain and mourning and travail of spirit to both T. Scattergood and J. Griffith. They both having, amid the tribulations of the gospel, the fervent feeling of desire that these last might, through a laying hold of the hope set before us, the power of the Spirit of the Lord Jesus, thus cease to be barren fig trees producing nothing but leaves; but rather through a yielding of themselves to the cross of the Saviour, become like "a tree planted by the rivers of water, that bringeth forth his fruit in his season," to the praise of the Lamb that was slain, "that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." O, the line upon line, and precept upon precept, the calls, the wooings, the warnings with the tender entreaties that have been extended to these! Would that they, through belief in, and obedience to the Truth or the light of Christ Jesus in the heart, might be made sensible of their deplorable condition, and no longer be bartering their birth-rights, the salvation of their souls, for a mess of pottage—the pleasures, the honors, the hopes, or the profits of this unsatisfying, fleeting, and perishing world.

Surely the accountability of all, in the use of the talents committed, will be greatly increased by the many and varied opportunities afforded us, with the visitations extended to lay aside every weight and the sin which doth so easily beset us, and with full purpose of heart turn from every thing that the Lord's controversy is with, and be willing to suffer the loss of all here as pertains to the flesh, so that the spirit may rejoice in the day of the Lord Jesus, and the eternal prize be won. For this end John Griffith labored fearlessly and much, as we have seen. In the extracts already introduced he alludes to an improvement manifest in the matter of maintaining the discipline and godly order of the church as the only way to preserve from defection and relapse. He adverts also to the little effect evidenced after the exercise of the ministry, even when he considered them "remarkable opportunities." He cautions hearers against the itching ear after learned and eloquent discourses; and holds out a warning to ministers against the popular applause calculated to puff up, and greatly to "disturb the bias of the purpose," and much hinder our growth in meekness and lowliness as becomes the disciples of a world-renouncing Lord. On this point it is well to heed the testimony of a great Apostle: "If I yet *pleased men*, I should not be the servant of Christ." J. G.

likewise expresses his sense of the unfailing resource from whence ability must be derived for transacting the affairs of our meetings for business. Not, he conveys, from any natural or acquired ability as of ourselves, but from being baptized into an humbling sense of our own weakness, nothingness and poverty previous to such engagements; that so *all* may be of and from the Lord, the ever-present and all-sufficient Helper of His people.

Selections from his Journal again follow:—"Great and marvellous have been the Lord's condescension and goodness, manifested for our help and preservation many ways: upon one whereof I cannot well omit a short remark, viz., the reviving of ancient zeal for the promotion of discipline and good order, which I find is almost general throughout the Society. That spirit of sound judgment, and the burning of that holy fire, which the Lord doth kindle in the hearts of the faithful, has never been wholly extinguished since we have been a people; though in some places, through the neglect of many, it hath burned faintly and languidly. This zeal hath of late been much augmented, and the number of those who will not take bribes, that is, through favor and affection prevent judgment, is increased. I pray God, for his great name's sake and his people's preservation, that this good work may prosper! Public ministry, though a great blessing, help and comfort to God's people, may be shunned, evaded, and turned off by individuals; but the church cannot easily lose ground under a godly, impartial administration of sound judgment, and dealing in the way of good order and discipline, as this brings judgment home; thou art the man." He says of Arundel and a few other meetings, "I found the life of religion much depressed. My service was close and searching; but alas! carnal professors *are very hard to be made sensible of their deplorable condition.* From Arundel I went to Chichester, where I had a meeting, and good open service, not only to stir up the careless to more fervent labor, but also to encourage and strengthen some tender hearted travellers Zionwards. It was through the holy efficacy of Truth, a blessed time.

(To be continued.)

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 291.)

The Antis is generally of middle stature and well proportioned. The custom of painting the face and round the eyes with a red pigment obtained from arnotto, and of employing the black juice of the genipa on other parts of the body exposed to the air, is common to both sexes.

The clothing consists for both sexes alike of a loose tunic derived from the *uncu* of the Incas. This sac is woven by the women, as is also the loose pocket or wallet in which they keep the various articles of their toilet—a comb made of thorns of the palm, a little arnotto made into a paste, the half of a genipa-apple, a bit of looking-glass framed in wood, a ball of thread, a bit of wax, a small tweeze for pulling out stray hairs, made of the two valves of the *mutilus;* a snuff-box contrived out of the shell of a *helix* stopped with a plug of cotton, and containing tobacco which has been gathered in its green condition and ground fine; and lastly a snuff-taking instrument consisting of two bits of reed, each a little more than an inch long, or of the arm bones of an ape joined together with black wax at an acute angle. Those among them who are happy enough to possess a knife, a pair of scissors, a few fish-hooks or needles of European manufacture, keep them in their wallet mixed with the articles just enumerated.

Both sexes wear their hair behind like a horse's tail, but cut squarely across the forehead just above the eyes. On the death of any one belonging to them they shave the head in token of mourning. Gold and precious stones are despised by them, or altogether unknown. The only jewel of any intrinsic value which enhances the simplicity of their costume is a piece of silver money flattened between two stones so as to increase its size. They make a hole in this and suspend it to the cartilage of their nostrils. With this, they wear necklaces made of glass beads, berries of the cedar, seeds of the styrax, the skins of brilliant-colored birds, the beaks of the toucan, the claws of the tapir, and even the pods of vanilla strung on a thread.

The houses of the Antis are always built by the side of a stream in the interior, apart from one another, and half concealed by the curtain of vegetation. They purposely avoid prominent places and the shores of the great rivers, where their neighbors passing up and down would not fail to make a halt for purposes of pillage and extortion. These houses or huts are low structures in which it is hardly possible to enter without stooping. They are oval in form, thatched with stubble or plaited reeds, supported by stakes fixed in the ground six inches apart. Heaps of ashes and extinguished embers, bones and even carcasses of animals, peelings of fruits and roots, cover the ground with a thick litter.

The national weapons are the club and bow and arrows. Barbed or three-pointed arrows are used by the fisher to surprise the fish in running waters; other arrows with the points made of palm wood or with a lance of bamboo, are employed by the hunter against birds and quadrupeds, or, if need be, against his fellow-man. Sometimes the Antis poison by means of the barbasco (*Menispermum cocculus*) the creeks and bays. The roots of the *Menispermum*, which whitens the water like chalk or soap, makes the fish temporarily drunk. It rises to the surface of the water with its belly upwards, and in a state of unconsciousness, which enables the fisher to catch it with his hands.

The pottery of the Antis is coarsely made, painted and varnished. Their household utensils are contrived out of the spoils of animals. They have spoons made of mussel-shells or of the skull of an ape. Rasps for manioc are supplied by the bony tongue of a species of crab, fans made from the tail-feathers of hoccos and penelopes; and reels fashioned from the dorsal fin of a certain fish. Their drinking vessels are the halves of calabashes, which they varnish on the outside and upon which they engrave rude designs.

Living apart from each other and in families or isolated couples, these indigenes are governed by no other laws than those of their own good pleasure.

At the death of an Antis, his relations and friends assemble in the house, take up the corpse which is wrapped in its tunic, and throw it in the river. That done, they proceed methodically to the destruction of the dwelling of the deceased, they break his bow and arrows and his crockery, scatter the ashes of his hearth, plunder his plantation, cut down to the level of the ground the trees which he had planted, and end the business by setting his house on fire. Henceforth the place is reputed unclean; every one passing near avoids it.

The creed of the Antis is a singular mixture of Brahminical tenets, of the worship of the Parsees, and of Catholicism imported by the missionaries. They make of the sun and of fire, of Christ and of Pachacamac, of the Virgin Mary and the moon, of stars and saints, a strange salmagundi. From this there springs, in the shape of vague notions it is true, some idea of the power of the Supreme Being, and a life of reward or punishment after death.

The Antis nation, strangely reduced in number, counts at present no more than eight or nine hundred men.

At Bitoricaya, the boundary of the territory of the Antis, they were introduced to some Chontaquiros, who for a payment of three knives to each man of the crew, undertook to conduct them to Paruitcha, 180 miles distant, where their territory ended, and that of the Conibo nation commenced.

The Chontaquiros as a race are very similar to the Antis, but, inhabiting a section of country where provisions are more abundant, their physical powers are better developed.

While passing through the country of the Conibos, observing a dwelling surrounded with Banana trees, they pulled to shore in hopes of obtaining some of the fruit. About a dozen of the natives came from under the shade of the trees, and exclaiming and gesticulating in a scared and bewildered manner, signed to them to return into the stream. As no notice was taken of this order, the men struck the ground with their bows, and spoke in a menacing way, whilst the women uttered sharp cries and waved their arms. One old woman ran forward, and looking them steadily in the eye, spit two or three times in the river.

On their landing, the men and women fled towards the dwelling, uttering dreadful cries. The travellers followed, and after they had calmed the agitation of the excited natives received this curious explanation of their inhospitable reception.

Three days before, they said, a canoe of Indians had arrived, who were escaping from the small-pox which was then raging amongst their people. This news had greatly terrified them, and seeing the strangers approach wearing beads and strange garments, they had taken them for evil genii sent by Ynrima, the spirit of darkness, to bring the epidemic into the country. Of all the scourges to which the native Indians are subject, they dread most the small-pox. So many individuals, families, and whole tribes have fallen victims to it, that they think it useless to struggle against it. On the first symptoms of the cutaneous eruption appearing, when the fever begins to burn, they run to the river, plunge into the water up to the chin, and remain until the cold reaction takes place.

Our author thinks it is to the small-pox as much as to any other cause, must be attributed the great reduction in number of the Indians inhabiting the upper Amazon and its branches. Of 127 tribes located there in the 17th century, there now remain hardly 29.

(To be continued.)

For "The Friend."

Thomas Chalkley.

(Continued from page 269.)

How important it is that children, especially the boys and young men of our Society, should be early instructed by their parents or care-takers, in the sinfulness of war, and of using weapons of any kind as a means of self-defence against man.

War has ever been looked upon by Friends as entirely wrong, and completely at variance with the commandment of God, "Thou shalt not kill." It is one of the most important testimonies which, from the very foundation of the Society, has been faithfully upheld by the greater part of its members; they have felt that in no way whatever could they participate in it, either by fighting, paying fines, procuring substitutes, or in aiding toward the maintenance of an army; neither could they feel it right, to reap advantages which might arise from the sale of articles which would in any way advance the cause, but many suffered the taking of their goods, and imprisonment, rather than yield to what they knew was wrong in the sight of the Almighty.

Thomas Chalkley in his journal, alludes to a time when he was pressed or carried upon a man of war, when in the 20th year of his age, and in his own words relates the following.

"I was put down into the hold in the dark, not having anything to lie upon but casks; and what made it worse to me, I was among wicked, debauched men; and as we were shut up in darkness, so was their conversation dark and very evil. In the morning, for which I longed more than the watchman, the lieutenant called us up on deck, and examined us, whether we were willing to serve the king? He called me to him and asked me, if I was willing to serve his majesty? I answered, that I was willing to serve him in my business, and according to my conscience; but as for war or fighting, Christ had forbidden it in his excellent sermon on the mount; and for that reason I could not bear arms, or be instrumental to destroy or kill men. Then the lieutenant looked on me, and on the people, and said, 'Gentlemen, what shall we do with this fellow? he swears he will not fight.' The commander of the vessel made answer, 'No, no, he will neither swear nor fight.' Upon which they turned me on shore. I was thankful I was delivered out of their hands; and my tender parents were glad to see me again."

We are here reminded of the verse in the Scriptures, Prov. iii. 6: "In all thy ways acknowledge Him, and He shall direct thy paths;" also, "Fear the Lord, and depart from evil."

We shall see as we proceed with the journal of Thomas Chalkley, that he still had much to contend with, and that the world yet had many charms for him; but "the mercy of God endureth forever," and although he felt for a season as though he were forsaken, yet God still watched over him, else the enemy of his soul would have gained control over him, in keeping him from turning unto the Lord, from whom alone help can be obtained.

His journal resumes: "As I grew in years, the world began to take too much root in me; and my unwearied enemy would tell me that it was lawful enough, and indeed I see that he hurts many with lawful things, with whom he knoweth unlawful things will not take; and here I had been lost if God had not been gracious to me. But He, in whose presence I delighted, withdrew, and deprived me of that enjoyment which was grateful and comfortable above all things to my soul. Then did I pray with tears, Oh, that it might be with me as it was at other times before! and I was willing to let the world go, rather than grace, and God's glory. The Psalmist saith, 'No good thing will He withhold from them that walk uprightly.'

"About this time there was a great concern on my mind, rightly to distinguish between the voice of Christ, and the whisperings of Satan; and thus it opened to me: that Christ, the truth, always speaketh good and for a good end, and that there is divine life to the soul in this speaking; but the devil never speaks good, unless sometimes for a bad end, and then not good in reality, only colored with good or a fair show.

"Keeping under this exercise, the Lord appeared to me again, and many times refreshed my heart with his goodness. When I was in my business amongst men, I witnessed the Holy Ghost, the Comforter, to be near me; which was more to me than all the world, or the riches, glory and beauty of it. The love of God being so sweet to my soul and spirit; my breathings, prayers and supplications, were to the Lord, that my neighbors, acquaintances, and relations, might also partake of the like precious faith and love which I enjoyed; and that the children of men might answer that great and good end for which the Lord created them; which is, that glory, honor, and praise, might ascend and be given to Him.

"I had such a sense and fear of dishonoring God, that I often, with tears, cried, Never let me live to dishonor Thee. Oh! it had been better for me that I had never been born, than that I should live to dishonor thee, or wilfully reproach the name of Christ, who, with the Father, is only worthy of divine honor.

"In this concern I felt the gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was as a seed in my heart, growing and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and Holy Spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God's eternal Word therein. Oh! I did fervently pray that I might minister the gospel in the power of Jesus; for I clearly discerned in the light of the Son of God, that all ministering out of Christ's power was neither edifying nor efficacious unto souls; therefore I did earnestly beseech God for the continuance of his Spirit, that I might be enabled to preach the gospel in the power of Christ Jesus. The concern that was upon me on this account at that time, is hard to be expressed in words."

Thus, through early yielding obedience to the will of God, and seeking unto Him alone for ability faithfully to perform his duty, as from time to time it was made clear unto him, he was prepared by the Lord to go forth whilst in the freshness and vigor of early manhood to call others to repentance, and to proclaim "the good tidings of great joy," in preaching salvation through our Lord and Saviour Jesus Christ.

(To be continued.)

For "The Friend."

Hakayit Abdulla.

(Continued from page 293.)

Abdulla gives a lively account of his cure of a dropsical affection by being tapped. At the house of an English resident at Singapore named Morgan, he met with a surgeon of the East India Company travelling for his health, who undertook to relieve him. He says:

"My heart jumped at this; so I said, 'Very well, let me have the medicine to cure me.' To this he answered, with a smile, that he would not give me medicine, but that he would tap me, by which operation I would be well at once.' 'But,' said I, 'how do you take out the liquid?' He replied to this, that he pierced them a little, so as not to hurt them, when the liquid came out. But when I heard of his piercing them, I became afraid of dying. He now told me not to be afraid of dying, for he would place 1,000 dollars in the court as an earnest of his promise. And when I heard this, it occurred to me that 100,000 dollars were not equal to my life. So I left him and went to Mr. Morgan. This gentleman asked me what the doctor said about it. I now understood for the first time that the gentleman was a doctor; so I told him all about it. When he asked me where I could have better luck, for he was the chief physician, travelling for his health; he was worth a thousand of those to be got here; adding, 'You had better trust him; he is very clever, he has worked miracles; so you would do well to listen to him.' And when I heard his advice, I faltered, half believing, half fearing. So I went back to the doctor, who asked me if he should perform the operation at once; but I told him to wait till I had spoken to Mr. Thomsen, as I knew him well. To this he replied, 'Very good; but be quick, as in three days I wish to sail.' To this I replied, 'Very good; but let me go now.' He followed me to the stairs, when I perceived that he was a little lame, which made me look; and when he saw me scanning his feet, he smiled, asking me at the same time what I was looking at his feet for. I replied, for nothing. He then took off his stocking, when I saw that it was a timber foot, joined to his leg, but his knee was the same as ours. He then told me that his leg had been broken by a cannon ball in a battle in Bengal, and the part cut off had been replaced by a wooden model. This astonished me greatly, when I look at the contrivances of Europeans. Life only they cannot restore, but all the rest."

"So I bade him good bye, and went away to Mr. Thomsen, letting him know all the circumstances. He then told me, 'Where will you have such a chance again? How much would you not have to spend if you got others to do it? Further, he is eminent in all that relates to the bodies of men. So go quickly to him, whilst he is here. I told him then that I was dreadfully afraid that some mischief might be done me. To this he replied, 'Don't be afraid. Don't you know he gets a salary from the Company of thousands a month? So you had better trust him.' I could not deny this; and it is true I heard his words, but yet I was afraid."

"So I returned home in great trouble about this, and brooded over the matter. And there was a countryman of mine living with me, to whom I related my difficulties. And when he had heard all, he advised me to have nothing

to do with the business, as it was the custom with Europeans to kill one and cure another; and further, were my father, mother, and wife to get wind of it at Malacca, how grieved would they not be. In other modes he set to dissuade me, till I was half frantic at my having let him into my council."

The next day he called on the surgeon and thus describes what took place.

"Directly we met, he asked me if I wished the operation to be performed, and I told him yes. He then went into his room, and opened a box, when I saw twenties of knives of various kinds, and of great sharpness; some were crooked, others like saws. So he said to me, 'Sit there, and don't be afraid; it is only for a moment.' I then said to him, 'There is a countryman of mine outside; allow him to be with me, to see the affair.' To this he assented. On his coming to me, and in the midst of our conversation, the doctor had got a thin pointed knife, which he held in his fingers. He then said, 'Let me see you;' and when he had seen me, he told me again not to be afraid, as my friend should see also. My body now trembled with fear. He then pressed the knife in slowly, creating a sensation as if I were bitten by ants. He then unscrewed the handle, so that the blade remained inside. On this the liquid gushed out, when the doctor placed a vessel to hold the contents. The draining continued for about a quarter of an hour. He then told me to walk backwards and forwards, when the liquid still ran. At last it stopped. He then took some cotton, and mixing it with medicine, I found that my complaint was gone; I felt as I used to be. The liquid taken from me was like drinking water, without smell, and colorless. My pleasure was so great that I cannot describe it. I felt as one dead risen to life again.'

"On the morrow I went again to see the doctor, and when he saw me he laughed, saying, 'Is Abdulla not dead?' And he saw that I was better. And it was seen that near the spot where I was pierced there was a swelling. And, on the day before, he had pierced below this, and because of the little skin a sore had gathered. He then said that he was about to sail on the morrow, but that he would give me a note, as in three months the complaint would return; so this was to show to the local surgeon, that he might know how to treat me. So I took the note with a thousand thanks for his assistance. I felt if I had been a rich man that I would have given him 500 dollars for healing me. So on the morrow he was to sail, I then brought 300 mangosteens and four bags of halwa, and took them as a present to him. And when he saw these he laughed, saying he could not take them, but that he would buy them. It was not for these that he doctored me. So he brought out the money to pay me; but I would not take it, till I wept and begged hard of him. At last he said, 'Never mind, I will take your present, for I see that you are one that can return a kindness.'"

The halwa here spoken of, is an Arabic confection, made of Camel's milk, sugar, &c."

(To be continued.)

May every proof of Divine regard be blessed to me, and may I be preserved from desiring that the thorns in the flesh, the messengers of Satan, which are in mercy permitted to buffet me, should be removed until they have done that for which they are designed.—*T. Shillitoe.*

Selected.

HORA NOVISSIMA.

BY HORATIUS BONAR.

Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still,
Old, and yet ever new.

'Tis the same story still,
Of sin and weariness,
Of Grace and love still flowing down
To pardon and to bless.

'Tis the old sorrow still,
The brier and the thorn;
And 'tis the same old solace yet—
The hope of coming morn.

No wider is the gate,
No broader is the way,
No smoother is the ancient path
That leads to light and day.

No lighter is the load
Beneath whose weight we cry,
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

No greener are the rocks,
No fresher flow the rills,
No roses in the wilds appear
No vines upon the hills.

Still dark the sky above
And sharp the desert air,
'Tis wide bleak desolation round,
And shadow everywhere.

Dawn lingers on yon cliff;
But, oh! slow to spring!
Morning still nestles on yon wave,
Afraid to try its wing.

No slacker grows the fight,
No feebler is the foe,
No less the need of armor tried,
Of shield, and spear, and bow.

Nor less we feel the blank
Of earth's still absent King;
Whose presence is of all our bliss,
The everlasting spring.

Thus onward still we press,
Through evil and through good,
Through pain, and poverty, and want,
Through peril and through blood.

Still faithful to our God,
And to our Captain true;
We follow where he leads the way,
The kingdom in our view.

Selected.

"IF GOD SHALL BLESS ME SO."

In years long past, I said, if God shall give
Me certain blessings—cause my path to lead
Through ways of comfort—grant me long to live,
And strength sufficient for life's utmost need,
Much joy shall surely through these channels flow;
If God shall bless me so.

Friends and fair honors should He grant me these,
Home love, and children, and some skill to grasp
From the rich world its opportunities—
What more could heart desire; or full hands clasp?
Surely my life like some glad tune shall go,
If God shall bless me so.

But now I say, "If God shall grant me heaven;"
And so end there. If I at length may come
Into His presence who Himself hath given,
All better gifts must lie in that vast sum.
No good thing there shall be withheld I know,
If God shall bless me so.

The Ivory Trade.—England imports about 550 tons of ivory annually, of which 270 tons are retained for home consumption. The Sheffield cutlers alone use, every year, 170 tons in their manufactories. Immediately after the Franco-German war, the price of ivory made a considerable advance. Large Zanzibar tusks were bought at public sales:

In 1856, at from £39 to £42 apiece.
In 1869, at from £41 to £44 apiece.
In 1872, at from £58 to £61 apiece.
In 1873, at from £68 to £72 apiece.
In 1874, at from £53 to £58 apiece.

Single tusks vary in weight from 1 to 165 pounds. The average weight of tusks is about 28 pounds. To furnish the ivory which is imported into England, 44,000 elephants are annually sacrificed. When we consider how much ivory is imported to other countries we may get an idea of the war upon these mammoth quadrupeds which is continually carried on.

Bombay and Zanzibar export yearly 160 tons.

Alexandria and Malta export yearly 180 tons.

The west coast of Africa exports yearly 140 tons.

Cape of Good Hope exports yearly 50 tons.

Mozambique exports yearly 20 tons.

Ivory comes into Bombay from all the Southern countries of Asia and the west coast of Africa. Much of it is shipped to Indian and Chinese markets, and the remainder is sent to Europe. Alexandria and Malta receive ivory from Northern and Central Africa, from Egypt and the countries bordering on the Nile. The largest tusks are yielded by the African elephant, and are exported from Zanzibar. They afford ivory of a very fine quality. It is opaque, soft and easy to work, and free from cracks and other defects. The ivory which comes from Ambriz, the Gaboon river and posts south of the Equator is called "silver gray," and retains its whiteness when exposed to the atmosphere, never yellowish with age, as does the Asiatic and East African product. It is more valuable than any other ivory in the market. Tusks from Siam are much sought after for carvings and ornamental work, as they are soft, fine-grained and translucent.

Tusks which come from Mozambique and the Cape of Good Hope seldom go above seventy pounds in weight each. From time to time a few tons of fossil ivory are collected in the Arctic regions and Siberia. This is obtained from elephants that are found imbedded in ice, where they have been preserved for unknown ages. The animals discovered in this situation are covered with hair and are of mammoth size. Some of their tusks are in as fine condition for working as the best of modern ivory.

Extract from a letter of Richard Shackleton to a Cousin.—Our stay here is very uncertain, and whatever part we act in this world, in this world we shall have trouble. If we submit in true humility and resignation to the power of Truth, so as that self become of no reputation, and we be willing to be any thing or nothing; then shall we be objects of divine regard and notice, and we shall find a sufficiency of best help to be near, to enable us to discharge one little duty after another. But if we withhold, keep back and preserve alive that which is appointed for destruction; tem-

orizing and tampering with the spirit of the orld, in any of its various modes of allure-ent, we shall be of the lame and blind, crip-les in religion, not firm and strong to bear he ark of the Testimony, not coming up in ur ranks, neither helpful to others, nor com-ortable in ourselves. In the day of outward ase and prosperity, the conscious sense of our emissness will prove a disagreeable alloy, and ake off from the relish of the most pleasing ensations; and in the time of adversity it ill add a sting to the sting of affliction, and mbitter the bitter cup.

Farming, a Dull Business.—Talking with a ery bright and ambitious young woman, a armer's daughter, where we stopped over ight, she said farming was a dull sort of life. "Yes," said a young man of twenty-one years, there is no incentive to work. It is all hum-rum, routine, and hard work—no relaxation f effort and nothing to stimulate the mind."

"What nonsense," we replied, "There is verything for a stimulus. Each farm is a orld itself, about which those who have ved upon it know little or nothing, compara-ively. Suppose, for example, we were to ask ow many kinds of grasses—*real grasses*—row on your farm. Could you tell us, with heir correct names, habits and history! Sup-ose we ask you how many species of plants re indigenous on your farm, and the names f those plants, time of flowering, color of owers, soil, and locality in which they grow. Could you tell us? Suppose we were to ask ou how many species of birds visit your farm very year, the time of their arrival and de-arture, their habits while with you, their ames and their habits while absent from our locality the balance of the year. Could ou tell us? Suppose we ask you how many pecies of insects are to be found on your arm; their names, history, habits; whether in-urious to you or not; upon what trees or lants they live; when and how often they ppear and how long they stay. Could you ell us? Suppose we ask you to show us pecimens of the grasses and other plants, the irds, insects, &c., which may be gathered within your boundary fences. Could you how them to us? And yet, if you were to ndertake to acquire the knowledge we have uggested by these enquiries, you would find our life too short. Yet the knowledge you ain, the interest you would soon take in it, nd the knowledge of your own impotency ou would acquire, would prove to you that t is not the farm that is the dull place, but it s you who are dull."—*Rural New Yorker.*

Selected.

Too many are contented without witness-ng the frequent renewings of Divine love, in which only there is life; if they are but pre-erved from gross evils and go on in prosperity, hey sit down easy and think all is well; but h, that they may not, when too late, find heir mistake, and that they have pleased them-elves with favors which they have unthank-ully received, and so stopped short of greater, y not desiring them, and more frequently han the day, waiting to know the renewings f that life, without which there is no life to he truly begotten children, and which would how them, not only what they ought to do, ut would give them strength to do it.—*Dying expressions of Sarah Morris in Piety Promoted.*

Assyrian Libraries.

Recent Assyrian discoveries seem to confirm the old saying that there is nothing new under the sun. Four thousand years ago the Babylonians possessed libraries, librarians, catalogues, and book-shelves, though the greater part of their books were written on clay instead of on paper. Papyrus was occasionally used; but generally the Babylonian book was an oblong piece of clay, which was stamped on both sides with a metal stylus, and then hardened in the fire. So minute are the characters engraved upon it that it is difficult to imagine how they could have been impressed without a magnifying glass; and, as a crystal lens was actually found by — Layard, on the site of Nineveh, it would seem that magnifying glasses were known at an early date. Specimens of these clay tablets—"*lateres coctiles*," as Pliny calls them—may be seen in the British Museum. Every great city of Babylonia and Assyria had at least one library, which was stowed away in a chamber of the king's palace, and placed at the public service. We gain some idea of the extent to which education was spread from the frequently-recurring statement that the libraries were formed for the use of "the people." The oldest libraries were those of Babylonia, the mother country of the civilization of Western Asia. Those of Assyria were established in imitation of the earlier ones of Chaldea, and the books with which they were stocked were mostly copies or later editions of Babylonian works. Assyria was originally a dependency of the Southern Empire; its rise was coeval with the decline of Babylonia, and its civilization was derived from the latter country. The primitive population of Babylon spoke an agglutinative language, allied to the idioms of the modern Fins or Tartars. It was they who invented the cuneiform or arrow-headed system of writing, and founded the great cities of Chaldea. Their literature was very extensive, and required libraries in which to be preserved. At a date anterior to 2,000 B. C. they were conquered by Semites from the West, who appropriated their culture and gradually succeeded in extirpating their language. This language is termed Accadian, and it became to the Semites of Babylonia and Assyria what the Latin language was to the scholars of Mediæval Europe. Their science and literature were locked up in this dead tongue, and even in practical life a knowledge of it was needed when legal precedents or ancient leases and contracts were in question. Down to the last days of the Assyrian and Babylonian Empires, every educated man had to be acquainted with this extinct language. For this purpose grammars, dictionaries, and phrase-books of Accadian and Semitic Assyrian were compiled, and works written in Accadian were provided with an Assyrian translation, which was sometimes in a parallel column, and sometimes interlinear.

Babylonia has not yet been excavated, and our knowledge of these libraries is accordingly confined to the contents of the libraries of Sennacherib and his grandson, Assurbani-pal, or Sardanapalus, the larger part of which has been brought from Nineveh to the British Museum. Most of the works in the Museum are later editions of older Babylonian texts; very often there are several editions of the same texts, and where the original had become illegible the copyist wrote "lacuna" or "recent lacuna." When a work was translated from Accadian, the Accadian text was almost invariably given; and to these translations, together with the grammars, dictionaries, and phrase-books already alluded to, modern scholars owe the recovery of the long-lost language of Accad. Among the most curious of these works is a long one, in seventy tablets or books, on astronomy and astrology, which was drawn up for a Babylonian monarch, who reigned about 2000 B. C. The catalogue of this work mentions separate treatises on the pole-star, on comets, on the movements of Venus, &c., and at the end tells the reader to write down the number of the table he wishes to consult, and the librarian will thereupon hand it to him. Even at this remote epoch, therefore, the modern system of registering books was in use; indeed, every tablet had its press mark. Besides the astrological tablets, there is a long work on omens, with formula for averting witchcraft or practising sorcery, which seems to be extremely ancient, as well as a large collection of hymns to the gods, which formed the ritual of the Accadians. Many of the passages in these hymns remind us of the Hebrew psalms. Closely connected with the hymns are old legends and epics, which are thrown into a poetical form. One of these epics came from Erech, and consisted of twelve books, each answering to a sign of the Zodiac, and relating to the adventures of a solar hero. The books were originally independent lays, and the eleventh is the story of the Deluge, which bears a remarkable resemblance to the account in Genesis. Another group of legends contains one which describes very fully the building of the Tower of Babel; while a third group presents us with a history of the Creation and the Fall of Man, similar to that of the Bible. More details, however, are furnished than can be found in the Mosaic narrative, and an account is also given of the war of the evil spirits against the gods. A very interesting legend describes the descent of the Goddess Istar into Hades, and another tells how the seven wicked spirits fought against the Moon.

But all this is but a small portion of the Assyrian and Babylonian literature now in the British Museum. There are works on agriculture, collections of ancient proverbs, tables of laws and precedents, contracts and leases, public despatches and private correspondence, prayers and feast fables, didactic treatises and hints on government, tables of cube-roots and other mathematical formulæ, lists of animals and stones, of countries and towns, of gods and temples, of foreign products and classes of persons, and, above all, annals and other historical documents. One of the latter is a catalogue of the kings and dynasties of Babylonia; another an account of the relations between Assyria and its northern neighbor from the earliest times, while the remaining texts describe historical incidents of the reign of former monarchs. None are so important, however, as the lists of the Assyrian eponymes, that is, officers after whom each year was named. These lists are, of course, of purely Assyrian origin, and they have enabled scholars to restore the chronology of Assyria (and thereby of Judea also) with absolute precision from the tenth century B. C.

The librarians were called "The Men of the Written Tablets." The first librarian of whom we know was a certain Mul. Anna, the son of Gandhu. His signet-cylinder is now in

Europe, and we learn from it that he presided over the library of an early Accadian King of Ur. Ur is the city mentioned in Genesis as the birthplace of Abraham, and the signet must be assigned to a very ancient date—more than 4,000 years ago. Such is the antiquity of the office of librarian, and of the respect paid to books.—*London Bookseller.*

Silence in Meetings.

A series of articles have been published in the *National Baptist*, over the *nom de plume* of "Levi Philetus Dobbs," in which some of the defects and errors which the author has observed, are satirized with considerable humor. Some of these are in the form of letters from "Antipode," professing to describe a condition of things there, the reverse of that which he criticises among his people at home. The following is one of this number.

"In frequenting various religious assemblies, I am much impressed with the *intervals of silence.* Struck with this phenomena, I remarked to an intelligent citizen, "This is a new thing to me, this matter of silence. In my country the one golden principle on all such occasions is, *perpetual utterance.* On the Sabbath, the organ is called into exercise, beginning its labors at the earliest practicable moment, and continuing to the 'Amen.' If there are any chinks between the services, this indefatigable auxiliary fills them up. While the people are waiting for the minister, there is a voluntary, (though it is *involuntary* so far as the audience are concerned.) Before the singing of the hymn, it is the same. Then, between the several verses of the hymn, occurs what is called an 'interlude;' of course it is of no use to any one; but it serves the purpose of preventing the much-dreaded *silence.*

"The same in the Sunday-school.

"But I think that the most triumphant annihilation of silence is in the prayer-meeting. If there is a moment during which some one is not praying, or singing, it is taken for granted that the time is wasted, and that a grave sin is committed. Up rises some one and begins, 'I have nothing particular to say, brethren and sisters, but I can't bear to have the *time wasted*'—as if there could be any more wicked waste of time than for a man to talk when he has nothing to say. People do not exactly say in so many words to the Lord in prayer, 'O Lord, we have nothing to say, but we want to improve the time:' but really it amounts to that. If nobody speaks or prays, the minister gives out a hymn. Then, if there is still a moment's silence, he begins to scold, 'Is there no one here who loves his Saviour? No one who can say a word for his blessed Lord? No one who can pray? Then we will close the meeting!'" Receive the benediction.'"

"The citizen replied: 'It appears to *us* that there is nothing more impressive sometimes than *silence.* It is often the offspring of profound emotion. When some one has spoken or prayed under the impulse of deep feeling, it frequently happens that every one realizes the inadequacy of words. 'Thoughts too great for utterance' is not with us a mere form of speech; it means something. We remember that scripture, 'There was *silence* in heaven about the space of half an hour.' John does not add, 'Then an angel got up and said: I can't bear to have the time wasted!' And this stillness deepens the emotion from which it springs. Silence makes people think, when words would only scatter their thoughts.

"And, moreover, we believe in the guidance of the Spirit. To speak when the Spirit does not move to utterance, is as much a sin as to keep silence when he urges speech.

"We believe, too, that by keeping silence in meeting, people learn to keep silence elsewhere; and there is no knowing the good that has come in this way to homes and families.

"In fact, we go on the principle that speech is silver, silence is golden. Many men have attained the highest positions in the church and the state among us, by just holding their tongues. We do not think that *talk* needs any stimulus. Often and often, after a long agony of speech, do we realize the beauty of those words of the poet—

"'And silence like a poultice comes
To heal the wounds of sound.'"

Selected for "The Friend."

Humphrey Bache.

"Among others in London brought under the convincing, converting power of the Spirit of Truth, and prepared to accept the self-denying doctrines promulgated by Friends, was Humphrey Bache. He had been a goldsmith, but finding his business diminished and much interfered with after the breaking out of the civil war, he relinquished it, and engaging in the service of the Parliament, he was appointed to oversee a company of men employed in throwing up fortifications around the city. He appears to have been a man of good character, well-intentioned, and up to that time, strictly honest.

Having discovered that others in similar stations as that he held, were in the habit of defrauding their employers, either by charging for more men than they had at work, or by adding a few pence to their daily wages, with or without their knowledge, and pocketing the surplus; he was strongly tempted to follow their example. He saw the wrong that was thus done, and for a time was restrained by his sense of obligation to refrain from the evil; but *by tampering with the temptation*, his perception of right and wrong became confused, and after a hard struggle with his convictions, he yielded, and sacrificed his integrity and peace of mind, by robbing the government that had made him one of its officers.

The satisfaction he had once had in his honest efforts to obtain a livelihood, was now destroyed by the reproofs of instruction; which, had he submissively yielded to them, would have proved the way to renewed spiritual life; but he turned away from them, and strove to satisfy himself with reasoning—suggested by Satan, who was a liar from the beginning—that as the money taken belonged to no one in particular, there was but little harm in what he had done, and that it was a common practice with others.

Being afterwards employed in the custom house, he there found that a system for robbing the treasury was pursued by many of the officers, by taking bribes to make false returns, &c. Though he had never thoroughly repented of the sin into which his evil covetousness had before betrayed him, yet he remembered *the bitterness of the remorse*, that had, at times, harrowed up his soul for taking that which did not belong to him, and for a time he steadily turned away from the temptatio presented. But the grand adversary of ma happiness knows, not only when and wh to lay his baits, but also how to employ th whom he has induced to yield to his wick suggestions, as emissaries for beguiling oth into his service; and he prompted some Humphrey's fellow officers, who were incre ing their incomes by illicit practices, to him with plausible arguments, why he sho not hesitate to conform to what was so c tomary.

Instead of turning a deaf ear to the vo of the tempter, and seeking strength by pra to Him who is a present help in every ne ful time, resolutely to withstand the cov ousness of his own heart, and the wiles of t deceiver, he again listened to the pleadings the worldly-wise charmers, and fell into t snare set for his feet; concluding it was n worth while for him to attempt being bet than those around him. Having once m yielded to brave the guilt of robbery in ord to increase his means, he found he had n strength of himself to stop in his crimi career, and he joined hands with those w were defrauding the revenue. Neverthele his long-suffering, omniscient Creator left hi not without the convictions and pleadings his Holy Spirit; often bringing him under sense of the wickedness of the course he w pursuing, and filling his heart with angui and fear as to the final consequences. B instead of closing in with these visitations light and mercy, he strove stoutly again them, and allowed his internal strife a dread, to sour his temper, and make him source of unhappiness to his wife, and in h whole domestic circle. Such, however, came the distress under which a sense of gu caused him to pass most of his time, that resolved no longer to partake of the unrigh eous gains; and for a year before he left t custom house, he scrupulously adhered to h determination.

It was about the time of his coming to th resolution, that he was induced by curiosi to attend a meeting held in London by Fra cis Howgill and Edward Burrough. It do not appear that any thing then said took ho of him; but he inclined to see and hear mo of the much talked of Quakers. Not lo after he was at a meeting held in the Bu and-Mouth meeting house, where George Fo E. Burrough and F. Howgill were prese One of these Friends in the course of his s mon, speaking of the necessity for every d ciple of Christ to take up his daily cross a follow Him, said, 'The carnal mind is enmi against God. As any one comes to stand the cross, which is the power of God, t enmity is broken down and reconciliation witnessed. The enmity is slain by the pow of God; by that which crosseth the carn mind—the light of Christ.' This proved be an arrow that struck between the joints Humphrey's harness, and the swift witn for God in the secret of his soul, testified its truth. He was conscious that light h repeatedly shone into his dark heart—thou the darkness comprehended it not—showi him his sin, and reproving him for followi his carnal inclinations. He was now co vinced that this was the Light of Christ, a that his salvation depended on his obeying i discoveries and requirements, however mu these might be in the cross to his natu propensities; which stood opposed to the go

rnment of Christ, and must be crucified and lain before that government could be established over his soul.

Aroused to a sense of his lost condition, rought to realize, in measure, the exceeding infulness of his manifold sins, and his own neapacity to extricate himself from the thralom into which he had been brought, he was appily made willing to keep his attention xed on the measure of Divine Grace vouchafed to his soul; to wait upon that as *the nly means* of obtaining a saving knowledge f God, and of the things that belong to his verlasting well-being, and patiently to abide nder the transforming power of Him, whose ight it was, to will and to do according to is own good pleasure. As his sins were set efore him in the light of Christ Jesus the aviour, he saw with anguish how deeply he ad violated the divine law, by taking that hich did not belong to him; and also that e could not hope for peace, unless he restord all that he had unjustly obtained. This lunged him into additional conflict and disess. He shrunk from the exposure of his rmer dishonesty, and he knew that to make omplete restitution, would require a half of ll he possessed, and leave but little for the upport of his wife and children.

It was a remarkable circumstanee, that hile Humphrey Bache was struggling under ese deep and conflicting exercises of mind, early seeing what was required of him, by im who could alone grant forgiveness of ns, but held back by the pleadings of pride nd the fears relative to future ability to proide for his family, George Fox—who does ot appear to have had previous acquaintance ith him—felt it required to make him a visit. umphrey soon began to disclose his eondion to George, when the latter said to him, He that confesseth and forsaketh his sins, hall find mercy.' The poor man, sensible hat G. Fox was greatly exercised on his aeount, says, 'The Lord reached down his right rm of power, touched my heart with his race, and made me willing to submit to his ill, and give up the sum of money I had reeived unjustly. Waiting in the Light, this as made plain to me to be near one hundred nd fifty pounds. But it lay on my heart to estore more than less. So I was made free y the power of the Lord, and did give back t the exeise office in London, one hundred nd sixty pounds. Then I felt the truth of he words George Fox spake to me: 'He that onfesseth and forsaketh his sins, shall find ercy;' for much ease, peace and refreshment received into my soul.'

Humphrey Bache now left the custom house nd returned to his former business of a goldnith. As he kept upon the watch, and conued to walk in obedience to the requirents of Divine Grace, he found that his rowth in the truth depended on his obedice, in what may be called small and foolish ings; as using the plain language of thou nd thee to a single person, discarding eomiments, whether in speech or manner, and efusing to conform to the vain fashions and stoms of the world. This cost him much, nd he often felt the power of temptation to rn his feet out of the straight and narrow ay. Faltering or turning aside, as he sometes did, always marred his peace, and had be retraced with heartfelt repentance; but he kept steadily under the yoke of Christ, alking in the light, he became established on the immutable foundation of prophets and apostles, and prepared for usefulness in the church. He joined in membership with Friends, and in 1656 a meeting was regularly held at his house.

In carrying on his business, he found himself restrained from making or selling rings or trinkets, as he was made conscious that they merely ministered to the pride of the human heart.

When in 1662, the storm of persecution beat so vehemently on the defenceless heads of Friends, because they would keep up their meetings for divine worship, H. Bache shared —as he had repeatedly before—in the cruel punishments inflicted, and was thrust into a prison already overcrowded with his fellow-sufferers. Here close confinement in a depraved atmosphere, so preyed upon his vital energies, that he did not long survive his liberation; but shortly after laid down his life for the testimony of a good conscience, and entered upon the enjoyment of the things, which eye hath not seen nor ear heard, neither have entered into the heart of man, but which God hath prepared for them that love Him." —*Friends in the Seventeenth Century*, pp. 94, 98.

Waste.—There are ten thousand avenues of waste. We need only specify some.

When good grain, useful as food for man and beast, is distilled, producing alcohol, which is not food for man or beast, there is waste, except for the useful purposes of the article. When men drink it and unfit themselves for work or for any of the duties of life, when they make themselves worse than useless, a burden to the community, there is waste. When land is used to raise that which is neither "pleasant to the sight, nor good for food, nor even to be desired to make one wise," there is waste. When the product of this labor is used by men, merely as a narcotic, consuming their time, defiling their lungs, wasting their strength, shortening their lives, there is waste.

This last expression is used advisedly. It is the deliberate opinion of those who ought to know, that a habitual smoker is as old at fifty as he would be at sixty, without the habit. In the loss of ten years there is waste. In the hours and hours of time spent in the indulgenee of this habit, in a sort of narcotized reverie, there is waste. All this is a mere question of revenue, without regard to the loss of moral force, the blasted lives, the hopeless hearts, in which lies waste.

There are many things which are useful for recreation, which may refresh one, occupy or amuse a leisure hour, and make one better and happier. But when these take more than the leisure time, when by a sort of infatuation they become almost the business of life, here also is waste. Amusement never was meant to live upon, any more than stimulants and narcotics. Here also lies waste.—*Advance.*

A Good Response.—A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you will look at this web on the grass, you will see as fast as ever I put the water on it, the sun dries it all up, and yet, sir, I see it gets whiter and whiter!"

A dumb boy gave a very excellent answer to the question "what is truth." He simply moved his fingers in a straight line. When asked again "what is falsehood," he indicated in the same way a "zig zag" line.

Follow the straight line if you would enter the straight and narrow way which leads to eternal life.

THE FRIEND.

FIFTH MONTH 8, 1875.

There is so much of outside show and apparent effect accompanying recent evangelical movements, that it is very natural they should exercise a wide-spread influence in the community, and be accepted as true Gospel fruits by many persons of ardent temperament; especially if the religious experience of such has not been of a broad and solid character. Even those who have long known the workings of Divine Grace in their souls, and through obedience thereto have become in good degree established upon Christ Jesus, the unchangeable Rock of salvation, are often perplexed by what is going on around them. They would gladly welcome and rejoice in every thing that really tends to promote the spread of the Redeemer's kingdom among men, and they are well aware that while there is but one Spirit that should actuate all Christians, there are "differences of administration;" yet the sensational character of much that now passes for "Christian work," seems to them to savor more of the activity and excitement of the natural man, than of that inward travail of spirit which they have known to be the path pointed out to them in their spiritual progress.

We think it is safe in such cases to apply the rule laid down by our Saviour, when personally on earth, "By their fruits, ye shall know them: do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." It requires closer examination and more keenness of perception to distinguish the quality of a fruit, while it is still only partially developed; but when fully ripe, its character is apparent to every observer. We believe this principle will apply to our examination of the movements which have been introduced into the Society of Friends of latter years, of a character widely differing from its former operations. There is a show of benevolence and of extended usefulness about them, very captivating—but as time rolls on it will be more and more manifested whether they are really of Divine ordering, or whether Friends in many places have allowed themselves to be drawn into a series of movements which are gradually leading them away from the true Christian foundation, undermining some of the precious doctrines given them to uphold, and injuring the cause of religion in the world.

We believe that in some neighborhoods, this movement has so far progressed, that its true character and effects are already perceptible to cool-tempered and clear-sighted ob-

servers, both those who are members of our Society, and those who are not. Recent inquiries of reliable and sober persons, who have had such opportunities of seeing and knowing as places their testimony above suspicion, have satisfied us, that those who have looked upon it hopefully as a means of promoting the influence of the Society of Friends, and of doing good to the world, will be greatly disappointed. From one section of the country, where large additions have been made to the number of members—several score at a single meeting—we are told, that not one in ten of these ever comes to an ordinary week-day meeting or meeting for discipline, or are anything more than mere nominal members: that the tone of the discipline has been lowered, and the influence and reputation of the Society lessened in the community; and that no corresponding advantage has accrued to those not in profession with us. The testimony we have received from other neighborhoods is to the same general purport.

It would be improper at this time to mention details, which would involve allusions to particular individuals, but the statements we have received have filled us with sad forebodings as to the evil consequences that will result to individuals and meetings, unless the Lord should open their eyes to see the dangers to which they are exposed. We feel sympathy with those Friends in different localities, who are conscious of the loss sustained by these things, and are endeavoring, in the ability vouchsafed by the Head of the Church, to uphold the standard of Truth, and to be faithful witnesses of that which they have seen and tasted, and their hands have handled of the Word of Life. We have been renewedly persuaded, that if these unflinchingly maintain their position, and abide in true Christian patience, they will be as way-marks, as a city set on a hill that cannot be hid, as standard-bearers to whom, in due season, there will be a gathering of those who have been feeding on the empty husks of profession, and are longing for more substantial food. It is to these scattered remnants that we look for those whom the Lord will dignify and exalt in His own time, and make His instruments in promoting the spread of righteousness in the earth.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of 5th mo. 1st says: A terrible explosion occurred yesterday afternoon in the Bunker's Hill colliery, North Shaffordshire, while the miners were at work. At midnight twelve bodies had been taken out. Twenty-three men are yet in the mine, and there is no hope that any of them will be recovered alive.

At a meeting of the Town Council of Kidderminster, the Secretary of the Carpet Manufacturers Association stated that the carpet manufacturers generally throughout the kingdom had decided not to send their products to the Philadelphia Exhibition because of the prohibitory tariff, and that a memorial to this effect would be forwarded to the British Minister at Washington. John Bright recently made some observations on free trade, at Birmingham, in the course of which he said it was ludicrous for the United States to invite foreign manufacturers to compete at an exhibition when a protective tariff prevented them from competing in American markets.

The South Wales Atlantic Steamship Company have concluded to wind up their business.

Paul Boynton intends making a second attempt to swim across the channel. He intends to enter the water from the French coast and aim for Dover on the 27th inst.

A later dispatch from London says, that the loss of life by the explosion in the Bunker's Hill colliery was greater than was at first apprehended. Forty-one dead bodies had been recovered from the mine.

St. James Hall, in Liverpool, has been destroyed by fire, estimated loss $150,000.

The steamer African, from the Cape of Good Hope, has brought a large consignment of gold, including one nugget of nine pounds.

The President of the French Commission for the Philadelphia Exhibition next year, states that encouraging letters have been received from all parts of France. Many deputations from the metal manufacturers, the merchants of Lyons, and the principal wine-growers of the Gironde, have visited the committee and promised active co-operation.

The death is announced in Paris of the famous traveller Jean Frederic DeWaldeck, at the extraordinary age of one hundred and ten years.

Minister Dufaure has drawn up regulations for the election of the Senate. The members of that body are to receive the same salary as deputies.

London, 5th mo. 3d.—Consols 94. U. S. five per cents 102½ a 104.

Liverpool.—Middlings cotton, uplands, 7 13-16*d.*; Orleans, 7⅞*d.* Breadstuffs quiet and steady.

The German Emperor has given his assent to the introduction of a bill abolishing religious orders in Prussia.

A committee of the Prussian Diet has prepared a bill declaring the Old Catholics entitled to a share of the Roman Catholic Church cemeteries and revenues proportionate to their numbers as compared with other Catholics.

The Prussian government will treat the letter of sympathy addressed by the Roman Catholic Bishops of Great Britain to those of Germany as though it had never been written.

Legal proceedings have been commenced by the Prussian government for the removal of the Prince Bishop of Breslau, for violation of the ecclesiastical laws.

A Berlin dispatch of the 1st inst. says, that the Minister of Public Instruction has introduced a bill in the lower house of the Diet, providing for the suppression of religious orders in Prussia. The existing establishments are forbidden to receive new members, and their present organizations must be dissolved within six months after the passage of the act.

A Vienna dispatch states that violent demonstrations have been made against Don Alfonso, brother of the Spanish pretender Don Carlos, who is residing at Gratz. He was insulted and beaten by the rioters, and the police had to clear the streets with bayonets.

The Spanish government has made full reparation to Germany for the outrage perpetrated by the Carlists on the German ship Gustav.

It is stated that an arrangement has been made between the leaders of the Liberal party in Belgium and Prince Bismarck. The latter by diplomatic pressure, undertakes to bring about the downfall of the Clerical Ministry, and the Liberals on returning to power, are to make laws to suppress the publication of views unfavorable to the German ecclesiastical policy.

Serious troubles with the miners at Charleroi, Belgium, are reported, and riots have occurred.

It is supposed that Dr. Rastoul and his companions, the French communists, who escaped from the island of New Caledonia have perished, as no tidings of them have been received, and fragments of their boat have been found.

It is reported that Russia still urges England to send delegates to the International Code Conference at St. Petersburg, and that if England persists in a refusal, it is probable the whole subject will be dropped.

A Madrid dispatch says, that a portion of the Carlist forces on the frontier of Navarre have revolted against their leaders. They demand peace and submission to the government of King Alfonso. On the other hand the Carlist Committee in London has received telegrams reporting victories for the Carlists in two important engagements. In one of them the government troops lost many prisoners and all their artillery.

UNITED STATES.—A most destructive fire occurred at Oshkosh, Wisconsin, on the 28th ult. It originated in a large saw-mill, from whence it quickly spread to the adjacent property, consuming hotels, banks, stores and dwellings, and making about 300 families homeless. The total loss is estimated at $2,500,000.

George H. Williams having resigned the office of Attorney General of the United States, the President has tendered the position to Judge Edward Pierrepont who has accepted it. His appointment appears to be generally approved, and is considered an important addition to the strength of the Cabinet.

The Public Debt of the United States 6th mo. 30th 1867, amounted to $2,678,126,603, on which the annual interest payable was $143,781,592. On the first of Fourth mo. 1875, the debt was $2,133,634,778, and the interest had been reduced to $98,002,161. It thus appears that in seven years and nine months $544,491,82 of the debt was paid off, and a reduction of $45,779,43 in the yearly interest was effected.

The debt statement issued on the first inst. shows a further reduction during the preceding month of $2,325,346. The balance in the Treasury on the first inst. amounted to $143,587,045, consisting of the sum held for redemption of special deposits $47,865,000, coin $94,625,669.24, and currency $1,096,375.76. The Assistant Treasurer at New York has been instructed to sell $5,000,000 of gold during the present month.

There were 374 interments in Philadelphia last week including 50 of consumption and 38 inflammation of the lungs. The mean temperature of the Fourth month by the Pennsylvania Hospital record, was 47.76 deg. the highest during the month 74 deg., and the lowest 22 deg. Amount of rain 1.36 inches. The rainfall of the first four months this year has been 9.09 inches against 16.12 inches in the corresponding period last year. The average of the mean temperature of the Fourth month for the past 86 years is stated to be 50.2 deg. The highest mean during that entire period was 58.15 deg., in 1871, the lowest, 44 deg., occurred in 1794 and 1798.

The Markets, &c.—The following were the quotations on the 3d inst. *New York.*—American gold, 115. U. S. sixes, 1881, registered, 121¾; coupons, 123⅛; do. 5 per cents, 1881, 115½. Superfine flour, $4.80 a $5.00; State extra, $5.15 a $5.35; finer brands, $5.50 a $9. No. 2 Chicago spring wheat, $1.20; No. 1 Minnesota, $1.3 Oats, 75 a 77 cts. Rye, $1.03 a $1.05. Old corn, 9 cts.; western yellow, 92 cts. *Philadelphia.*—Middling cotton, 16½ a 17 cts. for uplands and New Orleans Superfine flour, $4.25 a $4.75; extras, $5.00 a $5.25 finer brands, $5.50 a $8.00. Red wheat, $1.40 a $1.45 amber, $1.42 a $1.47; white, $1.55. Rye, $1.08. Yellow and mixed corn, 90 a 91 cts. Oats, 75 a 78 cts. About 2700 beef cattle sold at 7½ a 8¼ cts. per lb. gross for extra, 6¼ a 7¼ cts. for fair to good, and 4½ a 6 cts. for common. Sheep sold at 5 a 7¾ cts. per lb. gross, and hogs at $12.50 a $13.00 per 100 lbs. net for corn fed. *Chicago.*—No. 1 spring wheat, $1.10; No. 2 do., $1.05; No. 3 do., 99 cts. No. 2 mixed corn, 75¾ cts. Oats 63¼ cts. No. 2 rye, $1.07. No. 2 spring barley $1.3 Lard, $15.55 per 100 lbs. *Baltimore.*—No. 1 western amber wheat, $1.40; No. 2 do., $1.37; Pennsylvania red, $1.32 a $1.36. Southern white corn, 93 a 94 cts yellow, 91 cts. Oats, 68 a 73 cts. Lard, 16 a 16¼ cts

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DIED, on the 12th of Second month, 1875, in Camden New Jersey, CHARITY KAIGHN, in the 81st year of her age, a member of Newton Particular and Haddonfield Monthly Meeting.

——, on the 6th of 4th mo. 1875, at the residence of his father, near Glen Mills, JOHN BENINGTON, Jun., a member of Concord Monthly Meeting.

——, in this city on the 21st of 4th month, 1875, THOMAS BRANSON, in the 77th year of his age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

[The subjoined narrative has been kindly placed at our disposal by the writer, who is a Friend residing in the State of Iowa.]

An opening presenting early in the spring of 1871, for engaging to an Indian Agent in the southwestern part of Indian Territory as teacher of an Indian school, I accepted it, and left home early in the Tenth month of that year, and taught a school among the Caddoes, on the False Washita River, for eight months. Of my labors there, my journeys to and from there, and the subsequent life for two years among the wild Kiowas, the following brief narrative—compiled from a diary kept during the time—will, it is hoped, prove interesting. Though not written by a hunter or a frontiersman, and consequently devoid of wild and thrilling adventures, which might engage the attention for a time, fire the mind with excitement, but leave nothing permanently instructive, it may yet contain many incidents of general interest, and afford pleasant entertainment to the reader.

Having received intelligence of a party being about to leave Lawrence, Kansas, for the Cheyenne Agency, and it being almost an indispensable consideration to have company, especially in the latter part of the journey, where for several hundred miles there are no settlements, the country being entirely an unsubdued wilderness, traversed by outlawed desperadoes, and roving bands of Indians, I left my home and family on the 2d day of the 10th month, 1871, in order to join them. On account of the direction of my line of travel, the connections were imperfect, and I was delayed fifteen hours before reaching Lawrence, causing me to miss joining the party at that place. Pushing forward I overtook it at Emporia, where arrangements were made for the long journey by wagon train for the Agencies. We left that place on the 6th, J. J. Hoag being wagon-master and superintendent of the train.

Before leaving this place, we were reminded of our proximity to the borders of civilization, and the character of the region we should now have to travel over, by the breaking open and robbing of the post-office, from which six hundred dollars in money, besides the registered letters were abstracted. A German laborer, also, who according to frontier custom, scorning to seek lodging in a house, lay down by the coal-house, near the Junction Depot, for a night's repose, was attacked by two men, who knocked him on the head with a revolver, and demanded his money, he being rather thick headed, was not stunned by the blow, and springing up suddenly threw both his assailants to the ground, thereby freeing himself from them; when perceiving one of them in the attitude of shooting, he ran toward a light, which proved to be at the house where our party were quartered; his head was badly gashed and bruised.

The journey from Emporia to Newton, some eighty miles, was accomplished in three days. The first sixty or sixty-five miles we followed up the valley of the Cottonwood, — a fine stream of water, flowing through a beautiful valley of rich arable land, bounded at first by rolling prairies, afterward as we advanced toward the head of the stream, by bluffs containing immense quantities of magnesian limestone—an excellent quality for building purposes. Several small towns are springing up in this valley, through which the Santa Fe Railroad is laid, and is now in running order to Newton. The latter part of the way was over high prairies or plains of thin, poor soil, incapable of enduring either wet weather or drought, being of a dense heavy clay; yet the occasional cabin of the homesteader, though few and far between, gave indications of the approaching tide of civilized life. On these prairies I saw the first drove of Texas cattle, consisting of about five hundred head, had my first experience of camp life, and sleeping on the lap of mother earth, with no other canopy than that afforded by the starry vault above, unless at times we may have found the leafy crown of some spreading tree, under which to unfold our blankets for a night's repose. It was here also that I obtained my first taste of buffalo beef, having procured some from a hunter.

We arrived at Newton on the morning of the 9th, where our train was increased by two wagons and two men, making it consist of five wagons and ten persons, all told.

Newton is a town of about three hundred houses, and has sprung up in the incredibly short time of five months. Eight months before this there was no human habitation within about thirty miles of it. It, being the present terminus of the Atchison, Topeka and Santa Fe Railroad, is the point of shipment from whence the Texas cattle are sent East. Immense trains, loaded with cattle, leave daily for different eastern points; the stock yards are necessarily extensive, and the business carried on heavy. Being situated on the very outskirts of civilization, it naturally becomes a point around which the most vile and desperate characters—outlaws, gamblers and desperadoes, horse-thieves and murderers, are gathered; and as a consequence, crime, drunkenness and its attendant evils are common by day and night, and are unconcealed. Almost every night has its row, and murders are of frequent occurrence. A woman who lives here, and whose husband works in the lumber-yard, where we are loading some wagons, told us that they had lived here but two months, and in that time there had been twelve murders committed in the town; several other persons had been carried away from gambling and drinking saloons with broken heads and other wounds, of whose death or recovery she had not heard. In going to the post-office, I scarcely saw a man who had not a bowie-knife and at least one revolver dangling from his waist, while the most horrid oaths and imprecations—even from the lips of women—constantly assailed my ears, as I walked in the street.

Being obliged to remain here over night, we went out and made our camp about a half mile from the town, and established a night-watch, in order, if possible, to prevent our horses and mules from taking too abrupt a leave before we were in readiness. Camp was visited no less than three times during the night by prowling marauders, who being promptly challenged, made some excuse for their visit and withdrew.

Wichita, where we arrived on the morning of the 11th, and where we recruited our provisions for crossing the plains, is situated on the east bank of the Arkansas river, in a broad valley of exceedingly rich soil, where good water is easily obtained by digging, and bids fair to be a place of considerable importance, being surrounded by an excellent country, which only awaits the tide of immigration to become one of the most productive parts of the West; but few homesteader's claims as yet are taken in this lovely valley. This place is named from the Wichita Indians, who, with a portion of the Caddoes, remained loyal to the government during the late rebellion, and were driven from their homes in the southwest, by the more civilized Indians, many of whom having become possessed of negro slaves, sympathized with the South, and made war upon those who remained loyal, who fled to this place, and making their camp here, remained until after the close of the war, when they returned to their country, in the southwestern part of Indian Territory. It, is nearly as large as Newton, and about thirty miles from it, and is but eighteen months old. It does not appear to have as extensive a business on account of not being on any railroad line, though there is a branch line being constructed from Newton, which, when completed, will be likely to remove most of the cattle shipping to this place.

From Wichita to Caldwell, near the boundary line between Kansas and Indian Territory, the country is a rolling prairie, crossed by numerous streams of water, and containing much good, deep soil, interspersed with considerable that I would consider thin, poor

and washy. Between these places we encountered a severe sand-storm, which compelled us to seek the shelter of some timber skirting Slate Creek. This storm was succeeded by rain the next day, so that we again lay by under the lee side of some sand-hills, on the Chicaspia. We met, in three droves, about thirty-four hundred head of Texas cattle, and finally camped on Fall Creek, about a mile from the south line of Kansas, on the 14th, about sundown, being nearly fifty-five miles from Wichita.

(To be continued.)

For "The Friend."

John Griffith.

(Continued from page 298.)

"At Bingley it was thought there were near a thousand people of other religious persuasions, besides many of our own Society. I was largely opened therein to preach the everlasting Gospel, in the authority and demonstration thereof. The people generally behaved in a sober becoming manner, appearing well satisfied, which is too often the most we can say in our day concerning such memorable opportunities; whereas, our predecessors might have added, perhaps, that several hundreds were convinced. However, we must content ourselves with the state or condition of the fields of the world, in our day: and although we cannot lift up our eyes as they could, to behold the fields white unto harvest, yet let there be honest endeavors to contribute all in our power, for the bringing them forward in this respect, and leave the rest to the Lord, in whose hands alone are times and seasons.

Accompanied by our friend James Wilson and many others, I went to their general meeting at Preston-patrick, which was very large. My service therein was searching and laborious; not only in a sense of great lukewarmness in some, but also the heart-burnings, disunion, and secret smitings one against another, of others. It seemed to me, that spirit had subtilely prevailed in some accounted of the foremost rank, to their own hurt and the wounding of the innocent life. My spirit had been painfully affected with the same sense of the state of that meeting, in degree, in my former visits to it; but never had so much power and comfortable dominion over it, as at this time, wherein Truth mightily prevailed, to the subduing, at least for the present, all that was of a contrary nature. Near the conclusion of the said meeting, our worthy ancient friend, before mentioned, publicly testified, that the eternal Truth of God was over all, exhorting Friends highly to prize such blessed opportunities, and carefully to improve thereby."

At Lancaster Quarterly Meeting for discipline, he says: "I cannot well forbear remarking the great satisfaction and pleasure I had, in beholding and having the acceptable company of three honorable, worthy, ancient Friends, viz., James Wilson, Lydia Lancaster and Grace Chambers; who, I think, all bore living and powerful testimonies therein, in a very affecting manner, to the holy efficacy of that everlasting Truth, which had been with them all their life long. Oh, it was a time of much humbling encouragement, to see their greenness and fruitfulness in old age. I looked upon them as patterns of primitive times and Friends. There is something wonderfully great and excellent, seen only by those eyes which the Lord hath opened, in the native simplicity of the Truth, and that estate into which it gradually brings a man, who, in total denial of self, has fully given up to be formed by it. This I take to have been very much the case with Friends in the beginning, which rendered them so obnoxious to the spirit of the world; than which, there is nothing more opposite to a redeemed state: so that the more any are drawn out of the corrupt ways and spirit of the world, the more they are hated by it. This is obvious, when we consider the treatment which Christ our Lord, in whom the Godhead dwelt bodily, met with. If many in profession with us, are nearer in unity and peace with the world now, than our Friends were formerly, let it not be understood as a token of their advancement in the nature and spirit of true religion; but the contrary, viz., that they are fallen nearer thereunto, and become more like it in spirit, though somewhat different as to the exterior part of religion, which the world cares not much for, when it finds that in the main, we are making advances towards them.

Our Friends formerly delivered themselves in ministry and writing in a plain, simple style and language, becoming the cause they were sincerely concerned to promote; chiefly aiming to speak and write, so as to convey the power and efficacy of the pure Truth, to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world, upon a better foundation than human helps and learned accomplishments. The very first and most eminent instruments, raised to propagate the same, were illiterate men, agreeably to what Paul delivers, 1 Cor. i. 26 to 29.

May these things be weightily considered by all those who seem to aim at seeking credit to the Society, by means of those outward embellishments, from which our worthy ancients were wholly turned, to seek and wait for that living power and holy authority, which alone is able to carry on the work of man's redemption to the end of time. The departure from that opened the door effectually for the apostacy to overspread; then human wisdom and learning became, in the estimation of degenerate Christians, essentially necessary to make ministers of the gospel. But the early ministers and writers in the Christian church, became eminent another way, as we have great reason to believe most of them were illiterate men; and such of them who had attained human learning, when the power of the gospel was inwardly revealed, laid all such accomplishments down at the feet of Him, to whom every knee must bow, and every tongue must confess; so that we find them counting all that as dross and dung, to which men, in their corrupt wills and wisdom, give the highest place for usefulness, as above hinted. And I think some amongst us fall very little short of the same disposition of mind, though they do not care to own it in words; for I have many times observed, that some have but little relish or taste for the substantial truths of the Gospel, in a plain, simple dress; nor to read books, holding forth the same, unless they find some delicacy in the style and composition.*

* Our author does not mean to reject the honest fruits of cultivated talent, when in humility of heart and thanksgiving of soul, that talent is sanctified and appropriated to holy uses. But saving faith and heavenly grace are not dependent upon great intellect.

An honest substantial minister may wade into the several states of people, in order to bring forth suitably thereunto, in the native simplicity of the Truth, and his labor herein be seen, gladly owned and received, by the circumcised in heart and ears, where his lot is cast; yet the sort of people amongst us above-mentioned, of whom I fear there are many, do not know, nor much regard him, scarcely thinking it worth their while to attend the meetings such a one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience, what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. With sorrow it may be said, that much hurt has been done amongst us, by such great imprudence. I have sometimes been ready to conclude, that popularity and common applause are no safe rule to judge of the real worth of a minister. Therefore, when I have heard much crying up of any instrument, I have been apt to doubt its safe standing, and holding out to the end; which it cannot possibly do, if the same desire prevails to speak, as there is in such a people to hear. I am persuaded, if such keep upon a right bottom, they will, at times, find it *their duty* to starve and disappoint such cravings after words."

(To be continued.)

The Fatal Ascension of the Balloon Zenith—The Sad Story Told by the Survivor—Intrepidity of the Martyrs to Science.

Gaston Tissandier, in a letter to the President of the Aerial Navigation Society, thus describes the voyage in which the experienced aeronauts, Capt. Sivel and Crocé-Spinelli lost their lives. One of their objects was to try experiments of the effect upon human lungs of an extremely high atmosphere. Crocé Spinelli also proposed to continue those spectroscopic observations by which he has already proved that no watery vapors exist in the sun's atmosphere. M. Tissandier was to analyze the upper air, while Capt. Sivel attended to the balloon:

Ciron, (Indre), April 16th.

Monsieur: A telegram, sent officially, will inform you of the sad misfortune which has befallen us. Sivel and Croeê-Spinelli are no more. They succumbed to asphyxia in the high regions of the air to which we had ascended. I will relate to you what I know of this sad drama, for, during two consecutive hours, I was in a state of complete unconsciousness.

The ascension from the gas works at La Villette was accomplished favorably. At 1 in the afternoon we were already at more than 5,000 yards of altitude (pressure 400.) We had passed air into the potassium tubes, felt our pulses, measured the interior temperature of the balloon, which was more than 20 C. (68 Fahr.), while the exterior air was less than 5 C. (41 Fahr.) Sivel had trimmed the car; Crocé had used his spectroscope, and we were all in high spirits.

Sivel threw out ballast and we ascended, breathing oxygen, which produced an excellent effect.

At 1h. 20m. the barometer marked 320mm.; we were over 7,000 yards high, and the temperature was less than 10 C. (50 Fahr.) My companions were pale; I felt weak, but I in-

hâled a little of the gas, which somewhat revived me. We still ascended. Sivel turned toward me and said: "We have a large quantity of ballast; shall I throw some out?" I replied, "Do as you please." He put the same question to our friend, who nodded energetically in token of approval. We had five sacks with us, each weighing twenty-five kilos, and at least four more were hung outside the car.

Sivel took his knife and successively cut three cords. The bags were emptied, and we mounted rapidly. All at once I found myself so feeble that I could not even turn my head to look at my companions, who, I believe, were seated. I desired to obtain the oxygen tube, but could not lift my arm, but my mind was still quite lucid. I had my eyes on the barometer, and I saw the needle pass over the figure of pressure 290mm., then 280, which it went beyond. I wanted to exclaim, "We are at 8,000 yards," but my tongue seemed paralyzed. All at once my eyes closed and I fell inert, entirely losing all recollection. The time was then about 1.30.

At 1.52 I revived for a moment. The balloon was descending rapidly. I was able to cut a sack of ballast to slacken the speed, and to write on my register the following lines, which I copy:

"We are descending. Temperature, 8 C. (17.6 Fahrenheit). I am throwing out ballast. Elevation 315. Sivel and Crocé still insensible at the bottom of the car. Descending very rapidly."

I had scarcely written these lines when a sort of trembling fit seized me and I sank down fainting for the second time. I was conscious of a violent wind, indicating a very rapid descent. A few moments later I felt myself shaken by the arms, and recognized Crocé, who had revived. "Throw out ballast," said he, "we are going down." But I could hardly open my eyes, and I did not notice whether Sivel was aroused. I remember that Crocé unfastened the aspirator and threw it out, as well as some ballast, extra wraps, and the like. All this is an extremely confused recollection, which was quickly extinguished, for I relapsed into insensibility more thoroughly than before, and I felt as if I was going off into an eternal slumber. What happened then? I suppose that the balloon being lightened, impermeable as it was, and very warm, shot up once more into the upper regions. At about 3.15 o'clock I reopened my eyes, feeling giddy and weak, but my consciousness returned. The balloon was rushing downward with frightful velocity.

The car swayed violently from side to side, and described great oscillations. I raised myself on my knees, and pulled my companions by the arm. "Sivel, Crocé!" I cried, "rouse yourselves!" They were both crouched down in the car, with their heads concealed in their cloaks. I summoned up all my strength, and endeavored to lift them up. Sivel's face was black, his eyes dull, mouth wide open and full of blood. Crocé had his eyes closed, and his mouth blood-stained also.

To relate what occurred then is quite beyond my power. I noticed a tremendous wind from below upward. We were still at an altitude of 6,000 metres. There were still in the car two bags of ballast, which I cast out. Soon we neared the earth, and I sought for my knife in order to cut the attachment of the anchor, but I could not find it.

I was distracted, and kept calling out "Sivel! Sivel!" Fortunately I laid my hand on a knife, and was enabled to free the grapnel in time. The shock of the fall was extremely violent. The balloon appeared to flatten itself out completely, and I thought it would so remain. But there was a strong wind, which carried it along. The grapnel did not hold firmly, and the car was dragged across the fields. The dead bodies of my unfortunate friends were jerked about, and I feared at each moment that they would fall out of the car. Meanwhile I succeeded in grasping the cord of the valve, and the balloon was quickly emptied, and was finally exhausted against a tree. This was about 4 o'clock.

On getting out of the car I was attacked by a feverish excitement of the most violent kind, and very soon fell exhausted, and became livid. I thought that I was about to join my companions in the next world.

Nevertheless, I gradually recovered my senses. I examined my poor comrades, and found them cold and stiff. I had their corpses transported to the shelter of a neighboring farm. I sobbed to suffocation, and even yet have not recovered.

I am at Ciron, near Le Blanc, where I have been received with boundless hospitality.

I have been feverish all the night. I have not yet been able to eat anything whatever, and feel consequently very weak.

I salute you, GASTON TISSANDIER.

—*Evening Bulletin.*

For "The Friend."

Hakayit Abdulla.

(Continued from page 300.)

Abdulla gives an amusing account of the impression made upon the Malay mind by the introduction of steamships and other foreign wonders and discoveries.

"In this year also we first heard of steam vessels about to come out to Singapore. We had heard a rumor about such things previously, but to most of the people it was like the news given in history—the news had the appearance of nothingness. On this account I did not believe it, nor did any one else receive it in his understanding. As the Malays say, to hear it is not to receive it. But now a picture of a steamship came to Singapore, and there were also in the place men of trust who had sailed in them, and they told me. On this account I now believed true enough, but it was the belief of my mind only—I had not seen them, nor could I conceive their actual appearance. It is also true that I dilated to my neighbors on the skill and ingenuity of the Europeans in all things, that I had seen or heard from Englishmen of standing; but when I came to the steamship, they fell in a rage at me, and wrangled with me so as to knock me over. Others accused me of always foisting up the English and telling lies. Others found fault with me for speaking so much about it. If I had ventured to speak to them of gas burning without a wick or oil, in thousands and thousands of houses in England, and that wagons ran by steam at a rate of twenties of miles to the hour, and that there was a road under the earth nine hundred feet long in London, over which a river flowed with twenties of ships sailing thereon, and under which horse carriages and men went and came; also that a person had made a *patong* [chess player?] so clever at playing, that a thousand people could not withstand it; again, that there is a species of bird [balloon] which can carry up people into the air, beside many other miracles which I have heard of; but were I even to mention them to the Malays, they would certainly shut their ears, and turn away their faces, calling me a big bear. But let this subject alone—there are those who will not believe that there are lions in the world, and so they wrangle at what I tell them. But when the lions are brought from other countries, they will be forced to admit that I am right and that they are wrong."

"Again, I have had to bear a great deal of opposition from these people regarding things that I have learnt from scientific men, who have competent knowledge of the geography of the world, which they say is truly round, and which I have repeated to them; and I have especially been answered, that such a fact could not be believed, for such a thing was never heard of before, nor have our ancestors informed us of it. I showed them numbers of signs and proofs that the world was round, yet they would not believe me. Each and every one talked about it as they liked, some saying it was four-cornered, others seven. To this I replied, 'Have not the white men's ships gone round the world numbers of times?' But this also they would not believe; adding, 'How could they do this; for is not the hill of Kaf in the way, and various kinds of mountains and dark seas?' Then, again, about the obscuring of the sun and the moon I had constant arguments, for they spoke as they liked. Some said the eclipse of the moon was owing to a snake eating it; others, it was because of the great sins of mankind—because of these God darkened the word to make us reflect. Others say that the moon has fallen into a sea of mud, and other such absurdities. Thus I have noticed in Malay countries, during eclipses, some make great noises, beating gongs and firing guns in order to let the snake hear, and to frighten it from the moon. I have also seen men and women screeching to the snake to let go the moon. I have further observed in the interior of Malacca people striking each other's nails; and when I asked the meaning of this, they told me it was a sound that would reach the sky. This made me laugh beyond endurance at their great absurdities. I tried to explain to them that the cause of an eclipse of the sun was in the moon being in a direct line between the earth and the sun, thus the sun became overshadowed; so also an eclipse of the moon was owing to the earth itself being between it and the sun, thus the earth overshadowed it. The eclipse might be part or full. But my explanations were like a pot of fresh water poured into the sea, it also became salt, and my instruction had no result."

His remarks on the death of his daughter and wife, show that the feelings natural on such mournful occasions are common to the Asiatic as well as the European and American families; and one pleasing illustration of the truth, that the great Creator made of one blood all mankind. He says:

"After all the affairs had blown over, I returned to Malacca, as I learnt that my daughter, named Liti Lila, was unwell. When I arrived at Malacca, I found her very bad, and in two or three days' time it was the will of God over His slave that she should die. I was plunged into the deepest grief, and so was her mother, as I was very fond of the child, who

was only seven years old. She had been well instructed, and had a clear understanding, with a heart full of affection to her parents: on this account I was strongly attached to her. After she had been buried at the Kling Mosque, I visited her grave daily in my grief, and one day while I was there, as had been my habit, her image appeared to my view. This was in the evening about half-past seven o'clock. I was alone, sitting at the grave weeping, when I saw my child playing on the sand. When I saw her I ran forward to embrace her, but I found nothing but sand. I then knew that the devil, in her image, intended to destroy me. On this I at once asked mercy of God, that he should relieve my grief and wailing for my child. I then returned to my house, to beseech my wife to wipe her tears and suspend lamentations. I then informed her of the vision; when she begged at my feet some words of pure counsel to moderate her affliction."

"Then, in furtherance of her wish, I thought over all the books that I could call to memory. If it had been for myself, I would not have undertaken the task, for I trusted to God alone to assuage my grief, but after the above request I betook myself to compose a little book, which I named in the Arabic, *Doah Alkalub*, which means in Malay, *Obat ati* (medicine for the heart.) In it I dilated on the cases of children who have died young, and the honor, in the future state, to their parents, whose little children they were. How, therefore, improper is it of parents to nurse their grief and disconsolateness, and persevere in such a manner—with many other admonitions which I held forth for our edification."

"After I had finished this book I read it to my wife, when then only she regained her usual equanimity, and forgot her grief for her child. The book is still in existence, and has been borrowed by many people who have lost children; further, twenties of people have copied it."

After speaking of having suffered from an attack of remittent fever, he adds:

"After I got well my wife fell ill, the morning of Friday, at half-past five o'clock. On the Sixth day of the month, Rabeh Alawal, in the year of the Hejira 1259 (A. D. 1843,) her child—a son—saw the light; and in the midst it became evident that the will of God was on her, when she left a changing country for a country that has no change, to receive the recompense of martyrs. I yet feel unable to describe, relate, or write down the circumstances in my story—my grief, misery, and heaviness of heart have been so excessive, like an elephant cast on a rock and dashed to pieces. The feeling of my heart is as this—while people are drowned at sea, I am drowned on dry land,—so long had I, by the pardon of God, been living in enjoyment. But in a moment I was left like the fowl whose chickens are snatched from her sight by the vulture, and my grief was the heavier, seeing my children wailing and crying for their mother, scattered about as chickens that have lost theirs. My house was in disorder, like a country without a government, all doing as they liked. Worse than all, the newly born child was crying for want of milk; my furniture and effects were meagre, so my poverty was disclosed to the eyes of strangers: the glory of my house indeed had departed. I was thus steeped the deeper in sorrow and despondency; the world became dark, the clouds gloomed, and the rains descended—yes descended in volumes. I then recalled her words, which were, 'O God, I trust in Thee to the fulness of my heart, the Lord, who teaches me in His kindness.' So by the grace of God, He will take care of us till that day which most certainly will come, viz. the resurrection of all mankind."

Selected.

PRAYER FOR CHRISTIAN GRACES.

Jesus, my strength, my hope,
On Thee I cast my care,
With humble confidence look up,
And know Thou hear'st my prayer;
Give me, on thee to wait,
Till I can all things do,
On Thee, almighty to create
Almighty to renew.

I want a sober mind,
A self-renouncing will,
That tramples down and casts bebind
The baits of pleasing ill:
A soul inured to pain,
To hardship, grief and loss,
Bold to take up, firm to sustain,
The consecrated cross.

I want a godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly;
A spirit still prepared,
And armed with jealous care,
For ever standing on its guard,
And watching unto prayer.

I want a heart to pray,
To pray and never cease,
Never to murmur at thy stay,
Nor wish my sufferings less.
This blessing above all,
Always to pray, I want,
Out of the depths to Thee to call,
And never, never faint.

I want a true regard,
A single steady aim,
Unmoved by threatening or reward,
To Thee and Thy great name:
A jealous just concern
For Thine immortal praise;
A pure desire that all may learn
And glorify Thy grace.

I rest upon Thy word;
Thy promise is for me:
My succor and salvation, Lord,
Shall surely come from Thee:
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect love.

Selected.

AXE OF THE SETTLER.

When the broad sea roll'd between them
And their own far native land,
Thou wast the faithful ally
Of the hardy pilgrim band.
They bore no warlike eagles,
No banners swept the sky,
Nor the clarion, like a tempest,
Swell'd its fearful notes on high.

But the ringing wild re-echoed
Thy bold resistless stroke,
Where, like incense, on the morning
Went up the cabin smoke:
The tall oaks bow'd before them
Like reeds before the blast;
And the earth put forth in gladness
Where the axe in triumph past.

Mary E. Hewitt.

The Birds.—A ship which recently sailed from England to New Zealand, carried 1,200 birds. They are to be let loose in New Zealand, and are to be protected by law. Heavy penalties will be visited on any one who injures them. The New Zealand farmers find that their crops are destroyed by insects, and they welcome the farmers' friends, the little birds.

For "The Friend."

"In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."—1 Tim. ii. 9.

Many and pertinent have been the comments on this memorable passage. But a fear has taken hold of my mind that there are those in our beloved Society who, while they strictly regard the forepart of the passage, do yet gratify the pride of the human heart in "costly array." Pride is pride, whether taken in gay and gaudy or in costly attire. And self-denial is as indispensable in the one as the other. He who sees not as man seeth, who looks at the heart and scans the motive, will reward accordingly. How fearful is the responsibility resting upon all those who profess to be led and guided by the unerring spirit, and yet whose example in this or that particular, may have been as a stumbling block, to some "little one."

I would that we might narrowly examine all our goings, that there might be a thorough search of hearts and houses, that the woe pronounced upon him through whom the "offence cometh," fall not upon us. And having coveted no man's silver or gold, or apparel, having endeavored to walk blameless and harmless, as the sons of God without rebuke, we may feel as the solemn hour of reckoning approaches, that we are guiltless of the blood of all men: and be sustained by a well-grounded hope of an inheritance incorruptible and undefiled, and that fadeth not away. R. D.

Ohio, 4th mo. 26th, 1875.

A Dream Circumvented.—A young married woman, in Worcester dreamed twice, recently, that she would die at midnight on the first anniversary of her wedding day, and so strongly was she impressed with the vision that she actually made preparations for her funeral, and even gave a sum of money to a friend to purchase mourning. Her husband, becoming alarmed at her condition, consulted a medical friend stating all the facts of the case. The astute doctor, after a minute's cogitation, discovered a way out of the difficulty. Telling the husband to keep the patient amused as much as possible till late in the day, he went down to the house in the afternoon and administered a harmless narcotic which kept the lady asleep till the dreaded moment had passed. She is now in good health, and joins with her friends in laughing at her superstitious fears.

A Touching Appeal.—When Leitch Ritchie was travelling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back.

"If you are in want," said Ritchie, with some degree of peevishness, "why don't you beg?"

"Sure, it's begging I am, yer honor."

"You didn't say a word."

"Ov coorse not, yer honor, but see how the skin is speakin' through the holes of me trousers! and the bones cryin' out through me skin! Look at me sunken cheeks, and the famine that's starin' in me eyes! Man alive! isn't it begging' I am with a hundred tongues?"—*Once a Week.*

The Mennonites in Kansas.

Success of the Colony in the "Vale of Peace," in the Arkansas Valley—Their Habits of Life and Ideas of Civil and Military Authority.

About 3,000 Russian Mennonites located last year in southern Kansas, in the Arkansas Valley. One of the most powerful inducements to bring them to Kansas, was the passage of an act by the Legislature of 1874, amending the militia law of 1868, so that all persons who, on or before the first day of May in each year, file with the clerk of their county an affidavit, that they are members of a religious organization whose articles of faith prohibit the bearing of arms, shall be exempt from militia duty. A translation of this amendment has been published by the Atchison, Topeka and Santa Fe Railroad Company, with a pamphlet description of Kansas lands, which has been sent to Russia by that company, and well circulated in the colonies. The fact that a good portion of the most influential of the colonists have now settled in Kansas, and are well satisfied there, will go far to induce the bulk of immigration which is expected during this year, to come direct to Kansas, as it is the chief aim of these people to re-establish their former relations, and most of the late comers have left near relatives behind.

The whole number that came to America last year was 6,356, distributed as follows: Dakota, 1,000; Manitoba, Minn., 75; Nebraska, 400; Kansas, 2,980; Eastern States, 750.

Their settlements in Kansas are in Marion, McPherson, Harvey, Reno and Barton counties, on the line of the Atchison, Topeka and Santa Fe Railroad. They purchased of this railroad company 150,000 acres of land; at from $2 50 to $3 per acre, paying for the same mostly in advance, though a portion was purchased on five and eleven years' time. The policy of the railroad company toward these people, has been liberal and very satisfactory to them. Seventeen car-loads of freight were transferred at the expense of the company from Philadelphia to their Kansas homes, and all freight and transportation were free to them over the company's road for the first three months. The company also erected several large reception houses, 200 feet in length, in which they could reside until they constructed their own dwelling-houses.

The principal Mennonite settlement in Kansas is in the southern portion of Marion and the southeastern portion of McPherson counties. They have located a town about six miles west of Marion Centre, which they have called Gnadanau, or "Vale of Peace." They have already erected about thirty houses, all of which are occupied by families. Some of these houses are of wood, of modern American construction, but most are patterned after their Russian domicils, and present a unique appearance. They are merely skeleton roofs, thatched with grass, and furnish accommodations for both man and beast. About eighteen miles north of Newton are the large wooden barracks erected for the Mennonites by the Atchison, Topeka and Santa Fe Railroad Company, which afford temporary quarters until permanent habitations can be erected. These barracks are filled with families, and present a curious medley of business and domesticity. Sixty-four frame houses, erected at an average cost of $542 each, are within sight of these barracks. The colony is located in the heart of the region which was desolated last fall by the grasshoppers, and great want and destitution would have prevailed there among the primitive settlers had it not been for the opportune assistance afforded them in the shape of remunerative employment by the Mennonites. At Halstead, a station on the railroad eight miles west of Newton, they have erected a dam and grist-mill, at an expense of $20,000, and they have just completed a hotel there. Halstead will doubtless become their business centre, though they seem disposed to trade where the best bargains can be procured, irrespective of the nationality or religion of the seller.

They are quiet, inoffensive, plodding and honest people. They seem to have no other worldly ambition than to earn an honest living. In all their faces, of both sexes, a mean countenance cannot be found. They are ungainly in figure, and the women are cross-grained and ugly, though, possibly, a portion of this ugliness might be attributable to their painful plainness of dress. No display of jewelry, silks, fine bonnets, elegant head-dresses, or high-heeled shoes is made by these ladies. They labor in the kitchen, and, for amusement, they spell their male lords in the field, with the plow and hoe. The men have no political ambition, while, as is well known, they have an inherent aversion to military operations and glories. They are opposed to both military and civil law, and no officer of any kind can be a member of their community. They have their own local government, and all disputes are settled by arbitration. Being non-combative and indisposed to avail themselves of the protection of our civil courts, it is to be feared that some of our avaricious jayhawkers, who have no respect for the moral law, will cause them trouble whenever they obtain portable property worthy of purloining. None have, as yet, obtained naturalization papers, and the prevailing sentiment among them is against naturalization, but, doubtless, their necessities will force them into citizenship.—*Topeka (Kansas) Commonwealth.*

Changes in Opinions.—Ideas adapted to modify our views, sift into the mind from papers and pamphlets, from periodicals and books. They affect us even when we reject them. They re-appear in varied forms, with fresh arguments and illustrations, backed with additional authority. They become current opinions, perhaps, and accustom us gradually to tolerate what we once abhorred, and then to think it possibly true, and then probably so, until, ere we are aware, we feel that it is true. And so, though changes of opinion are occasionally like the explosion of a magazine, they are more commonly like the gradual disintegration wrought by the steady operation of heat and cold, wind and moisture.—*Patton.*

Time-Serving Christians.—To sell the truth outright is perhaps not very common amongst professors of religion; but we sell this part of it, and that, with disgraceful frequency. How often does a professing Christian, for worldly considerations, and without any real change in his convictions, forsake a poor, humble, and unfashionable denomination, for one in which he may gratify the pride and worldliness of his heart! And ministers, too, have often sold the truth; amongst them there ever have been many "profane persons, as Esau, who, for one morsel of meat, sold his birthright;" with this difference, that they have not, like Esau, had the conscience to wish for any place of repentance, seeking it carefully with tears. Here, too, is a man in business, a professor of religion, a leading and an active man in his church, and yet guilty of practices in trade which are inconsistent with right business principles; such a man sells the truth for an extra percentage on his profits; sells the truth, and then, perhaps, from the proceeds of the sale, contributes to a missionary society!—*H. S. Brown.*

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 298.)

Frequent references are made to the turtles, which form an important article of food in those regions. At one place the shore was covered in a circumference of about 200 paces, with the upper and under shells of turtles, violently separated by blows of a hatchet, with rags of flesh still adhering to them. The streams of blood which had run during this massacre, had left their traces in reddish furrows on the sands. P. Marcoy counted 319 bodies. They had been killed to obtain from the intestines the fine yellow fat which overlies them, and which is a valuable article of commerce.

With no other tool than their fingers, and one of the shells of those great mussels which are found in the lakes of the interior, the Indian women fashion water-jars, jugs, cups and basins, whose contours recall the best period of the Ando-Peruvian ceramic manufacture. They roll the clay into thin cakes, which they lay one upon another and unite with such exactness, that it would be impossible to discover in their work an equivocal line or a doubtful curve. The potter's wheel is not more mathematically true. To bake and varnish their work, a clear fire is lighted on the shore. Whilst they overlook the progress of the operation, an old woman sings and dances round the pile, to prevent the evil spirit from touching the vessels, which the contact of her hand would instantly cause to crack. When the vessels are cooled, the women varnish the interior with gum of the sempas tree (gum-copal), and paint the outside, using a pencil made of three or four blades of dry grass fastened in the middle.

The shooting-tube used by the Conibos, as by most of the indigenes of the Ucayali and the Maranon, is made by the Xebero Indians, from whom they obtain it in exchange for wax. The commercial value of this weapon is about eight shillings. Its utility in the chase, has extended its use among the converts of the missions of the Ucayali, and the river-side inhabitants, of the Upper Amazon.

The arrows used with these shooting-tubes, are like knitting needles. They are made of the petiole of the palm. The head is winged with a tuft of vegetable silk, obtained from the cotton tree; and the sharp end, notched so as to break in the wound it makes, is dipped in poison. When a bird is touched by one of these arrows, though the prick indeed should be almost imperceptible, its legs stiffen, its feathers stick up, it totters, and in about two minutes falls to the ground. Monkeys live for seven or eight minutes.

The shooting-tube varies in length from

two to four yards. The workman takes two pieces of palm wood, and cuts a canal or groove in a half circle, so that adjusting the one to the other, a round channel is formed like the barrel of a gun. To make the tube perfect, the operator sprinkles the channel with sifted sand, and with the assistance of a strong leathern strap, subjects it to continual friction by drawing the strap backwards and forwards like a long saw. At the lower extremity of the shooting-tube, are fastened the two fangs of a wild boar, which combine to form a mouth-piece for the lips of the hunter.

Paul Marcoy thus describes an adventure with peccarics, the American representative of the pig: "At three o'clock in the afternoon, my canoe kept along shore. Suddenly our ears were struck by a dull sound, such as might have been produced by pickaxes at work. After some minutes attentive listening, the Indians rowed lustily to the shore, and seizing their bows and arrows, and springing on shore, disappeared in the forest.

Some time had passed, when, tired of waiting for my rowers, and tormented besides by the mosquitoes, I fastened the canoe to a branch, and disembarking in my turn, entered the forest. A profound silence reigned there. I seated myself upon a fallen trunk, and began to sketch a beautiful palm tree with its black and orange drupes. While I was absorbed in this occupation, the earth trembled under my feet. The noise was like the distant galloping of a squadron of cavalry. All at once, while my eyes were searching with anxiety the gloom, an army of peccaries burst from the woods like thunder, at the distance of twenty steps. I looked everywhere for some corner in which I could hide myself, or some tree to climb, and seeing nothing within my reach but the pendant lianas, I seized hold of them and raised myself from the ground by the sheer force of my wrists. The formidable troop passed at full gallop. I know not what effect I may have produced on them, suspended there by my hands and clothed in a red robe; but the bewildered state of my faculties, allowed of no doubt that they had caused me a dreadful fright.

Behind the battalion of veterans, who stained the grass with the blood that trickled from their wounds, came on a detachment of cadets. These little beasts, with their noses in the wind and their tails twisted like cork-screws, galloping in the footprints of their big relations with extraordinary eagerness, had such a grotesque look, that in other circumstances I should certainly have laughed at them, but my situation was too serious for this. The Conibos ran after these young pigs, and pressed them so close, that they might have caught them by the tails. I had at last the key to the enigma: the strange sound we had heard was caused by these peccaries digging round a tree for the purpose of grubbing up its roots and making a meal of them."

Among the Sipibo Indians, "we tasted for the first time, some turtles just hatched. These animals, which the natives collect by thousands, on the shores of the Ucayali, at the instant when they leave the egg, are thrown by their women into an earthen pot containing a little water, covered with a handful of leaves, and thus cooked by the steam, like chestnuts or potatoes. They eat them like prawns, crunching the still soft shells of the amphibia. It is a strange kind of food, exquisitely soft and delicate in taste."

At Sarayaca, our traveller was hospitably entertained at a mission, which had long been established among the Indians at that point. In return for this kindness, he repaired a set of plaster statues of saints, which were much dilapidated; and performed some other artistic work. From this point his journey was performed alone, at least not in company with his former travelling companions. The next stopping place was Tierra Blanca, also a mission station. While here, he witnessed the process of fishing by the use of poison. The material used was the root of the Barbascum, or mullein. The spot selected was a small lake in the forest. The fishers, in canoes, immersed in the lake the roots which had previously been crushed with a mallet, and then wrung them out, as washer-women do their linen after rinsing it. The result of this operation, which lasted more than an hour, was to give a whitish tint to the water.

The intoxicating effect of the *Barbascum* upon the inhabitants of the lake was soon perceptible: they were seen to struggle, to lash the water with their tails and spring about. The larger fishes were shot with arrows, and the smaller ones dipped up with baskets, or calabashes. The work of destruction went on uninterruptedly, in the midst of cries, songs and laughter. From time to time a vessel would detach itself from the flotilla, and run ashore to deposit a collection of fishes of all sizes, forms and colors.

"From this leaping and stirring spoil," P. Marcoy says, "I selected a subject in order to paint it. The women employed in salting the victims made slaughter of the rest, throwing back into the water the young fry, and only keeping the well-grown individuals."

"The place where we had established our kitchen and fish-market, was an opening in the forest, shaded from the sun by the umbrella-like tops of the great Mimosæ which dipped their roots in the still water. The greenish half-light of this spot gave to the figures of those who peopled it a strange and supernatural aspect. The effect was much enhanced by the vultures, falcons, and fisher-eagles perched upon the lower branches of the trees, disputing with the Caymans lurking in the herbage of the shore, possession of the heads and entrails of the great fish which the women threw into the lake with the rejected fry."

"That wonderful fishery, now and again interrupted and recommenced, lasted eight hours, and enabled me to make—working like a slave, it is true—twenty-eight colored sketches of individuals of distinct genera. The canoes which had been beached, received the freshly salted fish, the weight of which amounted to perhaps thirty *arrobas* (of 25 lbs. each). Our men shouldered the canoes thus loaded, but not without making a grimace, and sedately remarking, that the loads felt heavier than in the morning."

(To be continued.)

Selected.

Pyrmont, 1817.—Fourth-day attended the usual meeting; many strangers came in and sat the principal part of the time: it proved a solid, quiet meeting. Fifth-day, put on my round frock and turned out into the garden to labor; I found it rather trying to the flesh, yet I was afraid of flinching from this part of my duty. Sixth-day, my employ occasioned me much pain in my back; nature was disposed to be excused, yet I found I must b willing to persevere, not doubting but tha in time, these hard things would be mad easy; and as it was a part of the terms o which my Divine Master engaged me in hi service, that I should fill up my leisure tim in some useful employment, that I might b a good example in this respect to others. feared, if I refused to comply, my Maste would discharge me from his service, and might exchange my back-aching for heart aching; one night's rest would do muc towards curing my back-ache, but if heart ache was to be the result of flinching fro my post, where am I to go to seek sovereig remedy for it? These considerations spurre me on to my duty.—*Life of T. Shillitoe.*

For "The Friend."

Thomas Chalkley.

(Continued from page 299.)

After Thomas Chalkley had served his ap prenticeship to his father, he entered mor fully into the work of the ministry,—whic he believed through the grace and power o God, he had been called unto,—and visited i gospel love, many meetings throughout Eng land; and in course of time crossed the ocea to visit the meetings of Friends in America.

In the twenty-fourth year of his age he wa married to Martha Betterton, who, he says "was a religious young woman, whom I en tirely loved for the piety, virtue and modesty which I beheld in her;" he remarks, afte having had the sanction of their parents "The heartiness of both our parents in thi matter, was more to me than a portion o silver or gold, of which we had but very little."

Soon after their marriage, he seemed to fee it his duty to settle in America; after consult ing with their parents, to which proposal h says, "My father consented, though with ten derness of heart, considering I must be so fa separated from him," they embarked on boar a vessel bound for Maryland; they met wit heavy storms by the way, and came ver near being shipwrecked. In his own word he gives the following account of the peri they were in, and of their parting with thei friends.

"When the ship was at Gravesend, an ready to sail, several of our dear relations an friends accompanied us to the ship, on boar of which we had a good meeting, and too our solemn leave of one another, as expectin never to see each other any more in this worl It was a solemn time indeed! We prayed fo one another, and so parted, our ship sailin that evening, and we got to Margate-roa where we anchored, and the wind sprung u very fresh, and blew tempestuously, so tha we broke our cable, and lost our best bowe anchor, and drove violently towards th Goodwin Sands. We let go our sheet ancho and three more, which were all we had, bu they did not stop her; upon which the maste ordered the carpenters to stand by the mai mast, with their axes upon their shoulder and when he gave the word, they were to cu the mast. There were many passengers o board, and they were in great consternatio expecting nothing but death; but for my par I was not so much surprised with this, th sailors sometimes making a great noise whe there is but little danger; but there was mor danger than I was aware of, as appeared after wards. I went to the pilot, who had the lea

in his hand; he sounded, and cried out, Lord, have mercy upon us! she is gone, she is gone, she is gone! by which I perceived we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger, I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us; that, if death came, we might meet him in as good a frame of mind as we could, and that we might not be surprised beyond measure. As we were thus composed in our minds, my dear wife prayed to God the Father, in the living power and sense of his Son; and he heard from his holy habitation, and answered the prayer, for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten.

We were about eight weeks from the Land's-end to the capes of Virginia; had meetings twice a week on board, and they helped to stay our minds on our Maker, though our bodies were tossed to and fro on the mighty waters."

He purchased a lot of ground upon the Delaware river, about four miles above Philadelphia, where he settled with his family. Soon after, he visited the island of Barbadoes, where there was a small community of Friends; after his return from thence, we find him visiting, from time to time, the various meetings in some of the Southern, and New England States.

In relating some of his adventures, during one of his visits through North Carolina, he says: "About the twenty sixth of the First month, 1703, I went through Maryland, Virginia, and North Carolina, to the river Pamlico, where no travelling ministers among Friends, that ever I heard of, were before, and we had several meetings there on each side of the river. One day going out of our canoe through a marsh, I trod on a rattle-snake, which is accounted of the most poisonous of snakes; but it only hissed at me and did no harm. This was one deliverance, among many, which the Lord, by his providence, wrought for me; and I bless his holy name for all his mercies. In going to and coming from this place, we lay two nights in the woods, and I think I never slept better. It was the eighth hour in the evening when I laid down on the ground one night, my saddle being my pillow, at the root of a tree, and it was four o'clock in the morning when they called me. When I awoke, I thought of Jacob's lodging on his way to Padan Aram, when he saw the holy vision of angels, with the ladder, whose top reached to heaven. Very sweet was the love of God to my soul that morning, and the dew of the everlasting hills refreshed me. I went on my way praising the Lord, and magnifying the God of my salvation. In this journey I met with another remarkable deliverance; going over a river eight miles broad, there being eight men and seven horses, we put the horses into two canoes tied together, so that they stood with their fore-feet in one, and their hind feet in another. It was calm when we set out, but when we were about the middle of the river, the wind rose, and the seas ran high, and split one of the canoes, so that with our hats we were obliged to cast out the water; and with much difficulty at last, all of us, with our horses, got safely on shore, through the good providence of God."

In the year 1704 he visited, in the love of the gospel, some of the meetings in the New England States. He speaks of the great destruction of life in some parts of Massachusetts, by the Indians; but says, "the great Lord of all was pleased wonderfully to preserve our Friends, especially those who remained faithful to their peaceful principle, according to the doctrine of Christ, in the Holy Scriptures, in his excellent sermon on the mount, which is quite opposite to killing, revenge, and destruction, even of our enemies." He also says, "Among the many hundreds that were slain, I heard of but three Friends being killed, whose destruction was very remarkable, as I was informed: one was a woman, the other two were men. The men used to go to their labor without any weapons, and trusted to the Almighty, and depended on his providence to protect them, it being their principle not to use weapons of war, to offend others, or to defend themselves. But a spirit of distrust taking place in their minds, they took weapons of war, and the Indians, who had seen them several times without them, and let them alone, saying, 'They were peaceable men, and hurt nobody, therefore they would not hurt them,' now seeing them have guns, and supposing they designed to kill the Indians, shot the men dead. The woman had remained in her habitation, and could not feel free to go to a fortified place for preservation, but afterwards by giving way to her fears, her faith and trust in the Almighty was weakened, and she removed from her own house, though earnestly entreated by her daughter to remain, saying to her at the same time, that 'if she was certain it was revealed to her, and that it was the mind of the Lord, she would stay.' But the daughter being young, was afraid of seeming to know more than her mother, but answered, 'I can say it is thus with me, that when I think of staying and trusting in the name of the Lord, I find sweet peace and comfort, more than I can utter, with a belief that we shall be preserved; but when I think of going, oh! the trouble and heaviness I feel, with a fear some of us should fall by them!' They were persuaded to remove, the mother was afterwards killed by the Indians, but the daughter was preserved."

(To be continued.)

Geraniums and Snakes.—Every species of snake may be permanently driven away from an infested place by planting geraniums. In South Africa the Caffer people thus rid their premises of snakes. A missionary of South Africa has his parsonage surrounded by a narrow belt of geraniums, which effectually protected the residence from any kind of snake. A few yards away from this geranium belt a snake would occasionally be found. It is well known that the whole geranium genus is highly redolent of volatile oils—lemon scented, musk scented, and peppermint scented. What, therefore is a very pleasant nosegay for man is repugnant to the serpent tribe. —*Rural Sun.*

Dear Friends, I counsel you in the love and fear of God, to keep to your meetings, for the worship and service of God, both First-days and week-days, and also Monthly and Quarterly Meetings, which were set up by the power of God, to keep things in good order amongst us.—*John Banks.*

THE FRIEND.

FIFTH MONTH 15, 1875.

For the past two years the attention of Philadelphia Yearly Meeting has been especially drawn towards the guarded education of the youth of the Society. This subject is one which has many times engaged the interest of that body at its annual sessions, but this interest on the last occasion issued in the appointment of a special Committee and the appropriation of a sum of money to give effect to the concern. Some remarks were made at the late Yearly Meeting signifying doubts respecting the policy of select schools for the children of Friends, and holding out the view that as they must eventually encounter the temptations and influence of promiscuous associations among men in the business of life, it were wisest to familiarize them with such influences in youth as a preparation for the future.

Whilst we are aware that there is a degree of plausibility in this idea, on its first presentation, we feel satisfied that it will prove a fallacious sentiment when tested by the light of experience and Scripture truth. A prominent feature in the petition rehearsed by our Saviour as a model for His disciples, is couched in the words, "lead us not into temptation, but deliver us from evil:" thus indicating the safeguard which He, the allwise, ascribed to the withdrawal of his children from objects of temptation, and the danger they incurred by exposure to them. If this be true of adult minds, how emphatically so of the impressible natures of young children. Experience proves how easily they learn to imitate the profane language and obscene words of their little companions, and that such "evil communications corrupt good manners." We would think it as rational to throw a boy of ten years into deep water for his first lesson in the art of swimming, as to turn him into the company of the vicious and unrestrained offspring of ungodly parents, for the purpose of being inured to the ways, the policy, and maxims of a world that lies in wickedness, as a preparation for his business career.

Though parents may teach their children the precepts and morals of the Christian religion at home, yet if they allow them to imbibe freely of vicious example at school, the effect of their labors will be much destroyed. The natural mind finds the first irksome and unattractive, whilst the latter falls in with the sinful propensities and passions of the first nature. What boy who has now attained manhood, and has been drawn by Divine Grace to view with abhorrence the corruptions of his youth, cannot trace the steps which led him into sin, to the associations and example of some older boy, more versed in Satan's snares than himself?

If it is the duty of parents to bring up their children in the "nurture and admonition of the Lord," as exhorted in Scripture, then we conceive that such *nurture* must follow them into the play-ground of the school, by drawing around them the *least debasing* and the *most virtuous* companions that can be selected from the community in which we live, and by placing over them preceptors who have proved themselves at *least* moral characters, and whose habits of speech, manners, and general conduct conform to those which Friends

regard as characteristic of our testimonies and principles. It will be time enough surely to open the doors of worldly example to our sons, when they have passed 18 or 20 years of guarded tutelage, under the loving eyes and anxious hearts of concerned Christian parents, conjoined with the most carefully selected school associations that we can devise and procure. Then the time has arrived when they must mingle more indiscriminately with the careless, the covetous, the profane and sensual; and alas! how many of the precious sons of Zion have fallen easy victims to the temptations now strewn around their path as they have gone forth from the shadow of the parental roof into the vortex of business or pleasure! If, however, a foundation to the character has been in measure laid on the sterling principles which Friends profess, by that training in the family and the school which has been alluded to, surely there is much more rational ground to expect sound moral and religious fruits in manhood, and greater faithfulness to our holy profession, than where the bias of early associations at school has been quite inimical to such principles. Philadelphia Yearly Meeting has recorded its judgment in favor of such guarded means of education almost from its first institution, and the book of Discipline contains a section of nearly six pages devoted to this subject, in which very emphatic advice is given to encourage such schools. The changes which have been made in modern times respecting public instruction, have not in any degree affected the moral and religious aspect of the subject, and we trust that our members may not allow their minds to be diverted from those settled principles which have been confirmed by long experience. We believe that the welfare of our religious Society is intimately and largely connected with such an adhesion to these views, and would encourage our members to such sacrifices as may be necessary to carry them out, believing that their pecuniary losses in this way will be more than compensated by the Divine blessings on their children.

SUMMARY OF EVENTS.

FOREIGN.—A reduction of fifty per cent. has been made in the charges for sending messages to North America by the Atlantic cables, much to the satisfaction of the commercial community.

The consideration of the Irish peace preservation act has consumed much time in the House of Commons. Amendments have been made by which the penalty for the unlawful possession of arms is reduced, and the right to search houses for arms limited to the day time. The bill has not yet passed finally.

In answer to a question from the Marquis of Hartington, Disraeli said that allowing for a fair opposition he believed it would be possible to prorogue Parliament in July. The government however was determined to pass all its measures, even if in order to do so, it should find it to be its duty to advise the Queen not to prorogue the session until all of them had received the royal sanction. This declaration called forth a pointed rebuke from Gladstone, who thought the tone of the Premier's remarks was disrespectful to the House.

On the 7th inst., the budget being under discussion, Gladstone censured the method of stating the Treasury account, whereby, he said, deficiencies were concealed. He pointed out that the expenditures had increased during the year of Conservative government, to the amount of £1,360,000. Lowe said that the budget was unworthy of the confidence of the House, and that the Chancellor had manipulated his accounts, and produced a fictitious surplus. He said the Liberals had paid £36,000,000 of the public debt, and left a surplus in the Treasury, which had been sunk by the present government.

Another melancholy marine disaster has occurred. The Eagle Line steamship Schiller, Captain Thomas, which sailed from New York, Fourth mo. 28th, for Hamburg, by way of Plymouth and Cherbourg, has been wrecked off the Scilly Isles, and with the cargo totally lost. But forty-three of the persons on board were known to be saved. As nearly as could be ascertained, 310 of the passengers and crew, together with the commander, perished. A heavy and long continued fog had prevented observations on board the Schiller, and led to the catastrophe. About 10 P. M. on the 7th inst., the ship struck the rocky ledge, and was soon a complete wreck. The Schiller was an English built iron propeller valued at $800,000, and the cargo was large and valuable, including $300,000 in gold.

On the 9th inst. a pastoral from Cardinal Manning was read in all the Roman Catholic churches of England. It protests against the persecutions of the church in Germany and Switzerland, and especially censures Prince Bismarck's policy.

London, 5th mo. 10th.—Consols 93¾. U. S. 6 per cents, 1867, 109½.

Liverpool.—Middlings cotton, uplands, 7⅞*d.*; Orleans, 8 a 8⅛*d.*

On the 9th inst., in the lower house of the Prussian Diet, the bill for the suppression of religious orders was read a second time without amendment, and the bill giving the Old Catholics a share of the Roman Catholic Church property, passed its third reading by a vote of 202 yeas to 75 nays. Instructions have been sent to the provincial authorities of Prussia to treat the collection of money for priests who have been subjected to legal penalties as a punishable offence.

Proceedings against the Prince Bishop of Breslau, for violation of the ecclesiastical laws, have resulted in his removal, and he has been conducted to the Bohemian frontier.

The Prussian police have received alarming notices of plots against Prince Bismarck and Minister Falk. A special staff of fourteen detectives has been formed for their protection.

Rumors have been put in circulation that there is danger of another war between Germany and France. Some of the French journals treat these reports of the alarmists as entirely unfounded, and others consider them greatly exaggerated. All are confident that the Russian government is in favor of peace.

A Berlin dispatch says that six thousand German families are preparing to emigrate from Russia on account of the oppressive conscription.

On the 8th inst. the Emperor of Russia left St. Petersburg on a visit to Berlin.

It is stated that the city of Paris has 61,622 inhabited houses, with a population of 1,851,792, which gives an average of over thirty persons to each dwelling.

Mexican advices report disturbances and insurrections in some quarters in consequence of the expulsion of the Sisters of Charity and attempted reforms in church affairs.

The Chinese government has engaged Gen. Ripley, formerly of the confederate army, to construct works on an extensive scale for the defence of the coast and principal rivers of China.

A Berlin dispatch of the 10th, mentions the arrival of the Russian Emperor. He was received on alighting at the railway station, by the Emperor William and all the princes of his family, together with other persons of distinction. The Czar next visited Prince Bismarck.

Advices from Buenos Ayres state that the President in his speech at the opening of the Chambers, proposed an amnesty for all political offences, and announced that all difficulties with foreign Powers had been settled.

UNITED STATES.—There were 578 interments in New York last week, and 384 in Philadelphia. The number of vessels in the latter port the 8th inst. was 164, not including a large number of canal boats, barges, &c.

Foreign immigration still shows a great decline, the arrivals at New York in the Fourth month having been 5065 less than for the corresponding month last year.

The expected recovery of business activity has not yet commenced. Money is in such abundance with the banks and fiscal institutions and money lenders, that the supply at present is, it is said, far beyond the demands of borrowers.

The gold and silver products of the western mines is estimated by an agent sent out by the Director of the U. S. Mint, at a probable yield of $85,000,000 during the current year.

The Southern Mail Steamship Company of Philadelphia, has conducted its business the last year at a loss. The annual report shows total earnings of $633,507, while the expenditures of the same period, including repairs, amounted to $728,314, loss $94,807.

The pork trade of the United States has for many years been growing rapidly in importance. Thus in 1852, the number of hogs packed in the western markets was 1,182,846, and in the season of 1874–5, it has risen to 5,537,124. Chicago is now the chief centre of the pork trade, having packed 1,690,348 swine the last year, while Cincinnati packed 560,164, St. Louis 462,246, Indianapolis 278,334, Louisville 273,118, Milwaukie 248,197, and all other towns 2,024,717.

The value of the pork and lard of last year's packing is estimated at $97,338,826.

The Secretary of the Treasury has had special agents investigating the doings of the various distilleries in the west, and it is said they have discovered a well organized and formidable plan for successfully perpetrating frauds upon the revenue, with head-quarters at St. Louis, Chicago and Milwaukie. Some internal revenue officers are implicated in the frauds.

The Markets, &c.—The following were the quotations on the 10th inst. *New York.*—American gold, 115. U. S. sixes, 1881, registered, 122; do. coupons, 123¾; do. 1868, registered, 122½; coupons, 123¼; do. five per cents, 1881, registered, 115¾; coupons, 116. Superfine flour, $5 a $5.10; State extra, $5.25 a $5.45; finer brands, $6 a $9. Red western wheat, $1.36; No. 1 Milwaukie spring, $1.26; No. 2 do. Chicago, $1.1[illegible] State barley, $1.30. Oats, 75 a 78 cts. Western mixed and yellow corn, 88 a 89 cts. *Philadelphia.*—Uplands cotton, 16¼ cts.; Orleans, 16¾ cts. Superfine flour, $[illegible] a $4.50; extras, $4.75 a $5.50; finer brands, $6 a $8.0[illegible] White wheat, $1.50 a $1.55; amber, $1.45 a $1.48; red $1.42 a $1.45. Rye, $1.10. Yellow and mixed corn 87 a 88 cts. Oats, 73 a 75 cts. Lard, 15½ a 15¾ cts. Clover-seed, 9 a 11½ cts. Sales of 2100 beef cattle at 7 a 7¾ cts. per lb. gross for extra, 6½ a 7 cts. for fair to good, and 4½ a 6 cts. per lb. gross for common. Sheep 4½ a 7½ cts. per lb. gross. Receipts 9,000 head. Hogs $12 a $13 per 100 lbs. net for corn fed. Receipts, 500 head. *Baltimore.*—No. 1 western amber wheat, $1.46 $1.48; No. 2 do., $1.43; western red wheat, $1.40 $1.43; Maryland amber wheat, $1.50 a $1.52. Yellow corn, 93 cts.; western mixed, 87 cts. Southern oats, 8[illegible] a 81 cts.; western mixed, 75 cts. Rye, $1.15 a $1.1[illegible] Lard, 16 a 16¼ cts. *Chicago.*—No. 1 spring wheat $1.03½; No. 2 do., $1.00; No. 3 do., 95½ cts. No. 2 corn, 72 cts. No. 2 oats, 62½ cts. Lard, 15 cts.

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DIED, at the residence of her son, in Linn Co., Iowa, on the 15th of the Second mo. 1875, SALLY BUNDY, widow of Exum Bundy, in the 68th year of her age, a member of Springville Monthly and Particular Meeting, Iowa. At the commencement of her sickness the dear Friend expressed her impression that she would not get well, and said she was going to her happy home in Heaven: that her peace was made. At one time she observed that death had no terror in her eyes. Her sufferings, which were very great, were borne with patience and resignation. She desired her children not to hold her, and seemed anxious to be gone to enjoy one of the many mansions prepared for the righteous of all ages. Her relations and friends have the comfortable assurance that her purified spirit has entered into everlasting peace and joy.

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From "The Geographical Magazine."

A Visit to the Landes.

A first hurried visit to this rarely traversed region left impressions so curious upon my mind that I resolved upon a second and more leisurely ramble whenever the opportunity should recur. It was offered me, not long since, at Bordeaux, and I gladly left the beaten paths to go again amongst the stilt-walkers, whose country is called, emphatically, The Desert. It is little known, even to Frenchmen. There is not much to fascinate in that vast, sterile tract, supposed to have been a former bed of the sea, which spreads over so large a portion of the Gironde and the Lot-et-Garonne—wave-like in its surface, shifting sands upon fixed sands, patches of cultivation, and the rear-guards of retreating forests here and there; now and then a bog; occasionally a perfectly horizontal plain intersected by a black-looking stream in a gully; and a few far-scattered villages, or groups of unwalled sheds such as might be met with by the traveller in Central Africa. In all this there is no attraction of the common kind; yet in the very monotony and dreariness, the almost Libyan solitude, the forlorn emptiness, so to speak, prevailing for immense distances, a sort of charm exists, which changes into absolute wonder when an inhabitant comes upon the scene—a grotesque creature clad in sheepskins, mounted on a pair of wooden supporters, reaching to his knees, and strapped to them and his ankles, with a scanty flock of sheep nibbling at almost invisible herbage, and, when addressed, so unintelligible to you, who have come from Paris, that he might as well be silent. From the Garonne to the Adour, from the Gelise—which smells like a tanpit—to the Bay of Biscay, these territories of South-Western France, the ancient Aquitaine, and more modern Gascony, extend, parts being half-cultivated, others hopeless gravel, some reclaimable sand, but all hostile to grain-crops of any description. The effect upon the imagination of all this barrenness, dreary in spite of the sun, is difficult to describe. The small cattle-herds are composed of beasts so diminutive and thin that they appear to have been starved out of their natural size. Whence they get their fodder and water is a puzzle. Again and again have the peasantry of the Landes attempted, in their ignorance, to fertilize the soil, if soil it may be called, by setting fire to what miserable vegetation flourished, or rather did not flourish, with the result of creating a worse aridity than before. The true offspring of the Landes are sea-pines, as they are termed by the French, dwarf oaks, and acacias. Enterprising societies, with handsome capitals at their command, have been formed to promote an improved agriculture in these Arabian wastes, and their money has been no less irretrievably lost than if buried with a wreck in the bosom of the Goodwin Sands. The *pin maritime*, however, redeems the department from utter poverty. This is a peculiar tree, not mentioned by Linnæus. Once planted it is certain to thrive, to shoot up, arrow-straight, to multiply its splendid cones, and, in its twentieth year, to yield the "resin harvest" which is the wealth of the wood-dwellers in the Landes. As tired of the sands that seemed interminable, I struck into the shade of these forests, that reach to the Pyrennees and beyond them, I came upon many a solitary man, woman, or child engaged in collecting the valuable exudation which is the material of turpentine and lamp-black. A notch is made in the trunk, near the root; a crescent-shaped pannikin of metal or earthenware, marked with the cypher, as it were, of its owner, is locked below; the valuable gum trickles into this, and, when full, is replaced by another: and the supply may continue for a century, without exhausting the tree. Some of the *resiniers*—the appellation of the people following this industry—dig a hole in the ground, near the roots, about a foot deep, the sides and bottom beaten hard and smooth: early in February, armed with notched knives, they rasp through the three layers of bark, taking care not to wound the skin, and laying this latter bare at intervals of a yard. After a month has elapsed, incisions are made in the heart of the tree itself, each cut being connected with the others, so that the flow descends at length through a single channel, which is two inches deep, and this stage of the work is accomplished by means of the notched knife, a wooden ladder, and a miniature hatchet. The gains from this labor after all, are poor, albeit that throughout the Mesopotamia of the Gironde and the Adour, resin-water drinking is an infectious habit, like mineral-water drinking in Germany. It is smelt at every *table-d'hôte*; it is gulped in the course of morning walks; it spoils the native wine; it is, in a word, fashionable, in the Bordeaux sense of that term, for Arcachon is the Tunbridge of the Gironde, its very name signifying an unguent.

Other industries, however, are carried on in this desolate region, though the pine is to its people what the palm is to the Arab. It supplies the vine-grower with his poles, the tent-dwellers—of whom there are many in the Landes—with their pegs, the engineer with piles for foundations, the telegraph with posts, the road-maker with wooden kerbs, and the inhabitants, at once, of the forest and of the plain, with fuel. Thus the wood-cutter's occupation becomes an important one, as all the old trees are felled, axed into commercial shape, and drifted down the rivers where these are accessible. Otherwise they furnish a supply of charcoal without an appreciable limit. So do the White Virginian Poplar, the Dutch Poplar, the willow, birch, and alder. But I saw few of them; it all seemed like an eternal march of pines. Seeking for the owners of these solitudes, who might give intelligent information concerning their capacities and prospects, I found them to be uniformly absentees. There are three classes:—absolute proprietors; colonizing proprietors; and a wholly illiterate peasantry, animated by but one idea—that of "the good old times"—concerning which they can tell you nothing more than that they are past. The peasant of the Landes is a patriarch of the ancient type; the head of his family, and how does that family live amid these unproductive sands? I had several meals beneath its roof, presently to be noticed, and more heartiness or a warmer—I may say a prouder—hospitality never was accorded by Bedouin Chief to way-worn traveller. The salt was eaten so soon as you crossed the threshold. We ate fowl of a somewhat "ancient and fishlike" character, followed by lean pork; with these, cakes of rye-bread, exceedingly dry and black as a Spartan's broth. It resembled rather the Arab *Couscoussor* than the Italian *Polenta*, and contained an inordinate proportion of salt. Yet, with my rough hosts, in blouse and gaiters; quaint caps, never taken off, outer sleeveless coats of sheepskin, with the wool turned inwards; and, in extreme weather, a garment like unto a burnous enveloping all—one of which I borrowed, and was thankful for, but could not buy—I enjoyed the primitive simplicity of that archaic shelter. There were several women and children in the abode which was neither a hut, nor a tent, nor cottage; but a thatch, extending from the trunk of a living tree, supported at the four corners by poles of pine-wood, open to all the winds that blow, and fenced about for a foot in height, by loose stones, or blocks of half-burned clay. The women, when indoors, if the phrase may be allowed where doors are unknown, wore bright and pretty caps; beyond those limits, straw or black felt hats, by no means unpicturesque. Every shepherd of the Landes has several stations, which he designates as his homes; for the pasture will nowhere suffice for more than a few days as the food of even an ordinary flock. Each morning, he rises, just as the dawn is confusing the far distance with coasts and seas of gold, and puts on those unique "leggings" which, elsewhere upon the earth, are called "stilts;" but on the Landes are known as *Chanques*, 6 feet and 6 inches high, raising his feet about two-thirds of that altitude from the ground, and enabling the wearer at once to follow his flocks, to defy wolves, and to pass

from one oasis to another with incredible rapidity. No horse in that region can beat him, and he can keep up with the railway trains between Arcachon—a name meaning health-specific—and Bordeaux. At a first glimpse of these fellows on a misty morning balancing their long poles and taking yards at a stride, I thought of so many spectres of the Brocken, so gigantic and supernatural did they appear. The stilt of the Landes is a slightly elaborate mechanism. You have the "upright" to begin with; then a jutting piece of wood, two-thirds of the way up, with a strap, and another leathern band for the knee; while the *echasses* themselves are shod with leather, to prevent both sinking too deep in the sand and slipping on the clay. It is necessary to practice, from the earliest childhood, this method of locomotion. In utter forgetfulness of dignity, I tried it. No clown ever came to grief more instantaneously, or more ignominiously. There was no question of walking; mere standing was impossible, I fell, flat as a dead Trojan in the Homeric drama. Propped up for a moment and released, the soft sand once more was all my own; but the bitterness of the failure was appeased by learning that the very go-cart of the Landes for babies, is a pair of stilts; the teaching of their use is, practically, a drill; the pupil must never stoop; however irregular the ground, he must preserve his perpendicular; and, great becomes his glory if he, with a nut-brown maid, similarly exalted, dances, at the age of fifteen, in presence of any admiring village, to the rhythm of that which, literally speaking, is a bagpipe.

The herdsmen belong to a heavy and sullen race, and while the creaking of their ponderous ox-drawn tumbrils may be heard from a distance, they are never known to sing; they see their wives and children only at wide intervals; they sleep without a roof; they make companions of the beasts they drive, who will receive their food from them, and from none else, and yet they belong by no means to the brutal or inhospitable orders of humanity.

Nearer to the sea, more lively pictures may be seen, among the cottages of the vine-dressers; but a sense of poverty broods unmistakably over all, and the efforts made to reclaim the Dunes have proved, as I think I have already said, generally unsuccessful. There is an inland lake, moreover, known to the dwellers about it, as "The Sea of the Landes," but it is rarely navigated, and, from what I could learn, contains no fish worth netting, though, to a stranger's eye, its aspect is inexpressibly refreshing as it lies, waveless and blue, or rippling, red and violet, to its depths in the light of the descending sun. Nowhere in the world are the graves of the dead held in deeper or more pious respect than by these semi-civilized toilers of the woods, and of an Arabia by no means *Felix*. In their little fantastic structures, which they dignify by the title of churches—being oblong barns, with a porch in front, and a belfry pendant on the side, prayers are continually said for those who have passed away; every spring a formal funeral service is celebrated by the members of the family, on an anniversary styled "the head of the year."

HORACE ST. JOHN.

That which is of God, gathers to God; and that which is of the world is owned by the world.

For "The Friend."

John Griffith.

(Continued from page 306.)

The prophet Amos hath pronounced a "woe to them that are at ease in Zion, and trust in the mountains of Samaria;" in any thing which is not of the Lord's preparing and ordering. We may settle down at ease in attention to mere outward duties, not having been brought to see the plague or wickedness of our own hearts nor the necessity of turning unto and seeking the Lord with all we have and all we are. Another carnal security or false rest, may consist in the too great activity of the creature: in the great desire to stay the tottering ark. without the ballast of Divine grace, or the anointing, qualifying power from on high. This is manifested by much stir and even, it may be, many formal, unhallowed prayers, in order to make the heart acceptable to God, forgetting, or overlooking, that the best way, if not the only one to commend ourselves to Him is, like Mary, to sit at Jesus' feet as the one thing needful; or, in other words, to be wholly and sweetly passive, and let Christ speak, and act, and set up His kingdom within us. While there is much truth in the precept, "Virtue is not rest, but action," it is nevertheless an action that has its base and life and prompting in obedience to the Divine will inwardly revealed to us. For the life whereby man acts to God, is by the power of life revealed from Him. Any thing short of this, will bring nothing but death and sorrow, because its spring and fountain is polluted. Another bower of ease or false rest indulged in by some, is in being set up with the gift, whether it be of wealth, or talents, or influence, instead of holding all in filial abeyance to Him and His glory who is the immaculate Author thereof. This is placing the rest in that which will come to nothing. For though we may believe in a thing and make a large profession of it, yet if it reach not further than the head and does not leaven and change the heart, bringing it into conformity with the power of God there, it will do little more than cause the Truth to be evil spoken of, and prove but as the sounding brass and tinkling cymbal. This seems to be cautioned against, in the words of the Prophet: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sure destruction." Another false rest may distinguish itself in much apparent zeal for the Truth, without the zeal which submission to the Truth alone can give. This is a zeal not according to true knowledge. A zeal exemplified in one of old who said: "Come with me and see my zeal for the Lord." This is an ardor that blinds true judgment; and which led Saul of Tarsus to persecute the Church of Christ, even under the profession of doing God service. This is a zeal that wastes itself as one that beateth the air; is zealous for shadows, but lacketh the substance and power which can alone give vitality to it. It is a zeal that puffs up the head, while it leaves the heart devoid of grace, and unwilling to suffer with and for Christ. Jehu-like it is active toward man, but not passive toward God. It makes much show in the branches of profession, but being without root, endureth but for a while.

Some who have taken up false rests have come, it may be, as far as to and over the Red Sea, which stood on heaps for their deliverance. They may have partaken, as in the wilderness, of heavenly manna; and have seen, at the command of the I Am, the water gush as out of the rock, for their help and refreshment. They have heard, perhaps, as did Israel of old, the voice of the Lord from heaven, and beheld his greatness and glory. They may have, in the language of George Fox "come as far as Cain, to hear the voice of God; [as far as] such as came out of Egypt and through the Red Sea, to praise God on the banks of the sea-shore; such as could speak by experience of God's miracles and wonders; such as were come as far as Corah Dathan, and their company; such as were come as far as Balaam, who could speak the word of the Lord, who heard his voice and knew it, and knew his Spirit, and could see the star of Jacob, and the goodliness of Israel's Tent," &c., &c.

The true rest is in the enjoyment of the Saviour, and in His felt presence, doing His will from the heart. This rest cannot be much unsettled or dissolved; but is as all-sufficient and everlasting as Him in whom it is unchangeably centered. Glory be to His adorable and ever excellent Name forever.

John Griffith's Journal, which dwells much upon lukewarmness, formality, and a being too much at ease in a false and deceitful rest proceeds: "At Godalming, I had very close heavy service, being made sensible of much indifference and lukewarmness in some professors. It was often my lot to labor for the stirring up and reviving of such: but alas! it is hard work, yet sufficiently rewarded by the comfortable returns of true peace, in a faithful discharge of duty."

"I attended Penketh meeting in the morning, and Warrington in the afternoon. At both which, my labor in the ministry was heavy and painful, on account of the formal lifeless state of too many, who, by their age and long profession, might have been as pillars in the church; as well as the chaffiness and want of solid experience, by their not yielding to the visitation of Truth, in many of a younger rank. Thus it is when heavenly blessings have been showered down upon people, not duly improving thereby, *they become more insensible than others* who have not been so highly favored. I was enabled to discharge the service required, in a searching awakening manner, to my own relief in a good degree."

Now in Ireland, J. Griffith "went to Meath street in the morning, where," he says, "I had thorough service, to my own great comfort and ease; though my spirit was much grieved to view the havoc made amongst Friends in that great city, by undue liberties; but most of all under a mournful sense, that the dragon's tail had drawn some of the stars down again into earthly pollutions, and caused a bad savor. This was offensive to my soul even as a nuisance in that meeting. May others' harms and miscarriages cause all the Lord's anointed to be very watchful. I went to Sycamore alley in the afternoon, where the meeting was very large. *Silent waiting upon God* was my service therein, in which I had peace and comfort; and towards the conclusion, there was an awful solemnity, in a remarkable manner, in the meeting, wherein *the excellency of silent worship* appeared."

"My good friend, Abraham Shackleton, travelled with me most of the time I was in that nation. Of him, I think, it may be said, as was of Nathaniel, 'Behold an Israelite indeed

in whom there is no guile!' He was a great comfort and help to me; and though he did not appear publicly as a minister, yet he would drop tender advice at times, in families, in a very affecting manner. His whole conversation, looks and deportment, were so leavened and tempered with good, that I looked upon him as a preacher of righteousness wherever he came."

"I had a good meeting at Rathangan; in which there was a wonderful manifestation of the Divine power, and much clearness in opening the doctrines of Truth; so that I believe there were few, if any, but were sensibly affected therewith. I hope such great extendings of favor will not be easily forgotten. At a large meeting at Mount Melick, I had thorough service. The labor was somewhat painful, in a sense of indifference, and the insipid formal state of many, as well as the pride and undue liberties of others; both which have sorrowfully prevailed in that nation; yet I found great ease and peace of mind, in the discharge of that weighty concern which was upon me for their help and recovery, and which I hope had a good effect on many. Next day I had a large meeting at Mountrath. I was enabled to discharge the service required, in a searching manner, that careless professors might be stirred up to their respective duties; and ancient zeal, ardor and beauty, restored to the churches."

"I went to Carlow, in order to attend the province six weeks meeting. Many Friends from the several parts of the province came to it. It was a large meeting, and considering the low, declined state of things, we were favored with wonderful extendings of heavenly power, wisdom and living virtue, in order to heal and restore backsliding Israel. Great and marvellous is, and hath been, the condescension of the Almighty to his people, through all ages! The doctrine of the Gospel flowed forth freely to the several states of those present, and many were much humbled, in an awful sense of the Divine presence, which is *the life and strength* of God's people. I had a large meeting at the same place on First-day; it was a blessed opportunity of favor and saving help extended to those present; surely, if these high benefits are not duly improved, great will be the condemnation of those upon whom they are bestowed."

"I had an open, precious meeting at Clonmel. Oh, how the heavenly virtue streamed forth in doctrine and counsel, for the help, encouragement, and stirring up of Friends and others, to their religious duty! The great name of our God was adored and magnified. I went to Cork, and attended their meetings on First-day. They were large; and although the declension from the life and simplicity of Truth is very great and obvious amongst Friends in that city, and many under our name are much defiled with the love of earthly gratifications, preferring their outward interest to that of religion; yet great was the extending of Divine love and favor for their help and recovery. The doctrines of the Gospel were thereby largely and livingly opened, I hope, to the comfort and help of many, causing the hearts of a sincere, upright minded remnant amongst them greatly to rejoice with thankfulness. On Third-day, I attended a very large meeting there, both of Friends and people of other religious persuasions; it being appointed for the marriage of our friend Samuel Neale, to a daughter of Joshua Beale, and grand-daughter of our worthy Friend Joseph Pike, deceased. The fore part of this meeting was very cloudy and painful, but *the sincere travail of the upright in heart* prevailed with the Lord to arise; then his enemies were scattered, and the glorious powerful Truth shone forth in its beauty, whereby the poor had the gospel to preach, in the blessed demonstration thereof. It was a time not to be easily forgotten; made so by his refreshing presence, who turned our water of affliction into the reviving wine of his kingdom; to whom, for the multitude of his mercies to his church and people, be humble thanksgiving, sincere obedience, and praises for evermore, Amen! At Limerick, I had a thorough open meeting, and the testimony of Truth was greatly exalted, I hope to the comfort and help of many. I often much admire the Divine condescension, in the open visitations of his unmerited love and long-suffering kindness, to a greatly revolted and backsliding people. But what we finite creatures cannot comprehend, of his unfathomable regard to the workmanship of his hands, we ought to adore and worship for, with reverence and awful fear. So be it, saith my soul, both in time and eternity."

"At Coothill, I was largely engaged in a close, arousing testimony. It was very sharp against the inordinate love of the world, which, and other undue liberty, seemed to me to have almost laid that meeting waste. Their Monthly Meeting of business was held that day, which to me was another token of their little regard to the great cause of religion and virtue, that they could not find it in their hearts to bestow another day for transacting the weighty affairs of the church, which I have always observed to be the case, where Friends are really alive in religion, and not narrowed up by the love of the world. It hath often appeared wonderful to me, how the professors of Truth dare offer such indignity to the Infinite Being, and his awful work, as to put it off until it suits them best, and when they are likely to suffer the least disadvantage in that respect to their outward affairs. What is pointed out by the offerings under the law, being of the first year and without blemish? And what is meant by offering the first fruits to the Lord? Oh, how ungratefully do some act, as if any thing, or any time, was good enough to offer unto Him! I have observed in some places, though I can with comfort say, it was in but very few, that they held their Monthly and Quarterly Meetings in the afternoon; and having thus limited themselves for time, they seem as if they could spare but little of it in silent waiting, to seek the Lord's blessed assistance, and to look in faith for the pouring forth of the Holy Spirit promised in this gospel day. But I have observed them to enter on the business as they have come out of the world; moving in these weighty affairs, in man's natural abilities, whereby darkness reigns, and the glorious light and life of Truth is obscured, and they come to be so benighted, as to see no necessity to wait for it. Thus *all living zeal*, and every qualification for carrying on the Lord's work is lost, and vain man thinks he can do without it. I am well assured, by living experience, as well as the practice Truth hath led Friends into in all places, a few excepted, that it is the indispensable duty of our Society everywhere, to dedicate a week-day, viz., a day when they are not debarred by the laws of the land to follow their outward business, for transacting the weighty affairs of discipline and good order; and to meet in the forepart thereof, men and women together, then and there to wait upon the Lord, for the virtue of his Holy Spirit; and when they have thus waited a proper time, then the men and women in their separate apartments, with awful fear and a weighty care upon all their minds as in the presence of the Lord, to proceed in their respective parts of this great work; which is the Lord's, and cannot possibly be profitably done but by his immediate assistance. This I leave upon record, as my well grounded testimony for God and his church."

(To be continued.)

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 306.)

Early in the morning of the 15th, crossed Bluff Creek and entered the territory. From the bluffs overlooking the creek from the south, an extensive view is obtained of the valley to the northwest and west, exhibiting many miles of beautiful undulating country; here I took my last look at Kansas. This forenoon we passed several small towns of prairie dogs. I saw several antelopes at a distance. Chow—a young Arapahoe who formed one of our party—said he could see buffalo, but my poor eyes could not see them. After dinner I sat down to write in my diary, and consequently fell some distance behind, when by the shouting and motioning of some of the party I conceived that there might be some danger ahead, and hurried up nearly as fast as possible, it being up a slope, I was somewhat out of breath when I came up with the hindermost wagon, just in time to clamber upon it before entering a drove of Texas cattle, consisting of about two thousand head. I had not thought of their being undomesticated, and that it was dangerous for footmen to fall in their way, which really is the case. We soon after met with another drove consisting of twelve hundred head. About two o'clock we entered upon a community of prairie dogs, miles in extent. These animals belong to the marmot family, are herbivorous, and burrowing; they are about one foot in length, of a yellowish brown color, and full of life and activity. The dirt thrown out of their burrows forms considerable mounds around the entrance to them, and occurring at tolerably regular intervals, has suggested the name of towns. A small owl burrows with them, as does also the large yellow rattlesnake. I cannot say whether this latter is a welcome guest in their burrows, or tolerated as a necessary nuisance from their inability to expel him from their habitation; but from the fact of his maw sometimes containing a young dog, I am inclined to the latter opinion, while the snake undoubtedly enjoys a kind of complaisant satisfaction in the riotous living thus unwillingly yielded him by his four-footed friends. The owl, however, I am inclined to think, lives on friendly terms with the dog, and may act the part of a scavenger, ridding the burrows of whatever may be offensive. These dogs appear to be all the time in motion, running, frolicking, barking, jumping and plunging head-foremost into their holes. I was much interested with the little fellows. We did not get past this community until nearly

night. In the meantime we saw several buffaloes at the distance of half a mile or more; they being the first I had ever seen in a wild state, of course awakened no small degree of interest. Went into camp at sundown, having travelled about twenty-six miles to-day. Chow left a little before going into camp, in pursuit of buffalo: shot one twice, but it growing dark he did not get it.

The next morning, after crossing the Salt Fork of the Arkansas, we found ourselves in the midst of thousands of these animals. Those near by appeared to be moved with a desire to get farther from us, and were running—not as one might suppose whichever way fear may have led—but following, in immense herds, some chosen leader, in a heavy rolling flight, unlike the movements of any other animal; not apparently rapid, and yet not occupying much time in putting a safe distance between them and the objects of their fear, when they as well as those more remote, betook themselves to quiet grazing, or rolling in their wallows.

Such a congregated mass of animal life I had never before witnessed, and the scene was not only striking and novel, but bewildering and exciting; far as the vision extended over the wide spreading expanse of the plains, these shaggy-headed, huge-bodied, clumsy and uncouth looking quadrupeds were running, rolling or grazing, in all the freedom of their native wildness, in such immense herds as to defy computation.

Miles beyond miles were covered with them, while upon close observation, the long level line of the distant horizon, proved to be a moving mass of life. In the course of the morning we met in two droves about three thousand two hundred head of Texas cattle. These droves, large as they were, could be comprehended—seen over, around and beyond—while the immense herds of buffalo appeared to be limitless, both in extent and number. The noise of their tread, and the low moaning sound of their breathing, and perhaps bellowing—though I could not satisfy myself as to the latter—sounded like distant thunder. It is true that near by there were spaces of prairie of some extent unoccupied by them, but in looking off at a distance, they appeared to cover the plains.

Our men obtained several shots at antelopes and buffalo, but without success, until stopping for dinner, a cow and calf were grazing but a short distance from the place where we halted. One of our men, by following the bed of the creek and keeping a high bank between himself and the cow, crept up close enough to shoot the calf, the cow not taking to flight as was expected, but continuing to stand in the defensive, was also shot, and by cutting out the hams, tenderloins and tongues, we had a supply of good meat. The calf was apparently four or five months old, and measured four feet and four inches in girth. Soon after Chow, who had left us early in the morning, in order to replenish our larder from some of the immense herds around us, came in loaded with choice pieces, such as tongue, tenderloin, &c., having killed four buffaloes.

These plains are not level, at the same time the slopes are long, so that large tracts of country come within the scope of vision at a time, and the visible horizon is mostly an unbroken plain.

The 17th we left camp just as the sun was throwing his first rays upon us, and one of our company having started out some time before in order to shoot game, we soon came up with him, he had shot a large, fierce-looking buffalo, so as to break his back. We found the animal in a perfect rage, and though he could not raise his hinder parts from the ground, his will was good to have shown us that he was not to be approached with impunity, but that from some cause, no doubt mysterious to himself, his physical organization refused obedience to his will; yet the wild flashing of his eye, gleaming with rage and terror, and the ominous shake of his enormous head, with his furious efforts to raise himself upon his feet, admonished us that our safety more depended upon his inability to harm us than any disposition of his wild, untamed spirit. Chow would go up to him, seize him by the horns, and laugh at his calamity, as though he could understand him; telling him his medicine was strong, but not quite sufficient to meet his present need, and that it was too late now to make more. Several balls were shot through his lungs, aimed at his heart, he still maintaining his position upon his fore-feet. Chow continued to talk to him about his strong medicine, pulling his head around by the horns, while he made the most furious efforts to plunge upon him, and not until Chow taking a revolver, put an end to the scene by shooting him through the heart, did he settle over and yield up his life. He measured seven feet and two inches in girth. Another was soon killed, their tongues cut out, while the carcasses were left to feed the coyotes and buzzards, of which there are great numbers on these plains. We passed several other buffalo carcasses which had been left in the same manner, killed by some one just that he might say that he had killed a buffalo.

Before noon, in passing a ridge, as we came by the head of a deep ravine or cañon, a herd of some twenty antelopes came running over the ridge, and circling around our wagons, came close up, and stood and looked at us for a short time, then very gracefully took to flight over the ridge and disappeared from view. They are beautiful animals resembling the deer, but smaller and more graceful in their movements, and more pleasing in color, having considerable white on their flanks, sides and haunches. Soon after, on a long gentle slope, we passed an immense herd of buffalo lying at their ease and chewing the cud in the sun; the sight was pleasing, hundreds if not thousands of these lordly brutes lying and gently ruminating in quiet and peaceful enjoyment.

We were not out of sight of buffalo until nearly night, when we came to a piece of low shrubby timber, perhaps from twelve to twenty feet in height, called "Black Jacks," near which we encamped, and were much annoyed by wolves, which continued prowling and howling about our camp throughout the night.

(To be continued.)

An inspired apostle, when he bids us "love one another, be pitiful," also adds, "be courteous."

This precept is too often forgotten, too little practised in these days of free speech; and we sometimes think, if we only do right, the manner is unimportant. But manner has much to do with our success in whatever we undertake, and courtesy will contribute largely to our usefulness in life.

For "The Friend."

Thomas Chalkley.

(Concluded from page 311.)

In the year 1706, when travelling in Pennsylvania, he felt a concern to visit the Indians near Susquehanna, and the following from his journal alludes to his interview with them:

"We procured an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully, with good will and much love to the poor Indians; and when we reached them, they received us kindly, treating us civilly in their way. We treated about having a religious meeting with them, upon which they called a council, and were very grave, and spoke one after another, without any heat or jarring; and some of the most esteemed of their women do sometimes speak in their councils. I asked our interpreter why they permitted their women to speak in their councils? His answer was, 'That some women are wiser than some men.' Our interpreter told me, that they had not done anything for many years, without the counsel of an ancient grave woman, who, I observed spoke much in their council, for I was permitted to be present at it; and I asked what it was the woman said? He told me she was an empress; and they gave much heed to what she said amongst them; and that she then said, 'She looked upon our coming to be more than natural, because we did not come to buy, or sell, or get gain, but came in love and respect to them,' and desired their well-doing both here and hereafter; and further continued, 'That our meeting among them might be very beneficial to their young people.' She advised them to hear us, and entertain us kindly; and accordingly they did.

The gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shows to man his sins, and convinceth him thereof, delivering him out of them, and gives inward peace and comfort to the soul for well-doing, and sorrow and trouble for evil-doing: to that of the light in the soul, they gave a double assent, and seemed much affected with the doctrine of truth; the benefit of the Holy Scriptures was also largely opened to them."

After the death of his wife, which was about the year 1710, he gave up the most of his time travelling in the work of the ministry. He felt the extreme loneliness of his condition, his children also having been removed by death previous to that of his wife.

His business being that of a trader, or conveying goods from one port to another, he frequently visited the island of Bermuda. In making these different journeys, he felt a great care that his worldly affairs should not hinder him in his religious concern for the good of souls. He generally endeavored to hold meetings, when upon this island, at times opening out the principles of Friends, ofttimes to the satisfaction of the people. He frequently had religious opportunities with persons of note. At one time when dining at the governor's house, his temperance principles were strongly tested, of which in his journal he relates as follows:

"Once I was with the governor and some of his chief officers, at dinner, where I was treated very kindly; the governor's practice was to drink the king's health, and he hoped I would drink it with them. 'Yes,' said the rest at the table, 'Mr. Chalkley,' (as they called me,) 'will surely drink the king's health with us.' So they passed the glass till it came to me; when they all looked steadfastly to see what I would do; and I looked as steadfastly to the Almighty; and said to them, 'I love king George, and wish him as well as any subject he hath; but as to drinking healths, either the king's or any man's else, it is against my professed principle, I looking on it to be a vain idle custom.' They replied, 'That they wished the king had more such subjects as I was; for I had professed a hearty respect for him."

Oh! that all would be concerned to abstain from the use of wines, brandies, &c., the evil consequences of which is every day to be observed, in a greater or less degree around us. There is scarce need to picture the dreadful consequence to those who have given way to the practice of this dreadful evil, and who by the frequent indulgence in the use of strong drink, have not only brought lasting misery to their own souls, but have carried poverty and disgrace into their families. Let us therefore take heed that we do not in any way give encouragement to the use of these things, but that we may do all in our power to prevent the increase of this great evil.

It has not been the design of the writer, to enter fully into the life or the travels of Thomas Chalkley, but more particularly to draw the attention of the youth, to the operations of the grace of God upon his heart, whilst in early life; thus bringing before their view the great and lasting benefit arising from a watchful attention, and close observance to the promptings of the Holy Spirit in the secret of the heart; which as it is heeded, will keep from all evil, and lead into the paths of true peace and happiness. The desire has been, that the youthful readers who may have perused the foregoing account of Thomas Chalkley, may lay these things to heart, and endeavor to have their minds frequently drawn aside from the outward concerns of this life, seeking ability from God alone, for that inward retirement of spirit before him, in which He will at times, condescend to meet with them, ever listening to their sincere desires for help and strength to walk in obedience to his will as it is made known unto them, and calling them to follow Him.

In conclusion, the following address from the pen of Thomas Chalkley, is offered for the earnest perusal of all, with the sincere desire expressed by him, that "through and by the great God, and Father of spirits, and our dear Lord Jesus, it may be instrumental, in his hand, to draw some poor seeking, trailing soul from earth towards heaven; the which if it doth, let the praises be given to God alone, through his well beloved Son."

"In the great and notable day of the Most High, heavenly things will be found serious and solid truths, and not toys and trifles, nor indifferent; when He shall come as in flames of fire, to render vengeance, which is his only, upon all the workers of iniquity, and shall come to judge the secrets of all hearts by that great Judge, the Lord Jesus Christ.

Wherefore let me prevail with some poor souls, now in time, to lay the truth to heart, and to be found in the work of God in their day; that so for their pains here, they may receive their penny hereafter; and that enlivening, that quickening answer of 'well done,' may be their portion, and the glorious lot of their inheritance: Come, ye blessed, 'well done, good and faithful servant, enter thou into the joy of thy Lord.' Oh, powerful voice, and heart-ravishing sentence! enough to make one alive, though dead, and exceedingly joyful, though sorrowful even unto death. This divine favor and grace, wherewith the Most High will favor those that love him and faithfully serve him, in that great and notable day, will far exceed the favor of kings and princes; for those that get the latter, can only be happy, or so accounted, in this world, which is but momentary; and those who are living and sensible witnesses of the former, are certainly happy, even in this world, and likewise everlastingly happy in that world which is to come. To be sensible of God's grace in the heart, and to follow the holy teaching of it, is preferable to all things here below, it will make one more wise and more comely, than all outward learning, beauty, or parts whatever. God Almighty grant, I beseech him, that all our young men, our rich men, our wise men, may glory only in him, according to the language of the spirit in the Holy Scriptures, Let not the young or strong man glory in his youth or strength, nor the rich man in his riches, nor the wise man in his wisdom; but he who glories, let him glory in the Lord; or in this, That he knows the Lord.

What becomes of the young man's and young woman's strength and beauty, when their heads are laid in the cold grave? What will become of, or of what service to him will be, the riches of the rich man, when he shall receive his summons to his long home? May he not then say, Oh! that I had been as industrious to get to heaven and peace with my Maker, as I have been to get this world. Let all worldly minded men and women remember the expostulation of Christ Jesus with the rich young man.

And as to the wise man: pray what will become of his great wit, his acquired parts, his arguments and criticisms, when pale-faced death shall look him in the face, and strike him with his sharp arrow? Then he will find that it had been much better for him, had he lived well, although he had not talked so much, or so well. To talk well is good; but to live well is better. To talk finely, and live badly is of little worth. Oh! that the great Master workman of all, may drive home this nail, in the heart of him whose eye shall look thereon, by his mighty hammer, the hammer of his word, his heart breaking, heart melting, and heart piercing word; according to the doctrine of the Holy Spirit in the Holy Scriptures; 'Is not my word as a fire? Is not my word as a hammer? Is not my word as a sword?" *i. e.* to burn, to break, to cut down all manner of sin: not to destroy man, but sin in man. Hear further the language of the Holy Spirit: 'Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart.' This was, and is, and ever will be, the doctrine of the gospel, from which people may perceive that Christ Jesus is near to them; near to save, near to deliver, near to redeem. The great Jehovah, the blessed Jesus, the holy divine Spirit, is not a God afar off, but a God near at hand, and a present and sure help in the needful time. Oh! blessed be his name for ever and ever."

Selected.

TO YONDER SIDE.

The cooling breath of evening woke
The waves of Galilee,
Till on the shore the waters broke
In softest melody.

"Now launch the bark," the Saviour cried,
The chosen twelve stood by,
"And let us cross to yonder side,
Where the hills are steep and high."

Gently the bark o'er the water creeps,
While the swelling sail they spread,
And the wearied Saviour gently sleeps,
With a pillow 'neath His head.

On downy bed the world seeks rest,
Sleep flies the guilty eye,
But he who leans on the Father's breast
May sleep when storms are nigh.

But soon the lowering sky grew dark
O'er Bashan's rocky brow,
The storm rushed down upon the bark,
And waves dashed o'er the prow.

The pale disciples trembling spake,
While yawned the watery grave,
"We perish, Master,—Master wake!
Carest Thou not to save?"

Calmly He rose, with sovereign will,
And hushed the storm to rest,
"Ye waves," He whispered, "Peace! be still!"
They calmed like a pardoned breast.

So have I seen a fearful storm
O'er wakened sinner roll,
Till Jesus' voice, and Jesus' form
Said "Peace, thou weary soul."

And now He bends His gentle eye
His wondering followers o'er,
"Why raise this unbelieving cry?
I said 'To yonder shore.'"

"Peace, peace! be still thou raging breast,
My fulness is for thee,"
The Saviour speaks, and all is rest,
Like the waves of Galilee.

For "The Friend."

Thoughts on War and its Fruits.

Would that the citizens of our favored and beloved Republic could so, in measure, realize the extremity of evil both in act and in entail on individuals, on families, and on the general morals of the people, of this most diabolical iniquity, as to be national pioneers in its abolition; or in the substitution therefor of arbitration, which is recommended by such various and powerful arguments, instead of the dreadful onslaught of murder and of death usually attendant on the sanguinary field. Thus might the temple of Janus become forever closed, not only here but elsewhere, through our faithfulness; and those essential virtues encouraged and promoted, without which no country can be truly great, viz: integrity, forbearance, forgiveness of injuries, loving kindness, humbleness of mind, perseverance in right, and above all, that righteousness which alone exalteth any nation or people.

Fifth month, 1875.

If a fault is to be cured, or a bad habit broken off, it cannot be done by merely being sorry, or only trying a little. You must keep *fighting it*, and not give up fighting until it is got rid of.

For "The Friend."

Marcoy's Journey Across South America.

(Continued from page 310.)

Among the fish caught was a species of Ray, called *daridari* by the natives, varying in size from three to twelve feet in circumference. The back is a sooty tint, splashed with large black blotches, bordered with a fringe of ochreish yellow. It carries on its tail three bony, quadrangular spikes, which it raises or lowers at pleasure. The wounds they make are incurable. Our author saw an Indian who had been wounded in the ankle by one of these venomous weapons; the miserable fellow's foot seemed ready to drop from his leg, and was eaten up by a large running ulcer. The habit of the *daridari* of exposing himself during the hottest hours of the day near the shore, and remaining in the most complete immobility, would be the cause of frequent accidents, if the natives, well knowing its habits, did not take the precaution, before entering the water, to make a splashing with their feet, and thus frighten it away. The Indians whose hunting poisons are highly esteemed in the markets of the Amazon, powder the spikes and add them to the other ingredients of their preparations.

Another interesting species was the *Candira*, a small fish of about six inches in length with a smooth skin like the eel, which frequents the shores, particularly in the neighborhood of inhabited places. It makes remorseless war on the calves of the natives who come within its reach, darting impetuously at the fleshy mass, and rending away a portion before the owner has time to realize his loss.

On another occasion, while at Tierra Blanca, P. Marcoy had an opportunity of observing the method of fishing for the *Lamantine*, a curious herbivorous cetacean. He says:

"Our flotilla consisted of two canoes. One of them, rowed by four men, was occupied by my host and myself; in the other were six converts, accompanied by their wives. The former having to act as fishermen, were furnished with harpoons and lines; the latter having to cut in pieces the flesh and melt the fat of the animals we might capture, carried with them freshly sharpened knives, a provision of salt, and an assortment of jars.

"For nearly an hour we descended the stream, and then entered a canal on our left, through the midst of a forest of aquatic plants, which extended into the interior, and gave shelter to myriads of mosquitoes. Like all the canals which open on the shores of the Ucayali, it led to a lake which we estimated at some six or seven miles in circumference. Its shores, rising very little above the level of the water, were covered with wild maize, which the Lamantines are particularly fond of resorting to for pasture.

"Not a tree or a shrub broke the view over the whole surface, which looked like a stagnant swamp and lay so low, that the Ucayali, when it was but ever so slightly swollen; flowed over it. Here and there tufts of herbage, rooted in its shallows, dotted it with islets, which brightened a little its dull surface.

"We had no sooner entered this watery domain, than the canoes were rowed to the left, and took up a position near the shore. The rowers quietly lifted their oars from the water, and enjoined the women to keep silence; whilst the fishers, standing in the fore-part of the canoes, cast searching glances all round the lake.

"After some minutes of expectation, a slight noise was heard on our right. The black-looking muzzle of a Lamantine appeared above the half-submerged tufts of herbage. The animal breathed hard to expel from its lungs the vitiated air in exchange for a few inspirations of the purer atmosphere, and having satisfied in this way the demands of its amphibious nature, it swam away towards the middle of the lake. At this moment five other individuals of the species showed their muzzles above water almost at the same time. On perceiving the first Lamantine, the others swam towards it, and with heads lowered rushed upon it as by common consent. A column of water was thrown up by the fury of their encounter, and the mud of the bottom rose to the surface, churned by the rapid evolutions; soon after another animal was seen feeding near the canoe, and the rowers succeeded in approaching near enough to pierce it with a rude lance. The Lamantine was then cut into quarters, and smoked on the spot by means of a wood fire. While the men were doing this, our author strolled into the forest, and finding a group of Sandis or cow-trees, cut a notch in one and collected some of the sap in a calabash to test its properties. He says: "This thick, milky fluid is quite white when first drawn, but it rapidly becomes yellow on exposure to the air, and coagulates after a few hours. At first very sweet to the taste, it soon becomes bitter and disagreeable in the mouth. All that I can say respecting this liquid, which was always somewhat repugnant to my taste, and of which I drank purposely, to test the effects which are attributed to it, is that its singular viscosity, comparable to a strong solution of gum-arabic, rendered it necessary, every time I drank of it, to wash my lips in a plentiful supply of water, in order to remove the glue. The river-tribes have long used it for the purpose of repairing their canoes. By mixing lamp-black with the sap they obtain, after coagulation, a composition which they use to caulk their vessels. The very astringent properties of the sap find a place for it in the local pharmacopœia; it is administered with success in cases of dysentery. I once filled a bamboo-cane with this fluid, in order that it might, at a later period, be submitted to analysis: it was put into the cane in a liquid state, and on being taken out fifteen days after, was found to be converted into a solid, which resembled in its color and semi-transparency, a stick of colophony or sugar candy."

(To be continued.)

Extracted from "Piety Promoted."

Elizabeth Rathbone.

Elizabeth Rathbone, daughter of William and Rachel Rathbone, of Liverpool, was born the 15th of the Fourth month, 1756, and was removed by a decline the 30th of the Ninth month, 1793. Her mother died when she was little more than four years of age. Her father, on whose own education not much pains had been bestowed, was so sensible of his loss, that he determined to give his own children as good a one as could be obtained, within the limitations which should always bound a religious parent in his conduct to his children. Desirable accomplishments may be purchased at too dear a rate; and when the acquisition of them really interferes with the more important learning—the learning of him who is meek and lowly of heart—it is time for the Christian parent, at least, to be closely on his watch. Thus limited, her father saw the advantage of mental acquirements; and his paternal care was repaid by the acuteness and diligence of his daughter.

She quickly imbibed instruction, and was so fond of being taught, that she was often held up as an example by those who instructed her. Her disposition was lively and volatile; yet she was not observed to make any wide deviation from the simplicity of her profession. This, however, was rather owing to the watchful care of her pious father, than to her own self-restraint. Without that, there is reason to fear that she would have wandered far astray. For, notwithstanding her youth was so carefully guarded, she admitted many things to a share of her regard, which, when she was fully awakened to a sense of her spiritual state, she found it her duty to resign. One of her great amusements was reading, and her reading was far from being confined to profitable books. In the choice, too, of her associates, she sometimes loved to be among such as rather led her away from the path of self-denial, than assisted her to enter and pursue it: and it is probable that in such company she was a welcome visitor. A good understanding, well informed, added to the vivacity of youth, and to a temper desirous of pleasing, is generally received with applause; but there are few who possess these accomplishments, in whom the consciousness of talent, and the praise of others, do not occasion a secret self-approbation, bordering on pride.

About her seventeenth year, her mind became impressed with serious thought; and she found that a narrower way than that in which she had been accustomed to indulge, was the path to peace. She said to her much beloved sister one day, after having been in some gay company, "This kind of visiting I must resign. I do not know how it may be with thee, but at such times I exert all my powers in such a manner, to accommodate myself, to appear agreeable, that when I return and reflect, I find I have given all out but I take nothing in." Her father, of course would express his disapprobation of time thus spent, and said that he saw in it a snare. She acknowledged that he was right, and soon began to alter her course. She yielded to one impression of duty after another, until in a few years she became a very religious character; and, as the influence she had with many of the younger class was great, a very useful one. The sequel will show that she had learned to say, I am an unprofitable servant.

She remained for about twenty years a much esteemed member of our religious Society, but often endured great depression, and even conflict of spirit; not only from the sense with which her mind was touched, of the state, the low state of the church, but from frequent apprehensions that she might be called to minister to its wants by a public testimony. Her last illness was lingering. It afforded ample time for retrospect, and for application of heart to Him who can supply every want of his humble and dependent children; and she was mercifully enabled to avail herself of the opportunity.

In the forepart of her confinement she was deeply tried with the desertion of that good in which she had delighted, and with painful apprehensions that her day's work, when weighed in the balance of the sanctuary

would be found wanting. Her conflicts were great; she dwelt much in retirement, and was very cautious of relating to others what her soul was passing through. But about three months before her decease, she found freedom to open her mind to her sister, her most intimate friend. She confessed that if she had erred, it had not been for want of knowledge; but that a full portion of divine light had been granted to her. "I now see," said she, "it is an awful thing to be found carefully acting in conformity to it. By this light, in my early years, my understanding hath been often opened, not only to see clearly into my own state, but also into the states of others; some of whom I seem clear of; and this I count a favor. My bodily weakness is such, from complicated causes, that I should find it difficult, if now required of me, to obtain relief."

Speaking of some of her social duties, she said, "Ah! had I served my Maker with as much faithfulness and dedication as I have performed these, I might have looked forward, in this awful time, with confidence. Yet, I think I dare tell thee, I feel my faith so strong, and so indubitably fixed in the merits and intercession of a crucified Saviour, that my mind is wonderfully supported and stayed in quiet composure, having an evidence mercifully vouchsafed that some of my transgressions are blotted out from the Lamb's book, but that this is granted of his own free mercy. If I had not the most unshaken belief in the gracious Mediator, I know not what I should do now; but yet I feel I have still to pass, as through the river of judgment. I have labored to cast all my care upon Him, through that help which he has administered."

On a certain occasion she was sending a message to her brother's wife, and delivered it nearly thus: "Thou mayest give my love to my sister, and tell her I should be glad to see her, as soon as her condition will render it prudent. And thou mayest also tell her that my mind is so centered in deep, inward quiet, that I feel resigned and weaned. Oh, that I could give her an idea of what I now enjoy in this state! Were ten thousand worlds offered, I would not accept them in exchange for it, nor change this bed of sickness for the most prosperous condition that could be placed in my view. No human help that could be administered would be adequate to what I now feel. All is made up in this deep inward quiet."

Some weeks after this, when she had been conversing with her sister respecting her secret conflicts of later years, and expressing her faith that her multiplied transgressions were washed away, she added, "I think I have seen, more particularly of late, that the state of the church triumphant is not more glorified than the members of the church militant would be, at seasons, if they had faith to believe, and in the exercise of this faith, carefully occupied, in deep abasement, with their several gifts. How precious would be their fellowship! How would they participate with purified spirits in union and communion! Oh, how I long that those in the ministry would keep their places! Then indeed, I do believe, they and all the living members of the mystical body would know, in a much larger degree than they do, a partaking together of the glorified state. But then," she faintly and movingly added, "I know it is difficult to believe this possible, whilst engaged in conflict and dismay; especially when we remember the manifold infirmities which encompass us, during our continuance in these shackles of mortality."

To her sister's husband, she said thus: "As to the intimations of encouragement which I had received from man, that my spirit was already a pure spirit, I have never been permitted to build upon, or draw consolation from them; but in the deepest and darkest plunges I have had, unworthy, totally unworthy as I have felt myself, and all I had to hope for was divine mercy, my faith has not failed, that he who said to the leper, 'I will, be thou clean,' was able to render me meet to associate with saints and angels, and the spirits of the just already made perfect. I can now freely mention, that if I had been perfectly obedient to the vocation wherewith I was called, I was intended to have filled up a different station in the church, from what I have done. Whether my life might thereby have been prolonged or not, is hid from me; but if in this I have erred, I hope it is washed away. Though I have sometimes looked at the separation of the spirit from the body with fear and apprehension; yet it is now wholly taken away. My last two nights have been sweet nights. Death has lost all its terrors, and I feel the grave will have no victory over me."

On the 28th of Ninth month, she desired her sister's husband to read that passage in the Revelations, where it is said, "Blessed are the dead who die in the Lord;" and when he took the Bible, she said, "Thou mayest read the whole chapter." This being done, a solemn pause ensued.

Her own brother was now also with her; and with great calmness, and very distinctly, she thus expressed herself: "I have been thinking much this day of the passages which have now been read; but I did not recollect they were uttered through so much distressing experience. I am convinced that a submission to the crucifying power must be witnessed—a submission to that which alone can make a separation between joints and marrow, between the precious and the vile; all must be crucified, before they can be profitably understood, or opened to our understandings. But as the unfolding of them is patiently waited for, in child-like simplicity, these mysteries will be revealed to us: especially, as we become redeemed from the wisdom of the world, and all its pollutions, and follow the Lamb immaculate in perfect simplicity—follow him whithersoever he is pleased to lead us, without grasping at too much, being assured that sufficient hath been, and will hereafter be, revealed to us. As we are thus content to follow him in all his manifestations, we shall experience a measure of the new birth, or of the new life unto righteousness, to be so formed in us, that whether he may lead, or put us forth into service, or we may be led in a way incomprehensible to our fellow-pilgrims, it will be enough. For in this total surrender of our wills to the Divine will, in which we are enabled to say, Work with me, as it seemeth good unto thee, the great name will be equally glorified. For his glory consists in our doing his will; but this requires the total surrender of all our faculties; of all we have, and of all we are, to him: and however deeply we may be tried, whatever we may have to pass through in this life, or in death, it will be our support. The evidence of it hath been to me as the shadow of a mighty rock in a weary land.

"I have been much tried with poverty, and [have] passed through many sore conflicts, even during this sickness; but my trust and confidence remain unshaken, that as we are stayed upon his name, which is his power, though we may be brought to the balance of the sanctuary, and [it] may appear poised, as to the weight of a hair, and we not being permitted to see how it preponderates, or how it may turn with us, may be surrounded with deep dismay; yet as we have been willing to surrender ourselves wholly unto him, he will make up every apparent deficiency. In this purified state, we shall have to behold Zion a safe hiding-place, and Jerusalem a quiet habitation; so secure, that not one of her stakes can be removed, nor one of her cords be broken!

"Had not my confidence been in prospects and convictions like these, I know not what I should have done in this trying hour. It is all I have to lean upon, and I feel its support." After a pause, she added, "And now, my beloved brothers and sisters, do you remember this my dying testimony."

About six, on Second-day morning, the 30th, her sister went to her, and said, "I think I have now strength to say, I do freely resign thee. I humbly hope thy request will be granted, as I verily believe the Lord has heard it; and that his arm will be round about thee to the end." Elizabeth replied, "I am thankful to hear thee say so." She continued to the close perfectly clear and sensible, said, in a sweet frame of mind, something further testifying her love for her sister, and in about half an hour, without the least apparent emotion, passed quietly away.

They that fear the Lord will prepare their hearts, and humble their souls in his sight, Saying, we will fall into the hands of the Lord, and not into the hands of men; for as his Majesty is, so is His Mercy.

THE FRIEND.

FIFTH MONTH 22, 1875.

That worthy elder and wise counsellor, George Fox, advises those travelling on religious service, to return home with speed, when they have accomplished that which the Head of the Church had given to them in charge; and he adds this reason—that there be no slothfulness. We believe this advice deserves to be kept in remembrance, and its importance appreciated in this day, as much as when it was given some 200 years ago.

When a person comes among us from a distance, proclaiming the everlasting Gospel, our houses and hearts are open to such an one, his wants are supplied, he is kindly waited on, and helped forward in his journey. If the preacher is one whose outward circumstances are very limited, so that when at home he is compelled to labor hard, and fare meanly, and has many difficulties to struggle with, the contrast will be very great. He may now find himself surrounded with all the comforts of life, his society courted, and himself treated with a degree of deference and respect to which he has not been accustomed. If such an one is not preserved in watchfulness and humility, he may easily be induced to prolong his visit beyond the divine requirings. The

suggestion of a friend that such and such meetings will shortly occur, will be readily embraced without sufficiently weighing the matter, so as to know whether duty calls him to attend them. To such an one the caution of George Fox, above referred to, may be usefully applied. For want of this care and watchfulness over themselves, some appear to get into a very unsettled state. The quiet and regular duties of home life become irksome and distasteful. They much more enjoy travelling about among their friends; and are in danger of supposing that an inclination of this kind is a sufficient warrant to justify them in leaving home, though there may be no Divine call, and no adequate religious exercise impressed on the mind. This condition may progress so far, that preaching may almost become the means of livelihood, the source of maintenance to such, and thus by degrees they may be drawn entirely away from the true root of Gospel ministry, and landed in that state, in which they "darken counsel by words without knowledge" of the immediate and pure openings of the Spirit of Christ.

Where visits of a ministerial character are paid, the duties are reciprocal; and judicious Friends should remember the frailty of human nature. While they extend the needful kind attentions to those who are rightly led to labor among them in word and doctrine, and who are often oppressed with a sense of the magnitude of the service, they should guard against anything which may tend to unduly elate the object of their interest, and render it more difficult for him to resist the temptations to which he is exposed.

SUMMARY OF EVENTS.

FOREIGN.—The ocean steamship Cadiz, has been lost near Brest, while on a voyage from Lisbon to London. The Cadiz was out of her course in consequence of a false reckoning. She struck on a rock and sunk almost immediately. Sixty-two persons perished by the disaster.

The Russian Emperor is understood to have made a satisfactory visit at Berlin, where he held decided language in favor of the maintenance of peace. When he returned to St. Petersburg it was believed that all danger of a renewal of disturbances between France and Germany had passed for the present.

The wrecked hull of the steamship Schiller has been examined by divers, and found to be a confused mass of iron and timber. Her lower deck rested on the rocks and her bottom was gone, having been torn off by the rocks. None of the specie was found, and no cargo was visible.

The London Daily Telegraph is informed that Russia has given England friendly and satisfactory assurances in regard to central Asia.

In the House of Commons it was stated on the 11th inst., in response to an inquiry as to the Continental situation, that the government had that day received the most satisfactory assurances from Berlin of the maintenance of peace in Europe. The Mark Lane Express, in its weekly review of the breadstuffs market, says the late rains have done immense good, and warmer weather following almost promises to do away with the lateness of the season. More rain is wanted, but a beneficial change has lowered prices. In France the crops are promising; wheat is from sixpence to a shilling lower. Many of the British provincial markets show a similar decline in prices.

The Pall Mall Gazette says, Russia intends giving the force of law to the declaration of the Brussels conference, negotiating separately with England and other countries which have not joined in the measure, to induce their adherence thereto.

The Liverpool cotton and breadstuffs market nearly unchanged. Middling uplands cotton 7⅞*d.*; Orleans, 8 a 8⅛*d.*

The French National Assembly has passed a resolution that no further elections be ordered for members of the Assembly until the general elections for the new chamber are held. This action leaves the vacant seats in the present Assembly for the remainder of the session unfilled.

La Volante Nationale, the organ of Prince Napoleon, in a leading article, declares that if the prince imperial should die, Prince Napoleon would never claim the throne. The principle of hereditary succession is dead. A third Empire, aiming at the restoration of Prince Napoleon or his nephew, would end in ruin. The Compte de Chambord, in a recent letter to a member of the Assembly, declares he still has hopes that monarchy will be re-established in France.

Rouher has informed the French government that the ex-Empress Eugenie will accept no compromise of her claims on the civil list, and will bring an action demanding the fulfilment of the convention concluded by the De Broglie ministry.

The imports into France for the first quarter of 1875, amounted to 851,369,000f., against 925,129,000f. in 1874, and the exports to 976,803,000f., against 856,000,000f. in 1874, the total thus being 1,828,172,000f., as compared with 1,781,129,000f. in the previous year. Among the imports articles of food exhibit a diminution of 37,000,000f., owing to last year's good harvest and natural production.

The enforcement of the law for the suppression of Monastic orders in Prussia, will cause the expulsion of 1037 men and 8011 women. Should it be extended over all Germany it would include 19,434 persons, of whom 14,196 are women.

The Roman Catholic Bishops of Prussia have decided to dissolve even the religious orders which the State tolerates, being unwilling that they should be subjected to government supervision.

The priests imprisoned in Posen and the neighboring towns, have been released.

The Russian government has signed a convention with Japan by which the Japanese part of the Island of Saghalien is ceded to Russia.

A volcanic eruption of extraordinary violence is reported to have taken place in Iceland. It is also stated that the weather there in the Twelfth mo. 1874, and First mo. 1875, was the mildest on record, the pasturage having been open throughout the season.

At a meeting recently held in Sydney, New South Wales, a resolution was adopted, urging on the home government the expediency of annexing the island of New Guinea.

A special dispatch from Madrid to the London Daily News, says that the Papal Nuncio has made a formal demand for the restoration of Catholic unity in Spain, and the government has replied that it is resolved to maintain liberty of worship. There are no indications of the Carlist war being soon at an end.

A dispatch from Rome states that the Pope has resolved to convoke the Vatican Council again at an early date, to consider ecclesiastical reforms.

The temporal power of the Church of Rome appears to be completely overthrown in Mexico. Much ecclesiastical property has been seized by the government and sold. Monasteries have been broken up, priests cannot live in communities, nor do they appear in the streets in clerical garb. This hostility seems to arise from a belief that the Romish Church was the main cause and support of the French invasion, and the attempt to force Mexico to submit to Maximilian.

UNITED STATES.—There were 543 interments in New York last week, and 378 in Philadelphia, including 55 of consumption, 31 pneumonia, and 34 scarlet fever.

The American Bible Society held its annual meeting in New York last week. The Society has distributed 31,893,332 Bibles in the 59 years of its existence. The receipts of the last fiscal year were $577,569, and the expenditures $533,714.

The number of First-day schools in the United States is officially stated to be 68,209, having an attendance of 5,637,367. The number of these schools in Canada is 4401, with 271,381 scholars.

The whiskey frauds are still receiving attention by the Treasury Department, and large quantities of liquors which have been placed clandestinely on the market have been seized. The parties implicated and their friends are said to be wealthy, and having combined together for mutual defence, it is feared the attempt to suppress the frauds will be only partially successful.

According to the Boston Bulletin, a revival of the whaling business at New Bedford has occurred, because of the advance in the price of whale oil. A number of new ships from the merchant service have been added to the whaling fleet, and some that had been lying idle for years are being fitted out anew.

James Lick, of San Francisco, who some months ago dedicated his large estate to various public uses, has made a new trust deed and appointed another set of Trustees. The new arrangement has received the assent of most of the beneficiaries, and it is supposed the others will acquiesce. The gift to his son is raised from $3,000 to $150,000, and for himself he gives up the lien of $25,000 annually, and reserves a gross sum of $500,000. The estate becomes immediately available for beneficiary purposes. The donation to the Mechanics Art School is raised from $300,000 to $540,000; the $700,000 for the Lake Tahoe Observatory is committed to the University of California for the same purpose, and the appropriations for ornamental statuary and monuments are materially reduced in amount.

On the 15th inst. two thousand three hundred persons left New York for Europe, 1006 going as cabin passengers, and 1294 in steerage.

The geographical explorations and surveys of the West, which have been sent out for several years by the War Department, are about commencing operations for the present season. Portions of Colorado, New Mexico, Arizona and California are embraced in the proposed survey.

In addition to the specific work of the expedition, special examinations and surveys will be made with a view of determining the practicability of diverting the water of the Colorado of the West for irrigation and other purposes.

Under the act of Congress offering 160 acres of land to any person who would plant forty acres of them with trees and cultivate them for eight years, about 176,000 acres of land have been taken up in Minnesota by 1100 persons. Tree planting is also going on extensively in California and other partially wooded regions.

The Markets, &c.—The following were the quotations on the 17th inst. *New York.*—American gold, 116. U. S. sixes, 1881, registered, 122; do. coupons, 124; do. 1868, registered, 122; coupons, 123; 5 per cents, 116⅛. Superfine flour, $4.85 a $5.00; State extra, $5.10 a $5.30; finer brands, $5.50 a $8.80. No. 1 Milwaukie spring wheat, $1.25; No. 2 Chicago, $1.20. Oats, 76½ a 80 cts. Rye, $1.09. Mixed corn, 88 cts.; yellow, 88½ cts.; white, 89 a 91 cts. *Philadelphia.*—Middlings cotton, 16½ a 17 cts. Superfine flour, $4.50 a $5.00; extra, $5.50; finer brands, $6 a $8.00. White wheat, $1.50 a $1.53; amber, $1.45 a $1.48; red, $1.40 a $1.43. Rye, $1.10. Yellow corn, 86 a 87 cts. Oats, 72 a 75 cts. Lard, 15¾ cts. Clover-seed, 9 a 11½ cts. Sales of about 1900 beef cattle at 7¼ a 8 cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 4½ a 6 cts. for common. Clipped sheep, 4 a 5¾ cts. per lb. gross, and corn fed hogs, $12 a $12.75 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, $1.05; No. 2 do., $1.02½; No. 3 do., 97½ cts. No. 2 corn, 72 cts. No. 2 oats, 64 cts. Rye, $1.06. No. 2 spring barley, $1.32 a $1.36. Lard, $15.10 per 100 lb. *St. Louis.*—No. 2 winter red wheat, $1.40; No. 2 spring, $1.06½. No. 2 corn, 72 cts. No. 2 oats, 66 cts. *Cincinnati.*—Family flour, $5.60. Red wheat, $1.27 a $1.35. Corn, 76 a 79 cts. Oats, 70 a 73 cts. Rye, $1 23 a $1.25. Lard, 15¼ cts. *Indianapolis.*—Red wheat, $1.20 a $1.27; amber, $1.25 a $1.30. Corn, 73 a 74 cts. Oats, 67 a 69 cts.

THE INSTITUTE FOR COLORED YOUTH.

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WM. EVANS,
Secretary.

5th mo. 1875.

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For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 316.)

After this we saw but two more buffaloes, the plains became broken, and the soil somewhat better, especially between the Cimeron, or Red Fork of Arkansas, and the Kingfisher, but was more broken and of poorer soil nearer the Cheyenne Agency.

The Cimeron, though a long stream rising in the mountains of Colorado, flowing so far through a country where the annual rainfall is light, is but a small stream comparatively, except when swollen by the melting of the snows among the mountains near its source. At the time of the spring rise it is nearly half a mile wide, and becomes a formidable obstacle in the way of travel, not only on account of the water, but the sandy character of its banks and bed. But now, though the sand was quite an obstruction, I walked across the river almost dry shod; the water is not only impregnated with salt and alkali, but also with iron.

Our party killed several wild turkeys and geese: one of the latter measured five feet and ten inches in the spread of its wings. Arrived at the Cheyenne Agency about the middle of the afternoon of the 19th, having been fourteen days on the road from Emporia, in which we had travelled about two hundred and eighty miles. In this journey I slept eleven nights upon the ground and three in a wagon.

The Cheyenne Agency is situated on the north side of the North Fork of the Canadian river, west of the ninety-eighth meridian of west longitude, in the midst of a broad and beautiful bottom. But few Indians were at the agency, they having mostly gone out on the fall buffalo hunt. The Agent, B. Darlington, was putting up a large mission schoolhouse for the benefit of the Cheyennes and Arapahoes, who have been but recently removed to the territory from their former home in Colorado: from whence they had been driven by the tide of emigration, which followed the discovery of gold and silver in the vicinity of Pike's Peak, and their lands were thus wrested from them without their consent. This leading to the committal of some outrages, terms of a treaty were agreed upon, by which a reservation was set apart for these Indians on both sides of the Arkansas river, in the State of Kansas. This treaty was never ratified by Congress, and they for several years were left without any land that they could call their own. Being thus deprived of their lands, they committed some depredations upon the settlers, which resulted in the treacherous massacre of Sand Creek, and their ultimate removal to the territory where they at present reside, living mostly at peace, though not satisfied with their removal from Kansas and Colorado.

Perhaps this Sand Creek massacre should receive more than the passing notice I had intended giving it. I will just state here that in the summer of 1864, some depredations and robberies were committed upon settlements in Colorado, in consequence of which the Cheyenne village of Cedar Bluffs was attacked by United States troops, and between twenty and thirty Indians killed, and as many more wounded. Nevertheless petty depredations were continued until fall, when the Indians becoming tired of hostilities, desired peace, and applied to Major Wynkoop, commanding at Fort Lyon, to negotiate a treaty; he ordered the Indians to assemble about the fort, under his assurance of safety and protection. They accordingly assembled about five hundred men, women and children, under the charge of a chief who had all along opposed hostilities with the whites. While here in a defenceless condition, under promise of protection from a commissioned officer of the United States army, Col. Chivington, at the head of a company of U. S. troops, was permitted to surround and slaughter, without merey, the whole band. This inaugurated an Indian war, which withdrew eight thousand troops from those engaged in suppressing the rebellion, and cost the government about $30,000,000 of treasure, at the trifling loss to the Indians of but fifteen or twenty men killed.

After remaining over night at this agency, which really seemed like an oasis in the desert, I started on with an ox-train to complete my journey to the Wichita Agency—the point of my destination. In the afternoon I met with Jonathan Richards, the Agent of the Wichitas, who was on his way to Lawrence on business connected with his agency. After a few minutes conversation with him I journeyed on, crossed the main Canadian, which is a large stream over three-fourths of a mile in width, but then so reduced as to be but a few steps across—the same remarks will apply to this that were made respecting the Cimeron. Encamped for the night near G. Washington's, a Caddoe chief.

The morning of the 21st, after breakfast and getting the cattle yoked, our wagon-master, in order to help over the sand-hills which lie between this point and the agency, concluded to take five yoke of oxen into his teams, which Washington had promised to send to the Agent. They had been worked, but having been idle for some months, true to the instincts of the undomesticated Texas cattle, they were nearly as wild as ever, and had to be lassoed by a Mexican employed on the place, which was very dexterously done. After being caught, there was another job of some difficulty and attended with danger to those engaged in it, which was to yoke them. Some of the less wild ones readily submitted to the yoke, while others would plunge at the men, charging with all the strength and spirit of their native wildness, but by keeping the rope with which they had been lassoed wound around trees, they were brought up before reaching the objects of their fury, causing the strong ropes to crack again, while they themselves would be thrown clear over their heads upon their sides or backs by the violence of the charge. Though thus brought up and thwarted in their object, the charge was again and again renewed, but were always arrested in time to prevent a full appreciation of the sharpness of their enormous horns. This exciting business detained us for several hours, so that we did not get started until nearly noon, and it becoming wet in the afternoon we made but little progress, and went into camp early. Our train consisted of eight wagons fastened two together, making four teams, the foremost wagon of each team is called the lead, and the hindmost one the trail-wagon. Each of the teams of this train consisted of five yoke of oxen, except one, and that of six. Our course lay through a very hilly and brushy country, belonging to the Wichita and Caddoe reservation.

On the 22d, after deliberately considering the subject—the tedious slowness of the train—the shocking profanity of the drivers, notwithstanding their kindness to me—I made up my mind to leave them, and pursue the rest of my journey on foot and alone, it being about twenty-three miles to the agency. Accordingly, I tied up my blankets, left them with my box of victuals and satchel, in the wagon I had occupied, bade the company farewell, and left them to come on at their leisure. The day becoming fine, and feeling well and hearty, I made good progress over shrubby hills,—through valleys rich and beautiful, though not very plentifully watered, arriving at the Agency a little after two o'clock, P. M.

The Wichita Agency is situated on the bench land, or second bottom, north of the Washita river, at the foot of high and rocky bluffs, and is in one of the richest and most beautiful valleys of the south-west. Thus was this long and tedious journey finally accomplished, and it was with feelings of thankfulness that I found myself at this place, though I had no friend or acquaintance to welcome my arrival. All with whom I met were entire strangers, yet it was pleasant once more to find myself among a civilized people, however few or remotely situated from the rest of the civilized world.

(To be continued.)

For "The Friend."

John Griffith.

(Continued from page 315.)

The apostle Peter, in addressing the believers in his day, wrote: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." A representation that appears remarkably applicable also to the early members of our Society, when William Penn could thus trace their consistent, godly lives: "We hold the Truth," he says, "in the Spirit of it, and not in our own spirits, or after our own will and affections. They were bowed and brought into subjection, insomuch that it was visible to those that knew us, we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in *the liberty of the Spirit of truth;* and no pleasure, no profit, no fear, no favor could draw us from *this retired, strict, and watchful frame.*"

It was no doubt the innocent, serious, and weighty carriage and deportment of the early Friends, with their careful guard against the engrossing cares and friendships of the world, that had its stirring, leavening effect upon all those who were witnesses of their holy walk and warfare; and also, no doubt, drew from Admiral Penn, near the close of his life, the striking testimony: "Son William, if you and your friends keep to your plain way of living and plain way of preaching, you will overcome the priests to the end of the world." It is no marvel that their simple, self-denying, sin-reproving, covetous-hating way should attract general attention. I. Penington thus sets forth their honorable, straightforward course. "This light," he says, "teacheth not to covet, nor *to desire* earthly dignities or estates. Let it be looked at over England; *which of us*, so much *as mind* these things? Nay, the Lord knows, that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or love of the world, wherewith all sorts of professors hitherto have been too justly chargeable."

And now, what, it may well be queried, what has our little section of the Christian church gained by turning their backs upon, or relapsing from its ancient stand-point, even to be "a chosen generation" and "a peculiar people," who might now as then, had the same ark of safety, the same "arm of the Lord revealed," been kept to, have shown forth the praises of Him who hath called *us* out of darkness into His marvellous light? Has not the standard been manifestly lowered to suit the prevailing taste of the times? And has not our light instead of being as a banner "displayed because of the Truth," been put as under a bushel or under a bed, instead of on the candle-stick so that all may see the light? And seeing this, shall not the warning, pleading voice be heeded. Let us rally to first principles; and most especially to that ever-present, ever-sufficient, almighty and overruling Power, which ever and anon thus speaks to and within us: "Awake, awake; *put on thy strength*, O Zion." "Shake thyself from the dust; * * loose thyself from the bands of thy neck, O captive daughter of Zion." There can be no doubt, that if we in humility and contrition of soul were engaged to seek the Lord God of our fathers, to turn at His reproofs, and to hold fast in faith and patience the law and the testimony committed to them, and no less so to us, that He, the eternal and unchangeable, would again turn our captivity, give beauty for ashes, build our waste places, restore judges and counsellors, so that the shout of a king would again with power and authority be heard in our midst.

The declaration used not unfrequently to be made, that the Society of Friends had fulfilled its mission, and that henceforth it might as well join hands with other religious denominations, uphold their standard, and go their pace. This sentiment, though not now so much uttered, seems nevertheless to have had its practical and paralyzing effect. So that, it may be feared, the curse of the Most High is in measure resting upon us: "If ye transgress, I will scatter you abroad among the nations." Whenever we fall away from the standard *given to us*, or the pattern shown us in the mount, that moment our light becomes dimmed or hidden, and we cease to maintain the advanced position there is no doubt we are called to. And not until others more fully recognize the indwelling power and Spirit, the saving Life and Light of Christ Jesus in the heart as our guide into all truth; until they cease to maintain a man-made, and the one-man system of ministry; until they are willing to see and to live up to the foreshadowed new covenant Christian mandate: "Nation shall not lift up sword against nation, neither shall they *learn war any more*," as well as to acknowledge in life and act the glorious fulness and advent of the Redeemer, the peaceable nature of whose kingdom is to be set up *within man*, and whose coming on earth was heralded with the anthem, "Glory to God in the highest, and on earth peace, goodwill toward men;" until also oaths shall be abolished, and the declaration of our divine Lawgiver be carried out in uniform, consistent practice, "*Swear not at all.*" "But let your communication be, Yea, yea; Nay, nay: for whatsoever is *more than these* cometh of evil." To which may be added the testimony of the apostle James, "But *above all things*, my brethren, swear not, neither by heaven, neither by the earth, neither by *any other oath*:" &c. There can be no question that our little band of the Christian church, as an advance guard unto the spiritual coming as well as spiritual growth and establishment of the dear Redeemer's kingdom within man, will not have fulfilled its mission or served its respective generations according to the will of the great Alpha and Omega, until these, with all other letting, hindering things, shall be done away; nay, nor until "the kingdoms of this world," according to ancient prophecy, "are become the kingdoms of our Lord, and of his Christ," &c.

These, with others, are important testimonies ever held dear by the primitive members of this Society; while their faithful support cost them much suffering, even at times leading unto prisons and to death. May we instead of compromising them, thus sealed by the agonies and the blood of faithful pioneers in heavenly virtue, rather search and try our ways, and turn again to the Lord." Whereupon, though as the records of J. Griffith painfully set forth, lapses and weaknesses were deplorably setting in upon us—a flood not yet stayed—we may nevertheless, by turning in much humility of mind and penitent sorrow to the All-Powerful, mercifully know Him t again make bare His arm, to bring back fron the wilderness, to teach us to profit, and t lead us in the way we should go; yea, eve to cause His peace to flow toward us as river, and His righteousness as the waves o the sea.

Respecting the same meeting as the clos of last number alluded to, J. Griffith proceeds "I attended what they called their Monthl Meeting, and on looking a little into the stat of things, I found them much out of order and did not wonder at it, as I found they ha dropped their week day meeting. At my re quest the women were desired to be present when much labor was bestowed for their help particularly to revive their week-day meeting they agreed to endeavor for it, and made minute for that purpose in their Monthl Meeting book. But alas! the life of religio seemed to be almost lost; their state being confused and disorderly, by mixed marriage and the neglect of discipline.* They appeare part one thing and part another; and, if thi was so offensive to God and so distressing t his people under the old covenant, how can i be less so now? But when people's views ar carnal and selfish, they regard none of thes things, although the hazard is so infinitel great. At Ballyhagen the appearance of th professors was in general plain; but alas! wit respect to the life of religion, they seemed i my view, for the most part, like pictures o images. Surely the blindness and stupidit must be exceedingly great, if it be possible fo people in that state, to imagine or dream the are the people of God. I was, through divin favor, enabled to clear myself of them, by sharp, searching and close testimony, in th discharge whereof I had peace."

"I next went to the province meeting o ministers and elders, held in Lurgan. M spirit was deeply affected therein, with a so rowful sense that some of the leaders of th people had caused them to err, and by thei love for, and eager pursuit after, worldly en joyments, had largely contributed to obscur the way of the Lord, so that the serious en quirers after the paths which lead to peac could not, by observing their steps, find the out. Oh, what a deplorable state this is! was favored with living authority and clea ness, to discharge my mind toward such wit great plainness, which seemed to fasten closel on some: may they profit thereby, and th end will be answered. The province meetin was held next day, in which I had weight service. But alas! they are far gone, a fe excepted, from the life and power of religion yet I found much good-will extended for the recovery and help, and the heavenly powe wonderfully opened my mouth, and enlarge my heart, to deliver suitable doctrine to the conditions, in which I had peace, and man were affected and reached therewith. O *how unwilling is the Lord to give up the o spring of his people!* I attended Lurgan Mee ing on First-day; which, through the divin manifestations of heavenly power, was indee a very awakening time to the unfaithful, a well as of sweet refreshment to the fe mourners in and for Zion. I went after mee

* Effects follow causes; and great oaks from litt acorns grow. In the case before us the deplorable r sults, no doubt, had their beginning in disobedience the Lord in little things. How true the testimony "He that contemneth small things shall fall *by little a little*."

ing to Lisburn, and had a very open satisfactory opportunity there next day. The testimony of Truth went forth in an affecting manner, tendering many hearts, and it was a time of humbling encouragement to the honest hearted."

"On Fourth-day, the 8th of the Fifth month [1760] began the national meeting of ministers and elders, wherein the Lord was pleased to open profitable instruction, to the comfort and edification of many. On Sixth-day morning was held a large meeting for worship at Sycamore-alley, which was overshadowed with heavenly goodness, and the testimony of Truth went forth freely, being much exalted. In the afternoon the affairs of the church continued; and on Seventh-day, both the fore and afternoon were employed in them. Divine goodness was comfortably near, for the help and recovery of a declined people, stirring up the hearts of some, as he did the heart of Nehemiah formerly, to seek the prosperity and welfare of the city of God. I found a considerable alteration for the better, by some revival and growth in the life of religion, amongst Friends in this nation. That painful flatness and insensibility, under a sense of which I formerly mourned sorely, did not appear so generally to overspread the churches now, as then; though in some places it was rather worse than better; yet I think, upon the whole, things were mended in a religious sense. The Lord in merciful kindness to them, not only sent divers substantial instruments from distant parts to visit them; but also, as before noted, moved upon the hearts of some among themselves, to labor for restoring ancient comeliness, by visiting their Monthly and Quarterly or province meetings, for the promotion of good order and discipline; the reviving whereof, in the wisdom which is from above, proves an effectual means to increase and exalt the virtue and power of true religion."

"I cannot well omit making a remark upon appointments, as I apprehend some have, by the subtlety of Satan, been prevailed upon to reject them; I believe all such do not design an injury to the Society; but he who deceives them, intends thereby to obstruct the great and necessary engagements of maintaining good order and discipline. I ardently desire, that all who undertake to move and act in the church of God, may be well informed what is the spring of action to them, and move them therein. If it be the Spirit of God, they dare do nothing against the Truth, but all in their power in order to promote it, that being their greatest delight. But if it be self, it will seek its own honor and be very fond of victory, and be disgusted when it cannot rule and carry matters in its own way.

"On First-day, many country Friends being yet in the city, we had, it was thought, the largest meeting known at such a time for many years, and by the blessed dominion of the everlasting Truth, it was a time of great favor. The sincere-hearted were sweetly comforted, the disobedient warned, and in the free powerful opening of gospel life, much doctrine and counsel were administered, tending to beget faith in the eternal power of God. The afternoon meeting was, for the most part, held in awful solemn silence. On Second-day was held a meeting of ministers and elders, wherein divine goodness was pleased to open the free Fountain of life and healing virtue; in whom we had to rejoice with joy unspeakable and full of glory. His name was greatly exalted, magnified and adored amongst us. After this meeting, apprehending myself clear of any further service at this time, having through infinite kindness, been much favored and enlarged therein, through most parts of the nation, but more especially at the late great meetings in Dublin, I was very earnest in my mind to embark for England, and so to leave things whilst fresh and well; always having an aversion to loitering amongst Friends until they flatten."

John Griffith went to the Yearly Meeting in London, for the year 1760. In allusion to those for ministers and elders he says: "These meetings I hope will be of great service throughout the Society in these nations; as inquiries are there made, by calling for answers from the several parts, to certain queries agreed on, relating to the conduct of Friends in the stations above mentioned; and advice administered as occasion may require. Common reason will inform us, that when the main pillars give way, the building must inevitably fall. It is therefore prudent to take due care concerning them. An eminent servant of the Lord wisely observed to this effect viz: That there never was an apostacy from the life and purity of religion, until the ministers and elders gave way. How important then are their stations, and what great need have they themselves, and likewise the church, carefully to observe whether or no they stand upright, seeing so much depends thereon.

(To be continued.)

For "The Friend."

Marcoy's Journey Across South America.

(Concluded from page 318.)

The junction of the Ucayali and the Maranon is thus described: "After passing the gorge of Zephyrin, the banks of the Ucayali, suddenly sinking, form only a yellow line barely visible above the surface of the water. The vegetation, represented by chilcas, dwarf willows, cecropias and rushes, becomes thin and scanty. A few dead old cecropias barely raised their withered branches towards heaven, and seemed to protest against their having been thrust into such a marshy place. Side by side with the defunct trees, suckers of various degrees of development continued to struggle for existence with the thoughtlessness peculiar to youth. While I quietly reflected on their destiny, we were closely hugging the left bank in order to avoid the current, which had become very rapid, when suddenly the left bank came to an end, and two seas, two abysses, which seemed to lose themselves each in the other, opened out before us: we had reached the confluence of the Ucayali and the Maranon."

In descending the Amazon, our author frequently speaks of the *Black* water of certain of its tributaries. Many theories have been advanced to account for this color, the most plausible perhaps of which is that which attributes it to the vegetable matter given off by the luxuriant vegetation. When viewed *en masse* the tint is like that of black coffee in the light, and ink in the shade. When taken up in a transparent vessel it is clear and sparkling. One peculiarity of it is, that no mosquitoes are found on its streams; but Lamantines, dolphins, fishes of the scaly species, and caymans abound in it, while the turtle altogether avoids it.

While visiting among the Yahua Indians, he succeeded after some unavailing attempts, in inducing two of them, by means of presents valuable in their eyes, to break through their usual jealous secrecy in the matter, and manufacture in his presence some of the poison used on their arrows and lances. The materials were a shrub having opposite, elongated leaves, and a hard-shelled fruit of the size of a small grape, growing in clusters; and a flat stemmed vine bearing flowers of the pea-kind. Our author thus describes the process:

"One of them fetched an earthen pot of a middle size, which to all appearance had never before been used, and filled it with water; the other heaped up round it a quantity of little branches, which he kindled with a handful of a peculiar tinder.* This done, the first, who was the father-in-law, and who alone meddled with the preparation of the poison, leaving his son-in law to attend to the fire, threw into the water the leaves and the stem, cut into small bits, of a branch of the shrub, the fruit being useless. When the water commenced boiling it first turned yellow, and soon afterwards the color of rust. When the boiling had been continued for two hours, the Yahua took the sediment of the leaves and the wood out of the pot, threw it aside, and scraped into the mixture the bark of the vine, including the inner membrane or liber. A brisk fire was kept up; and a thick skum formed again and again, as often as it was removed by the operator with a wooden spatula with which he stirred the mixture.

When this part of the process was accomplished to his satisfaction, he took from a calabash three little packets made of the leaf of the American cane and tied with a thread of bark, undoing which he emptied the contents of each into the pot. One of these packets, he told us, contained the bruised and pulverized stings of a certain species of ray, the *dari-dari;* the second held an assortment of the glands and fangs of venomous serpents, dried and reduced to powder; the third, bodies of the fire-ant. On hearing this, I did not feel the surprise that might have been expected. During my residence at Nanta, I had made its acquaintance, and the cramps and pains that had resulted were fresh in my memory. It sufficied for that, to have walked barefoot over the trunks of fallen trees at a place where the fire-ant had passed, leaving behind it a caustic slime, the action of which on the skin may be compared to that of cantharides pickled in sulphuric acid.

The poison seasoned with these various ingredients, was cooked for at least two hours longer, having previously been three hours over the fire. It now assumed the consistency and color of molasses, on perceiving which the Yahua lifted it quickly from the fire, and without giving it time to cool, put over the mouth of the pot two sticks crosswise, on which he placed a leaf of heliconia, and then covered it with earth.

The next day the pot was broken, and the poison, which had become hard, was turned out like a lump of black wax weighing about four pounds.

* Called in the country Anti-tinder. It is a viscous substance of a pale reddish color, secreted by a variety of these hymenoptera. They stick the branches of a tree together with it at some yards above the ground, filling up the spaces, and forming the enormous pellet which constitutes their nest. This matter becomes dry, soft, and spongy, and holds fire like true tinder.

The active qualities of this poison are of short duration. After a year or eighteen months, instead of remaining black and unctuous, it becomes grayish and brittle, and is covered with a kind of mould, when it is only fit to be thrown away."

P. Marcoy makes frequent mention of the jaguar, which sometimes attacks man as well as other animals. A Ticuna Indian and his wife had gone in a canoe to visit a plantation on the left bank of the Atacoari, for the purpose of procuring a supply of roots. Just as they reached the bank a jaguar, hidden among the vegetation, suddenly, and at a single bound, seized the man, who was in the forepart of the canoe. Whether the brute had made an inaccurate aim, or the mud interfered with her leap, it happened, that instead of gripping the shoulders of the savage, as her intention undoubtedly was, she simply struck him on the head with her right paw, and with her claws literally scalped the poor fellow, who rolled over, an insensible bleeding mass, to the bottom of the canoe, whilst the jaguar, with her head above water, and with open mouth and blood-shot eyes, endeavored to board the canoe. She might have effected her purpose, had not the woman seized her husband's lance, and plunged it with all her force into the brute's throat, and thus spitted her like a chicken; the animal fell back into the water, struggled a little, and ultimately succumbed.

Having rid herself of her enemy, the woman re-seated herself in the hind part of the canoe and rowed vigorously home, and soon laid her insensible husband in a hammock.

This heroic act had occurred some two hours only before P. Marcoy and his companions arrived at the Ticuna's dwelling, where they had gone impelled by hunger. The woman, while providing them with bananas and other food, described the affair without gesture or emotion, just as if it had been an ordinary occurrence. The head of the Indian, who was lying in his hammock, burning with fever, was wrapped in a cotton handkerchief that had been soaked in rum and sprinkled with salt. What success attended this surgical treatment, our author did not learn.

At Bana, he exchanged the small vessel in which he had thus far descended the Amazon, for a sloop which was to convey him to the termination of his journey at Para. The remainder of his voyage was successfully accomplished, with but few incidents of an unusual character.

"You do not look as if you had prospered by your wickedness," said a gentleman to a vagabond, one day.

"I haven't prospered by it!" cried the man. "It's a business that doesn't pay. If I had given half the time to some honest calling which I have spent in trying to get a living without work, I might be a man of property and character, instead of the homeless wretch I am."

He then told his history, and ended by saying:

"I have been twice in prison, and I have made acquaintance with all sorts of miseries in my life; but I tell you, my worst punishment is in being what I am."

Men can steal our money, and rob us of our reputation, but no man can defraud us of what we *are*.

Original.

THE PRIMITIVE FRIEND.

The "Quaker" of a former day
Was simple, plain, and true;
As faith prepared for him the way,
In grace, and strength he grew.

His heart was not in barren creeds,
He spoke the truth to all,
And plainly wrote his life, in deeds;
As duty did him call.

His hand did not partake of bribes;
His love earth could not buy;
Unlike the cold and formal scribes,
His heart to God was nigh.

His words were few, but strong and clear,
His garb as plain and pure;
His walk bespoke a godly fear,
A hope that could endure.

The cross of Christ was dear to him;
He bore it on his way
In faith, that he the crown would win
In everlasting day.

His christian mien, and earnest tone,
Drew many to his side
From worldly hopes, to seek alone,
Those joys that do abide.

The world to him was not a place
Of resting without strife;
His was a struggle in the race,
A battle throughout life.

But thanks to Him who ever hears
The feeble humble cry;
Who sees and dries our loving tears,
And guards us from on high.

The God who now beholds us all,
Was in that early day,
A saving power as now, to all
Who come to Christ, the way.

Philada. 4th mo. 14th, 1875. P.

Selected.

UNDER THE LEAVES.

Oft have I walked these woodland paths
In sadness, not foreknowing,
That underneath the withered leaves
The flowers of Spring were growing.

To-day the winds have swept away
These wrecks of Autumn's splendor,
And here the fair Arbutus flowers
Are springing fresh and tender.

O! perfect flowers, with lips of bloom,
Surpassing in their beauty
The pearly tints of ocean shells,
To teach me Faith and Duty.

Walk life's dark way, ye seem to say,
In faith and hope, foreknowing
That when man sees but withered leaves,
God sees the fair flowers growing.

From "The British Friend."

"Keep all your meetings, as well those for good order, charity, and Christian discipline, as those set apart entirely for the worship of God, in His love, and in the name, power, and peaceable spirit of His dear Son Jesus Christ, which is the alone true authority of all our meetings, for without Him we can do nothing."—*Yearly Meeting's Epistle*, 1700.

In view of the many changes in doctrine, practice, and discipline which have been made evident in our religious Society during the last 30 years, it behooves all who are interested in its true welfare to consider and reflect upon our position and its results.

When about two centuries ago it pleased the great Head of His Church to call and qualify His servants, the early Friends, to revive and propagate the doctrines of primitive Christianity, it is evident that, foreseeing in the natural course of things these exponents of their divine Master's will would be gathered to their rest, He still continued to call and qualify others from time to time to preach and to practise the like precious faith held forth from the beginning. And thus, from age to age, a line of standard-bearers and representatives of true Quakerism would be sent forth to carry on and continue the work of their forefathers in religious profession, in "calling men from darkness unto light, and from the power of Satan unto God."

Those faithful to their high calling in Christ Jesus would be given to see with indubitable clearness in every emergency what to do, and what to leave undone. In every proposition submitted to their judgment, in every suggested innovation upon established usage or practice, the faithful few would discover in the light that makes manifest their true bearings and character whether they be of God, or whether they be the offspring of man's wisdom and contrivance.

If we look at the case of the Queries and their modern history, these important agencies in support of our discipline have existed with little alteration for about eighty years, as shown in the publication of the first, second, and third editions of our Rules of Discipline and Advices. But in the year 1860 some radical alterations were introduced and decided upon, to be supplemented, it would appear, by still greater changes in this the year 1875. Now the question arises in my mind, "Wherefore all this change, and where will it stop?"

I suppose it will be conceded that Friends of the 17th and 18th centuries understood our principles, and carried them out with exemplary fidelity; that in administrative and executive ability, as well as in solidity of judgment and spiritual discernment, they were quite equal to Friends of the present day; yet they saw no reason for doubting the necessity or expediency of retaining these Queries and Rules as essential elements in our system of church government. There ought to be some strong reason to justify such a departure from ancient usage, in thus undoing, as it were, the work which cost our forefathers so much labor and suffering to build up and establish. Were Friends of the 17th century less qualified than we of the 19th to administer the government of the Church? Have we of the present day been favored with some special light on these subjects which they had not access to, or are there some peculiar features in the character of the present age that call for some adaptation of our principles and mode of operation to meet these requirements, so that a religious system and form of church government, which our ancestors lived under and found needful for the edification of the body, we discover has failed to accomplish its purpose, and needs a revision and radical reformation? As none of these suppositions are tenable, we must look for a solution of the problem in some other direction. Indicative of the state of the Society at that period is the following quotation from the preface to the first edition of Minutes and Advices of the Yearly Meeting, published by the Meeting for Sufferings in 1783:—

"And notwithstanding it be too obvious to be denied, that there are amongst us many sorrowful instances of a grievous departure from the godly zeal, purity, probity, simplicity, and self-denial, so conspicuous in our worthy predecessors; yet by comparing the

later Advices with those of a more ancient date, and observing the continued care and concern of the Yearly Meeting to guard and testify against every appearance of evil, and every mark of declension, it must be allowed that, as a religious body, we are the same people our forefathers were, in faith, in doctrine, in worship, in ministry, and in discipline."

This is a candid and truthful avowal of the condition of the Society at that period. While weakness and shortcomings are acknowledged, there is yet an expression of hope and confidence that the Yearly Meeting would still continue as the pure and watchful guardian of the true interests of the body, by "testifying against every appearance of evil and every mark of declension," and that the Society, as a whole, was still sound at the core. About fifty years later we find these remarks of A. R. Barclay, as editor of some publications of the early Friends and referring to the councils and rules of that early day:—"The principles and objects of which," he says, "continue to a great degree remarkably preserved to this day for our edification and the Christian welfare of the body." As an army cannot exist in efficiency and strength without discipline, so neither can a church, which, under right discipline and the leadership of Christ, is compact, united, and irresistible, but, without this essential to its efficiency, divided and scattered; and how the real state of the Society can be known without the aid of periodical Queries and Answers I cannot see. That the Queries are not testimonies is not so clear to my mind. I consider them as testimonies to the authority of Christ in His Church, and of the care exercised by our forefathers in religious profession to maintain the body in purity and strength. Besides, in the details of our church organization, one thing is so interwoven and connected with the other, that the removal of one part weakens the whole structure; "For the eye cannot say to the hand I have no need of thee, nor the head to the feet I have no need of you." But not to exalt rules and regulations above their due place in the system—the letter above the spirit; for they are but dead forms, unless animated with Christian life and administered in a spirit of restoring love—I quote the following passages from the Advices of 1783 before referred to:—"We are not, however, without a clear sense that this publication will prove insufficient to produce the desired effect, unless we are very careful to move and act under the immediate influence of the Spirit of Christ in the pure love of the gospel, a close adherence to which would render a multiplicity of rules unnecessary." There are also some weighty remarks in the Introduction to the third edition of the Rules of Discipline, published in 1834, which are peculiarly applicable to our present condition as a Church. We read, "It is very observable in the history of our Society that the declension or revival of religious zeal has ever been accompanied by a corresponding relaxation or increase of care in the exercise of the discipline." And yet there is a considerable expenditure of zeal and earnestness among some of our young people, but not a zeal according to a knowledge of our principles, but devoted to pursuits and objects which can hardly be said to promote the interests of the Society at all. I recently attended two London Meetings. The first was an adjournment of Devonshire House Monthly Meeting to consider and report upon the subject of "Christian Work." It was rather a numerous gathering, but there seemed no very clear idea of what was to be done, and how to do it. One young man, with much fervor, spoke as if the very existence of our religious Society depended upon carrying out vigorously this so-called Christian work. I thought that had this impassioned zeal been exhibited in favor of the much greater Christian work to which we as a religious body are especially called, it would have been a hopeful and encouraging sign that a revival of our ancient zeal and energy was beginning to manifest itself, where it was much needed, among the young and rising generation of our Society. I found no inducement to remain in this meeting, the whole atmosphere of the place was so uncongenial to my feelings and spiritual constitution that I shortly after took my departure. The second meeting was an adjournment of London and Middlesex Quarterly Meeting to meet the Yearly Meeting's Committee, and confer with them on the subject of the religious care of our young people. There was little unanimity or progress in this assembly, though of a different character to the one just described, and although some wise counsel was imparted by a few, there was not strength in the meeting to give practical effect to it, and no definite result appears to have been arrived at. The uniting, tranquillizing, overuling, influence and Spirit of the heavenly President—the acknowledged Head of the Church—was not felt. A writer in one of our own periodicals, whose sympathies were more in unison with what for the sake of a clearer definition I shall call the majority, as distinguished from the smaller number—the minority—observes, "That if we turn to the epistles and other documents issued by our own Yearly Meeting during the last thirty years, it is clear, that the Society of Friends, as a body in England, has ceased to hold the views of the early Friends." This is admitted, though with regret and expostulation by the few "Friends who still continue to maintain them." The fact of our declension, as a religious society, from first principles being admitted, it only remains to consider the cause and the remedy. This need not occupy much space, and requires no assistance from committees or conferences to define it—"a wayfaring man, though a fool, cannot err therein." But the very simplicity of the means causes it to be overlooked or disregarded. As indicated in the introduction to the Queries, "It is not to arrangements however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth and vitality in the Church."

A lengthened period of ease and commercial prosperity has had its enervating effect upon us. The spirit of the world, its allurements, pleasures, and honors, have attracted some of our members to a faith that is overcome by the world rather than our allegiance to the faith that overcomes the world. And then some amongst us are not altogether strangers to the feeling which would make the best of both worlds, ever seeking to discover among the "Lo! heres, and lo! theres," some royal road to the kingdom—to gather the fruit without ploughing and sowing, to enact the Christian disciple with the part of self-denial left out, and settle down into a state of ease and carnal security.

"To reconcile things in their nature discordant
Inclination and duty no longer at strife,
Religion with luxury kindly accordant,
The peace of the soul with the pride of this life.
Vain hope of blind man! in his fond self-deceiving,
While immutably true stands the Saviour's own word,*
Happy they, who its sacred assurance receiving,
In lowliness follow their crucified Lord."

The outside world, looking at our reduced numbers, predicts our extinction as a distinct religious body, and one of these writers says—"Slowly, but inevitably, the Society of Friends will be washed into and lost in the sea of Evangelicism." There is an aspect of truth in this assertion, but not as regards the whole Society; and I have little doubt that many in our body will be drawn within the vortex of this popular but superficial form of religious profession. There are indications of it now within the pale of the Society, as evidenced in the repudiation of Barclay's Apology, the religious phraseology current amongst us, and other tokens of sympathy with that type of religious faith which has ever been antagonistic to genuine Quakerism. I do not believe in the extinction of our religious Society while yet a remnant remains, however small in numbers, faithful and firm to our original doctrines and testimonies, for they will form a nucleus around which the real converts to our principles will be sure to rally; for these will not rest satisfied with anything short of the truth, the whole truth, and nothing but the truth. But the promoters of other views and practices which have no legitimate dwelling place within our borders, having no root in themselves, will wither away. While the present condition of things amongst us affords little ground for hope, there is still less room for despair. We know not what, in the councils of the Most High, a day may bring forth to the patient, waiting, trusting soul. The promise of old may yet be realized in the experience of this people—"A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time." But without indulging in too lofty speculations as to the future, to the neglect of our present and every day duties, may we, each one for himself, seek to know our place in the body, and keep it with all diligence, we shall then be given to see more clearly our only remedy, our only hope, our refuge and strength, and sure pathway to restoration. And this is pointed out to us by a true Friend—a man of deep thought and large experience in spiritual things. Isaac Penington in reply to the Query—How may unity be recovered, if at any time decaying?—answers, "In the Lord alone is the recovery of Israel, from any degree of loss in any kind, at any time; who alone can teach to retire into, and to be found in that wherein the unity is and stands, and into which division cannot enter. This is the way of restoring unity to Israel, upon the sense of any want thereof; even every one, through the Lord's help, retiring in his own particular, and furthering the retiring of others to the principle of life, that every one may there feel the washing from what hath in any measure corrupted and the new begetting into power of life. From this the true and abiding unity will spring amain, to the gladding of all hearts that know the sweetness of it, and

* Matt. vi. 24.

who cannot but naturally and most earnestly desire it. X.

Fifth month, 1875.

For "The Friend."

The Old Paths!

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, *and walk* therein, and ye shall find rest to your souls. But they said, we will not walk therein."—Jeremiah vi. 16.

How full of richness is the promise, that if ye stand in the ways and ask for the *old paths*, which is the *good way* and *walk therein*, ye shall find rest for your souls. What more can we ask or desire, in this tribulated scene, than to find "*rest* for our souls." Very earnest have been the desires of the writer that those under our name who are setting a light value upon some of the ancient principles and testimonies that distinguish the Society of Friends from all other religious denominations, and who think they have found an easier path than was trodden by our worthy forefathers in the Truth, should seriously ponder these things; feeling well persuaded from a degree of living experience, that there is great danger in departing from the ancient and well established views and practices that have been promulgated and upheld by the Society of Friends from its first rise down to the present day.

"Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken."

Our late beloved friend James Emlen, thus expressed the desire of his heart: "Oh! for a succession of such as love the Truth, and who desire none of the novelties of the present day; very thankful indeed to be permitted to share in the inheritance left by our forefathers, to drink of the *old wine*."

The following, extracted from a Poem by H. Bonar, entitled, "Old Words," is thought pertinent to the present times.

"No age
Can outgrow truth, or can afford to part
With the tried wisdom of the past, with words
That centuries have sifted, and on which
Ages have set their seal, and handed down
From venerable lips of solemn men,
Who learned their wisdom in a graver school,
And in an age of keener, sorer conflict,
Than we have known in this gay holiday,
When truth and error are but things of taste,
Changelings of fashion, altering year by year.
Guard then those ancient wells, those living springs,
Of which our fathers drank and were refreshed.
Guard then those ancient palms beneath whose shade
Our fathers have sat down, and of whose fruit
They ate and went upon their way in peace.
Part not with those old names, each one of which
Bears in its bosom precious histories,
The life-deeds and death-conflicts of the men
From out whose loins we spring, the men of might
And wisdom, who have won such victories
Of truth for us. These venerable names
And words preserve, as an inheritance
For children's children to the latest age.
Part not with these old names and words, each one
Contains an everlasting history,—
A great soul's history, which like a pearl
Within its shell lies hid. Fling not away
The shell because unpolished and uncouth,
Lest in so doing thou shouldest fling away
The gem whose lustre lies unseen within.
It is not beauty, it is truth we seek,
And it is truth that men would fling away,
Because its outward garb is rude and homely!
Yet truth is beauty, best of beauty here;
And beauty is but hidden truth unfolded,
Like blossoms from the rough brown buds of spring.
Part not with these old names. See how they shine
In these old heavens, like stars, whose rays no age
Can dim, nor boastful art of man supplant,
By lights, the invention of his fruitful skill.
They lighted up the darkness of the ways,
By which our fathers walked to heaven;
Not now less needful, nor less glad their beams.
Part not with these old names and words, each one
Is a seed, the womb of hidden life;
And he that flings away a seed destroys
The future harvest of a hundred fields.
Part not with these old names, in each of them
Our fathers wrapt up wisdom for their sons;
And their sons' sons, down to earth's latest day.
What thoughts are clinging round them thick as dew
Upon the fields of the fresh summer's grass,
Mellow as fruit upon the autumn-trees.
Say not, our age is wiser; if it be,
It is the wisdom which the past has given
That makes it so; for in these names is written
That wondrous wisdom that has made us wise."

For "The Friend."

Uncertainty.

The element of uncertainty, as a part of our spiritual discipline, is very clearly set forth by the author of the following remarks:

Men are sometimes tried, as it were to an hair's breadth, to teach them their dependance, and on what it is: whether on the Divine wisdom and goodness; or on themselves and their own crooked wisdom and strength. These are times of trial that many have to pass through; and it is well clearly to understand what it is they are intended to teach—Have faith in God. Also that we may frustrate or baulk the purposes of Divine goodness towards us (without consciously intending to do so)—by impatiently acting in our own will and wisdom. C.

Another question which might be profitably put is this, "Am I willing to remain in a state of protracted uncertainty, if such appears to be the Lord's will;" to say of such a state, when it is manifestly God's will that I should be found in it, "Here am I?" His people have often been brought into this condition.

Perhaps there are some who think it strange that his people should ever be called upon to go into a position of uncertainty. He is all-wise, why does he not make their way clear before them? as He is all-powerful, why does he not remove their obstacles? as He is all-good, why does He leave them in a state which must naturally be one of more or less discomfort if not distress? The answer to all this is, God will have his people live *on* him and *in* Him; and, for his own glory and their instruction, he puts them into such positions as are most suitable for their learning so to do.

They must be prepared to say in every position, "Here am I." Alas! when we look back upon our past life, how very much have we in this particular come short of the glory of God. We have often cut the Gordian knot; we have burst through the labyrinth, when He would have had us thread its mazes with a clew of his providing. And, now, when we review this past; and perhaps in the quiet of calm reflective retirement, go through all the circumstances over again; and judge our own conduct, and contemplate things with a larger knowledge of their varied bearings,—how short do we see ourselves to have come in faith; how excited and unsteady were we; how, when He called us, did He not find us where He would have us be; and moreover, how did He find us where He would not have us to be.

May we henceforth be willing to say concerning the condition *of uncertainty*, if God manifestly put us into it, "Here am I." If He say, "It is my will that thou shouldest be uncertain about thy abode;" then, like the apostle who had no certain dwelling place, may we be able to erect our altar in our lodging; and may we take up there the position of a wayfaring man, and say, "*Here* am I." "Where is my home to be?" is perhaps the question of some one longing for rest, longing to surround himself with the various little comforts and charms of home. Not yet does God show where; then must I wait in peace. And so with regard to how certain things will turn out. The uncertainty attending them gnaws into our hearts: we would almost feel a relief in hearing that they were likely to turn out badly; "anything," we say, "in preference to this uncertainty." Ah! let us beware lest we hasten on the worst; lest we cause the elements of trouble, which He in mercy keeps in solution, to precipitate and form a bitter sediment—dregs which the Lord will make us drink up. By our haste, or our obstinacy, or our unbelief, we may, so to speak, spoil His arrangements for us, and so come to bitter grief. Is it manifest that the Lord will have us to stand on ground where thick mists surround us, mists, in which, perhaps, we hear all sorts of sounds, some perplexing and some terrifying, or mists in which we hear no sound of life and motion, but all is ominously calm? Then, dear reader, there must we stand beside the altar on which we willingly offer up our own will; and say, Work it out as thou wilt, O my God, "Here am I."

What solace and what strength would thus be provided, &c.—*P. B. Power.*

Extract from a Memorial of Elizabeth Bond, who died 1848, *aged nearly* 93 *years.*

She was a diligent attender of meetings, frequently walking three miles, and sometimes four, to attend them, being disabled from riding on horseback; and she continued faithful in the performance of this religious duty as long as her bodily strength would admit. On one occasion, which she afterwards several times spoke of, as an encouragement to others, she said, that when about starting to meeting great difficulties were cast up before her—her lameness and the badness of the roads were such that she would not be able to get there—and making a little halt, with her mind turned inward, a language appeared to be uttered, Go, and I will go with thee. David would not offer that unto the Lord that cost him nothing; a light seemed to shine round about her and she went on. It was a highly favored meeting, and, said she "I returned home much better and with a thankful heart."

Selected.

Some lines of John Burnyeat, one of our Friends, in the morning of the day in our Society, have met my feelings particularly as I have been reading his epistles, as follows: "Though the world be full of tumults, disquietness, and amazement, yet blessed be the God of our salvation, who hath brought us into a degree of that rest which the distresses that are from below cannot reach, so that there is something known to retire unto for a sanctuary, that the world knows not, neither can the destroyer come into it, there-

fore our safety is always to keep our interest therein, that we may have our privilege unto our mansion there, and so rest in the time of trouble, where no destroyer can come. The Lord's power is to be admired, loved, and believed in, it is true forever. The winds and seas must obey Him."—*Sarah Cresson*, 1822.

THE FRIEND.

FIFTH MONTH 29, 1875.

There is so much open wickedness and unblushing iniquity in the world, that the true lover of man, and of his almighty Creator, if he allows his thoughts to dwell upon them and the successful resistance they present to the progress of the militant church, may well find need for a daily increase of that faith, which can pluck up the Sycamine tree and plant it in the midst of the sea. For when looking at the affairs of men, even when human effort appears to have been crowned with comparative success, we can hardly fail to discover a sad losing or unfinished side to their most lauded achievements, and discern some cause for regret, if not of complaint, amid the deeds boasted of as meritorious. Rarely indeed do we attain the full fruition of our plans, or hopes; and were it not for the eye of faith, whereby we can see that which is invisible, and thus connect the things that are seen with an omniscient, omnipotent power, withdrawn from outward sight, the Christian could hardly resist sinking into despondency, and conclude that human life, with its lapsed proclivities and perverted energies, is little better than a scene of misguided conflict and unhappy results; where the absence of virtue and equity precludes the reign of truth and harmony, and disappointment or death, strikes down the most skilful and trusted instruments of moral and religious reform, before they have had time to complete their arduous work, or crown it with success.

But we have the assurance of holy writ, that, "Where sin abounds, grace doth much more abound;" and in the ordering of Infinite Wisdom, it is by this Divine gift that the transcendent problem of the regeneration of this fallen world is to be worked out. By the hidden operation of this heavenly leaven upon the individual hearts, the whole mass of those who submit to its power, is to be transformed, and the new Jerusalem, the quiet habitation, is to go on extending its cords and fastening its stakes, until it is perfected, and becomes the joy of the whole earth.

This, by no means, precludes the employment of instrumental means, in the Divine hand, to smite or rebuke the man of sin, to carry conviction to the hardened sinner, to invite the famishing prodigal to return to the Father's house and partake of heavenly bread, or to encourage the sin-sick soul to press through the crowd of difficulties and fears, and touch the hem of the Redeemer's garment, that it may be healed of its plague. But this instrumentality must be under the putting forth, and in the ability vouchsafed through the same Divine Grace.

Man's apostacy from the revealed will of his Creator is so complete, and it interposes so dark a cloud between his natural understanding, and the things that belong to his everlasting peace, that human reason, however cultivated and trained, or any other merely human means, is inadequate to raise the soul out of the grave of sin, or give availing belief in Him who is the resurrection and the life. Without holy help, man's appeals, however fervent, his reasoning, however logical, or his exegesis of Scripture, however eloquent, are as sounding brass or a tinkling cymbal; for "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." To be effectual in leading to true conversion, the truths of the new covenant must be preached with a measure of the Holy Ghost sent down from heaven; and the light of the glorious gospel of Christ must shine in the soul, if ever it is known to be "the power of God unto salvation."

The present seems to be a day of so-called "revivals." We hear the fame thereof, not only within our own religious Society, but among other professors, including Unitarians and Universalists. In Great Britain they are represented as affecting the public mind extraordinarily; especially under the ministrations of two Americans; the one a preacher, the other a singer of "sacred songs;" who have called forth great and general excitement among all classes, where they have labored. We can always rejoice where, by any means, the cause of true religion is promoted, and we are hopeful of good results when the truths of the gospel are presented to the multitude in their intrinsic purity and spirit. But while cherishing such hopes, and earnestly desiring, that He who at times hath chosen things that are not to bring to naught things that are, may be pleased to educe good out of these movements, touching the lips of some of the converts as with a live coal, from off his holy altar, that their iniquity may be taken away and their sins purged, we confess that we cannot find in them reason to anticipate much lasting and healthful change for the better.

The experience of the past, we think, teaches there have been exhibited repeatedly, within the professedly religious world, similar phenomena; as widely comprehensive in their emotional embraces, and as highly lauded for their extraordinary accompaniments and supposed transmuting efficacy; but which, notwithstanding the enthusiasm awakened, and the marked changes said to have been witnessed, faded away; generally, almost as suddenly as they were called forth; and were succeeded by cold indifference, or by a reaction that gave reason to believe, that the house supposed to be swept and garnished, was again taken possession of by guests which made the last condition worse than the first.

It is an incontrovertible truth, which should never be lost sight of, that nothing can bring the soul to God, but that which comes from him, and that they who run without being sent by the Head of the Church cannot profit the people. However the senses may be played upon, the attention captivated, the mind excited with thoughts of the doctrines inculcated, and the imagination inflamed with the glowing pictures presented, to draw or frighten men into the strait and narrow way, one and all are powerless for effecting regeneration, or to bring under the restraining and constraining law of the Spirit of Life in Christ Jesus; by which alone the soul can be set free from the law of sin and death.

We fully believe, that Christ's religion is ever making itself felt in some new province of human nature, and its truths and spirit increasingly influencing wider regions of thought and feeling; but the elements of its power, and the application of its renovating grace are essentially unchangeable; and all its triumphs must be carried on and secured in the secret of the heart. Unwavering faith in this gospel truth, while it furnishes a criterion to judge of what is demanding attention in "religious movements," supplies, when joined with the assurance that the grace of God has appeared unto all men, teaching them, solid ground for believing in the progressive improvement of mankind, and prevents the Christian from fainting or flagging in his efforts for removing the evils weighing upon them. It also reanimates with hope, when much of the good of former time seems swept away, and fresh inroads of evil appear to have overwhelmed it.

Looking back at the past, or considering the characteristic events of the present, it may be seen that this "gospel of the grace of God," which the early Friends revived and we are still required to promulgate and uphold, presents the only effectual barrier to the delusion, that science will lead men to perfect knowledge of the truth, or avail to correct the notion, so congenial to the mental constitution of fallen man, that a self-wrought faith in the cardinal truths recorded in the New Testament will effect salvation.

The natural course of events in this fallen moral world of ours, without the interference of this supernatural agent, is towards deterioration; and all who aim at attaining the right and the true, must struggle against the stream. In spiritual as in intellectual improvement, nothing is to be gained but by labor, often by painful effort; and if we relax in this effort, the prevailing current will soon begin to carry us on to that which is ill. We are sensibly, or insensibly, influenced by the domestic, the social, or the religious atmosphere around us. If this is affected by evil in any form, unless the antidote is constantly applied by Divine Grace, its insidious working will affect the spiritual constitution, sapping its strength, and finally undermining correct principles. But obedience to this "unspeakable gift," ensures living soberly, righteously and godly, and gives a sure and blessed hope in Him who gave himself for us, that He might redeem us from all iniquity.

Every generation has its peculiar work assigned it, and well is it when that work is faithfully performed. Where this work appears not to be producing the good results we are desiring, there is need for resignation; not contentment with the presence and encroachment of evil, but willingness to acquiesce in the ways of Providence, avoiding all disposition to complain, because He does not work according to the dictates of our finite judgment. In our engagements in the Church militant, there is no Christian grace more requisite than humility. Without it we may put an overweening estimate on the value of our labors, and becoming disheartened when they appear to avail nothing, grow impatient, and then be tempted to conclude, that the cause of Truth must ultimately succumb to the triumphant assaults of error. But as we have no right to anticipate any great results from our labor, so we should guard against allowing anxiety and discouragement to sit too heavily on the heart, lest they indispose

to make necessary and proper exertion. We have prophetic assurance of the coming of the day when the Lord "will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from all the earth."

SUMMARY OF EVENTS.

FOREIGN.—The question of the validity of the election of the late John Mitchell, in Tipperary, has been brought before the courts on the petition of the rival candidate, who claims that he was legally elected, and is entitled to the seat in Parliament because Mitchell was ineligible from the first, and had transferred his allegiance from the Queen of England to the United States. The judge before whom the election petition was tried decided that John Mitchell was disqualified because he was a felon and an alien. The case was appealed to the Court of Common Pleas.

The sides of the wrecked steamer Schiller have fallen in, covering the specie, the best part of the cargo, and probably a number of bodies. Blasting operations will be employed on the wreck.

Great crowds of people continue to attend the revival meetings of Moody and Sankey, in London. Those held on the 23d inst. were attended by over 50,000 persons. The Archbishop of Canterbury, in a letter respecting the revival meetings, does not absolutely condemn them, but expresses the fear that the counsels given after the meetings are often crude errors of doctrine, and that the revivalists do not hold forth full scriptural teachings with regard to repentance.

The Madrid government has issued a decree giving a hopeful review of the military situation. The intention of doing justice to the church is also announced. The Electoral period has been declared opened, and during the time prescribed the press will be free to discuss all constitutional questions, except that of monarchy; and public meetings of a political character may be held.

A Madrid dispatch of the 23d inst. says: An important political meeting has been held here. It was attended by nearly 600 persons who have held seats in the Cortes, either as Senators or Deputies. A resolution was adopted, that on the opening of the next Cortes a Constitution shall be submitted framed on a basis of compromise of all the monarchical and liberal parties.

The struggle in the north continues without decisive results. The government forces are reported to have gained an important victory at Mont Serrat, but in a severe conflict, near Valmaseda, they were defeated by the Carlists.

At the meeting of the French Assembly the 19th inst., the resignation of twenty-one members of the Committee of Thirty was announced. The President of the Assembly stated that elections would be held to fill the vacancies thus created in the committee. The remaining members of the Committee of Thirty subsequently resigned, so that an entirely new committee will have to be chosen.

A Paris dispatch of the 18th says: In the Assembly to-day Minister Dufaure submitted a bill regulating relations between the public powers. It provides that the Senate and Chamber of Deputies shall meet annually in January and sit at least five months in the year. The President of the Republic may communicate with the Chambers by message. The Chambers are obliged to reconsider any decision if the President makes a request to that effect. The President and Ministers can be impeached only by the Chamber of Deputies, and must be tried by the Senate.

M. Dufaure also introduced a bill relative to the organization of the Senate. It provides that elections for Senators shall be ordered by a decree, which must be issued six months before the day appointed for the holding thereof.

A recent decision of the Left Centre to vote in favor of the retention of the present system by which Deputies to the Assembly are elected by a vote of whole departments, instead of separate elections by each arrondissement, as proposed by Minister Buffet, will, it is feared, cause difficulty, and perhaps oblige President MacMahon to form a ministry composed of Legitimists and Bonapartists.

The coal production of France is steadily increasing. In 1859 it amounted to no more than 38,133 tons. In 1869 it reached 66,000 tons, and in 1873, 87,429 tons. There are 71 coal mines in France.

France will be represented at the Philadelphia Centennial Exhibition by two commissioners, one of whom must reside in the United States, and the other in France. The Assembly will be asked for 600,000 francs to cover the expenses of the French representatives.

The Roman Catholic bishops of Prussia who addressed a petition to the Emperor, and received a reply last month from the Minister of State, have made a rejoinder that to reject a decision of the Vatican Council would be equivalent to an abandonment of Catholicism, and that they are convinced that the Holy See would never be unwilling to act in conformity with all proper decisions of the State government.

A special correspondent of the Daily Telegraph reports that the German Ambassador at Brussels has been instructed to request the Belgian government to prohibit religious processions, and that the object of this manœuvre is the overthrow of the Belgian Cabinet. The correspondent guarantees the accuracy of the report. A Brussels dispatch of the 23d says: As a religious procession was passing through the streets today, it was assailed by the populace and its ranks were broken up. The police arrested ten of the rioters. Some of those walking in the procession took refuge in the neighboring houses and subsequently dispersed.

A dispatch from Rome says the Italian government has ordered the removal of all bishops who have not received the royal exequator endorsing their appointments. The Archbishop of Palermo has already been notified to leave his see.

The number of persons banished from Russia to Siberia, between the Fifth and Tenth months 1874, was 16,889. The exiles were accompanied by 2349 women and children who went voluntarily into banishment with their friends and relatives.

The King of Burmah declares that he is most anxious to settle matters amicably with the British and Chinese governments. The report that foreigners are ill treated in Burmah is said to be quite unfounded.

A special dispatch to the Times from Vienna says a dreadful accident has occurred on the river Mur, at the town of Indenburg, province of Tyrol. A ferry-boat, having on board a number of Catholic pilgrims en route to visit the shrines on the other side of the Mur from Indenburg, sunk in the middle of the stream. Fifty-nine pilgrims are known to have been saved, but seventy-six are missing, all of whom are believed to be drowned.

UNITED STATES.—The interments in Philadelphia last week numbered 354. There were 47 deaths of consumption, 36 inflammation of the lungs, and 25 scarlet fever. There were 112 under two years of age.

The ravages of the grasshoppers in some parts of the west have been resumed. In Jackson and Clay counties, Kansas, the grass has been nearly destroyed, and the wheat and oats have suffered greatly. Elsewhere in the State no damage has been done. Large clouds of the insects have moved to the northward, and a heavy rain has destroyed great numbers. Advices from Winnepeg say that myriads of the insects are hatching out.

Forest fires, kindled by sparks from locomotives, have caused great destruction of property in Clearfield county, Penna. The town of Osceola, a chief centre of the lumber trade, has been burned down and several hundred families rendered homeless. The unusual dryness of the past two months has favored the spread of forest fires over extensive regions. The loss in Clearfield county alone is estimated at more than $2,000,000.

A compact piece of native copper was received a few days since in St. Louis, from the Lake Superior copper region. The mass in question was heart-shaped, and weighed 6,000 pounds. It was nearly pure copper, containing 98 per cent. of the metal. The mass when found had evidently been detached from its bed by the ancient miners who worked with stone hammers weighing from ten to thirty pounds each. It is supposed these copper miners belonged to the extinct race of mound-builders who occupied the country long before they were supplanted by the more warlike and savage Indians. The remains of the mound-builders make it probable that they were much like the people found by the Spaniards in Mexico and Central America.

The Philadelphia Almshouse contained 3415 inmates on the 22d inst., and at the same date 5907 persons were receiving out-door relief. Of those receiving out-door relief 1038 were Americans, 1558 foreigners, and 3281 children.

The Markets, &c.—The following were the quotations on the 24th inst. *New York.*—American gold, 116¼. U. S. sixes, 1881, registered, 122⅝; do. coupons, 124½; do. 1868, registered, 122⅜; coupons, 123¾; U. S. five per cents, 116⅝. Superfine flour, $4.75 a $5.00; State extra, $5.10 a $5.25; finer brands, $5.50 a $8.50. Red western wheat, $1.33 a $1.35; No. 1 Milwaukie spring, $1.25; No. 2 Chicago spring, $1.15. Oats, 74 a 78 cts. Western mixed corn, 75 a 78 cts.; western yellow, 80 a 83 cts. *Philadelphia.*—Middlings cotton, 16¼ a 16¾ cts. for uplands and New Orleans. Superfine flour, $4.50 a $5; extra, $5.25 a $5.50; finer brands, $6 a $8.00. White wheat, $1.48 a $1.50; amber, $1.42 a $1.47; red, $1.38 a $1.40. Rye, $1.10. Mixed corn, 82 a 83 cts.; yellow, 84 cts. Oats, 74 a 75 cts. Lard, 15½ a 15¾ cts. About 2000 beef cattle sold at 7¼ a 8 cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 5 a 6 cts. per lb. gross for common. Sheep sold at 5 a 6 cts. per lb. gross for clipped, and hogs at $11.50 a $12.25 per 100 lbs. net for corn fed. *Baltimore.*—No. 1 western amber wheat, $1.38 a $1.40; No. 2 do., $1.36; red wheat, $1.35 a $1.37; white wheat, $1.35 a $1.45. Southern white corn, 85 cts.; yellow, 80 a 81 cts. Western oats, 74 cts. Rye, $1.15 a $1.18. *Chicago.*—Extras pring flour, $4.75 a $5. No. 1 spring wheat, $1; No. 2 do., 95½ cts. No. 2 corn, 65 cts. No. 2 oats, 60 cts. No. 2 rye, $1.06. Lard, 14¾ cts. *St. Louis.*—No. 2 winter red wheat, $1.35; No. 2 spring, $1.03. No. 2 corn, 65½ cts. Oats, 65 cts.

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Journal of the Life of George Fox,	1 75
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PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 321.)

On my arrival at the Ageney I found a small school had been in operation some three weeks, under the eare of A. J. Standing, six or eight Indian children in attendanee. A small room over the commissary, in the same building in which the school was taught, being set apart for my use, I occupied a few days in cleaning it out, fitting it up for a sleeping apartment, putting up a rude bedstead, visiting the school in order to make myself familiar with the scholars, before taking charge of them in accordanee with the instructions given by the Agent before his leaving. I took charge of the school on the 31st of 10th month, six scholars in attendanee, and continued it as a day school, until the 10th of the 11th mo., with little variation, some days more scholars than others, but at no time exceeding nine. Most of these living at the distanee of four or five miles, remained at the school-house from Second-day until Sixth-day evenings, sleeping on the ground wherever they could find a place, beside a log, fence, or anything to break the wind, and a Cherokee woman, who lived in the yard, cooked two meals a day for them.

At the end of this time the weather becoming inclement, I felt that there was a necessity for immediate arrangements being made for the better accommodation of the children or the school would have to be closed. There being several rooms in the commissary, one of which was used for the school-room, others containing stores, annuity goods, &c., I conceived the idea of changing the place of some of these things, and fitting up the building to board and lodge the scholars. But the Agent being absent, and not having had an opportunity of conferring with him and ascertaining his views and plans, and consequently not knowing whether he would approve of the project, or would be able to carry out the design if he did approve it, I conferred with A. J. Standing, who heartily entered into the plan, and we together consulted with W. H. H. Howard, the acting agent, who left us at liberty to adopt any measure that we thought would conduce to the advancement of the school, provided we took the responsibility of the undertaking upon ourselves, and did not interfere too much with his arrangements. I accordingly dismissed the scholars on the evening of the 10th, with instructions not to return until the evening of the 14th, when I would have made arrangements for them to sleep and eat in the house. We then went to work and removed upwards of twenty tons of flour from a room adjoining the school-room, and had tables and benches made, fitting it up for a dining room. The next room to that we appropriated as a kitchen, and the Cherokee woman was installed as cook. One small room up stairs was fitted up for a sleeping apartment for the girls, while a large room was cleaned out for the use of the boys. This work kept A. J. S. and myself very busy until the time set for the return of the scholars.

Bedticks were made and filled with hay for the girls, while arrangements were made for the boys by spiking scantling down upon the floor, and filling in with hay, which was covered with wrapping blankets (a thin sleazy blanket used to protect the annuity goods from rubbing against the boxes in transportation) secured to their places by tacking down to the scantling, while a quantity of good annuity blankets completed the outfit for the beds. Gunny sacks were crammed into the openings to prevent the too free ingress of the wind; dishes, knives, forks, spoons and combs were procured—the black-board slated,—and we were ready against the time set for the return of the scholars, some of whom came in on the evening of the 14th, prepared for the opening of the school in its new capacity the next day.

In thus fitting up a portion of this old building and opening a boarding school, during the absence of the Agent, and without an opportunity of conferring with him on the subject, I felt that I had assumed a great responsibility, which might expose me to censure if nothing more; but as I had deliberately weighed the subject and felt no condemnation, I was satisfied as to its expediency, trusting that it might be, as the event has proved, the beginning of a great benefit to this people. I doubt whether I should have undertaken it alone, but finding a hearty coöperator in A. J. Standing, who entered into the work and plans with energy and zeal, not only as an assistant, but offering valuable suggestions in the arrangements, justice to him demands that I should honorably ascribe to him the merit he deserves, as well as my appreciation of the faithfulness and zeal with which he entered into the spirit of the work, and performed the different duties which fell to his share in its accomplishment.

The school was opened as a boarding school with eleven scholars, on the 15th of the 11th month, 1871, and gradually increased in numbers until we could accommodate no more in the building. It had been previously supplied with sets of school charts, illustrated with the figures of animals and other objects; also a number of slates, writing-books, readers, &c. We could make no use of the latter for some time, at least to advantage, and there were no maps to be had in the country. Though I might be regarded as an old teacher, yet here among these wild children, of a strange language and no one to interpret, I felt myself to be indeed a novice, and had many things to learn, and many plans to adopt, which are seldom put in practice among civilized scholars, who understand the language of the teacher, and know to some extent from home instruction, the nature, use and advantage of schools before entering them. But here we must get down to the very foundation of knowledge; begin at the very beginning, and work our way up through the double process of learning the spoken as well as the written language, adapting the system of instruction to their crude comprehensions, using the things they know to teach them the things they know not.

Although I do not profess that I adopted the best system of instruction that could be devised, yet as it proved eminently successful, I will give a brief synopsis of the course pursued.

The school was divided into classes of from four to eight, and opened with some concert exercise such as repeating the names of the numerical figures, previously made upon the black-board. Afterward, when these had been learned, the multiplication table made a good exercise; then having drawn upon the black-board the picture of some animal with which they were familiar, I would place its English name in Roman characters over it, and upon their first seeing it they would give its Caddo name, which I would put under it. Then while one class was being exercised at the charts, all the other scholars were employed in drawing upon their slates, pictures of this animal and writing its names, thus keeping them busy, and also learning the English names of animals, as well as acquiring the use of the pencil. After exercising the class at the charts as long as was thought best, they were taught to count in English, on the fingers or the counting frame.

During the forepart of the term I put in my odd time between school hours in constructing and painting upon cartridge paper, a set of outline maps, which occupied the spare time for nearly two months. When completed, I commenced making pictures on the black-board, of animals not found in this country, and exciting their curiosity as to what they were, and the reason they had never seen them, viz: that they lived in a country on the other side of the great water of which they had heard their old men talk. Then introducing the map of the world, I explained to them what it represented, and its different parts, pointing out the country in which we live, the ocean or great water, the country that particular animal represented on the black-board inhabits, and proceeded to explain

the different divisions of land and water, as delineated on the map. I gave them an idea of the magnitude of countries and oceans, &c., from the distance they could travel in a day, and the number of days it would take to go across. Their interest was thus awakened in the study of geography, and they made rapid progress in acquiring geographical knowledge, as well as that of the English language, of numbers, and of the different kinds of animals inhabiting the different parts of the earth. They manifested an interest in the knowledge they were acquiring, which I had seldom seen equalled among civilized pupils, except in individual cases.

After the school had been in operation as a boarding school one month, the Agent returned, and it is needless to say heartily approved of the enterprise.

I should have remarked that on the return of the Agent, Polly, the Cherokee woman, who had honorably and faithfully discharged her duties to the best of her limited knowledge, was removed, and a white family, in which were two grown daughters, besides the mother, were installed in her place. The change was agreeable, and could we have been furnished with lights to have enabled us to make profitable use of the long winter evenings, and to exercise that care over our wild pupils, which their uncultivated habits demanded, the school would have been abundantly more profitable and beneficial in its influence.

(To be continued.)

For "The Friend."

John Griffith.

(Continued from page 323.)

While not unmindful of the language of Deborah to Barak: "Up; * * is not the Lord gone out before thee?" "Speak," she continues; * * "ye that sit in judgment, and walk by the way. * * Rehearse the righteous acts of the Lord towards the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates." As also another testimony to Judah and Jerusalem: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And another record of one of the kings of Israel is, that "he went out again through the people, from Beersheba to Mount Ephraim, and brought them back unto the Lord God of their fathers." But notwithstanding the authority and high calling of godly ministers, and the worthy, precious fruits brought forth by them through the qualifying power of Christ's Holy Spirit, we believe there is a spirit now gone forth into the camp, of a kind which can only be cast out by prayer and fasting and suffering. Is it not a day when the field of inwardness to the Lord, of watchfulness unto prayer, of putting on of sackcloth, and of lowly patient suffering is the one "white unto harvest?" A field in which the true-hearted are to thrust in their sickles, and with weeping and supplication, as between the porch and the altar, labor to gather fruit unto life eternal. Is there not truth in the poet's line, "To suffer well, is well to serve." It was also the testimony of a prince in our Israel in his day, that suffering was work done. And surely there never perhaps was more application for the New Testament doctrine unto such as are striving together for the hope of the gospel: "Unto you it is given in the behalf of Christ, not only to believe on him, but also *to suffer for his sake*." And when this suffering is borne with christian constancy and fidelity, accompanied with the acceptable sacrifices of humility and contrition, of fasting and prayer, fruits in their season will be manifest to the praise of the great Husbandman, and to the peace of those who patiently endure "the fight of afflictions" and many tribulations meted by Him who sees the end from the beginning, and who requires us to fill up our respective measures of suffering for His body's sake which is the church. The experience of these will in due time—for the times and seasons are with and of the Lord—be after the ancient song of melody, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come."

Neither is this fervent travail and exercise of soul by any means necessarily disconnected with the right service of the ministry in the character of verbal messages to the people. It is indeed the practical expressive ministry of life and conversation, of bowedness and reverence before the Lord. The writer has sometimes thought, that if those who thoroughly believe in the omnipotence and omnipresence, as well as the loving kindness of Israel's unslumbering Shepherd, were, with fasting and prayer to pour out their petitions before Him for the removal of the things which obstruct the manifestation of His brightness, which delays the restoration of the ark to its place, and retards the return of His church from the wilderness, that it might please Him to arise for the cry of His oppressed, plaintive heritage, and again decorate this stripped and peeled portion of His vineyard with the beautiful adorning of love and mercy and good fruits, unto the exceeding praise of His ever excellent Name.

Would that all hearts were engaged, not with the mere semblance of devotion; not with the lips while the heart may be far from Him; but in deep prostration and reverence to approach the footstool of the Eternal, and crave of Him ability to truly wait upon the angel of His presence, and, with feelings solemnized by His felt presence, to worship Him acceptably in spirit and in truth. How many, near the same hour, sit down professedly to wait upon the Lord for the renewal of their spiritual strength; and what a cloud of lively incense should arise as a sweet smelling savor, if all and each of us were zealously concerned to dig, to beg and wrestle for the living stream from the living Fountain, which the Saviour told the Samaritan woman would satisfy every thirst, and be *in us* a well of water springing up unto everlasting life. It was no doubt to draw attention to the need of this inward spiritual waiting, that John Griffith felt called to hold so many meetings in silence. "I communed with my own heart, and my spirit made diligent search," says the Psalmist. And how could this great duty so well be attended to as in that quiet, earnest introversion of mind which silent waiting upon God invites to, and best furnishes the opportunity for performing.

The journal resumed where J. Griffith is writing as a member of the Yearly Meeting's Committee, which was appointed in London, in the year 1760, viz: "We visited the Monthly Meeting of Norwich, which was very large. We found a valuable body of Friends in that city, and discipline in the main, well supported; yet there appeared great danger of the prevalence of earthly mindedness in some, and grandeur and wisdom above the simplicity of the Truth in others; which, if not guarded against, might intrude itself to act and govern in the church; of which Friends were warned, and through the effectual opening of the fountain of wisdom and knowledge, much caution and counsel were administered, to mutual edification and comfort."

"At Alban's Monthly Meeting, held at Charleywood, on the usual inquiries, things appeared very low and much out of order; yet divine favor was largely and livingly extended for their help and recovery; in an humble sense whereof, endeavors were used to promote a better regulation; first, by the active members taking heed to themselves, that they might be endued with ancient zeal and fervor of mind; then they would take the oversight of the flock, not by constraint but willingly. This willingness, through *a neglect of seeking that divine power which alone can bring it forth* in the mind of man, has been much lost or departed from by many, and appears to be greatly wanting in most places; which, without doubt, is *one principal cause* that so general a defection hath prevailed. Had the foremost rank stood faithful in the authority of Truth, they would have been as a bulwark against undue liberties, and happy instruments to preserve the body healthy and in beautiful order. But oh! how shall I set forth and sufficiently admire, the marvellous condescension of Infinite goodness, which so eminently manifested itself in all the meetings we were concerned to visit, in order to bring back again the captivity of his people, to build up the waste places, and to beautify the house of his glory. May such evident tokens of his merciful regard make deep and lasting impressions on all minds, lest the Lord be justly provoked to cast many off, and move such to jealousy by those who are now no people."

"One very sorrowful instance of much degeneracy, being an inlet for many other wrong things to creep into our Society, is the great neglect of divine worship, especially on week-days. Some week-day meetings were wholly dropped, and in many places where they were kept up, were attended by few; and by what appears, many do not seem to think it their duty to attend them at all, nor even First-day meetings, when small difficulties present. This discovers remarkable ignorance of the great importance of that indispensable duty, as well as the great need all have, of a daily supply from the Lord's bountiful hand. These opportunities for inward retirement and humble bowing before God, have by experience, been found times of unspeakable refreshment, which flows from the presence of the Lord, who has graciously promised to be with those who meet in his name, even where the numbers are but two or three: hereby strength is administered, which enables us to stand our ground in the Christian warfare. It is no marvel therefore, that the neglect of so important a duty, is *a cause of much weakness*, depriving people of a necessary defence against the numerous and potent enemies which war against the soul. Here he that goes about like a roaring lion, and also as a creeping subtle serpent, prevails, in order to lay the Society waste; and whilst many are asleep in carnal security, he finds opportunity to sow tares among the wheat. Very deep and fer-

vent were our labors in this visit, to promote diligence in this most important duty, as a means, under the divine blessing, for the restoring ancient beauty and comeliness throughout the Society."

Visiting the Quarterly Meeting of Suffolk, held at Woodbridge, our author writes:—"Much labor was bestowed in the free extendings of divine love, which was comfortably shed abroad in that meeting, that Friends might be stirred up to use endeavors for a general reformation. Fervent labor and close admonition were extended to such as knew not their own spirits subjected by the spirit of Christ, but dared to presume to move and act in the affairs of the church of God, by the strength of their own understandings as men: those not having true zeal, can wink at wrong things, great disorders and flagrant unfaithfulness, smoothing all over, and blending all together deceitfully, crying peace, and all is well, when it is evidently otherwise. Oh, how doth the Lord abhor such unsoundness! surely then his people should see the weight and authority of his power standing over such."

"A principal cause of desolation and waste in the house and heritage of God, is the want of more prepared stones for the building, hewn and polished in the mountain. But great inconveniency arises, when some are made use of as stones for the building, in their natural state, which renders them unfit materials to erect a house for the glory of God to abide in; so that what such build, is nothing but a habitation for anti-christ; for he will content himself in *any form* of religion, whilst he can keep *the power* out of it. His first subtle working in the mystery of iniquity, is to persuade the mind that there is no need of any more power and wisdom than they have as men; that if they will exert their endeavor, they may be useful members; thus withdrawing gradually from the Fountain of living water, to hew out cisterns to themselves, which will hold no water. Oh, how dry and insipid are all the religious performances of such! and what they do, is only to beget in their own image, carnal, lifeless professors like themselves. These are very apt to be doing, being *always furnished;* but *the true laborers* must, in every meeting, and upon all occasions that offer for service, receive supernatural aid and the renewed understanding, by the immediate descendings of heavenly wisdom and power, or they dare not meddle. Where there are but two or three in each Monthly Meeting, *carefully abiding in a holy dependence upon God* to be furnished for his work, great things may be done by his mighty power, in and through them. This is evident, by observing the state of meetings where such dwell, though all is not done which they ardently desire; but praised be the Lord, there are many yet up and down, who know and experimentally feel their sufficiency for every service in the church to be of God."

"In Pontefract Monthly Meeting was a very numerous body of Friends, whose outward appearance was very becoming our self-denying profession; and I really believe this plainness, in a considerable number amongst them, was the genuine product of a well regulated mind; yet I fear, in many, it was more the effect of education, which, however, I would not condemn, where people are not prevailed upon by the subtlety of Satan to take their rest therein; since the form must follow the power, and not the power follow the form. We had close labor, in order to arouse those who had settled down in a false rest, and also to promote a better regulation in some respects; yet I think it might be said that discipline, in most of its branches, was pretty well maintained in that meeting. It was a time of high favor; and counsel and admonition were plentifully extended. Brighouse Monthly Meeting was exceedingly large; some slackness and defection appeared, yet in the main, discipline and good order were well supported in divers branches. It was indeed a time of signal favor, as a canopy of divine power and love overshadowed this large assembly, wherein much fervent labor was extended, that all might be brought into and preserved in, that humble, self-denying way which leads to lasting peace and happiness; and that none might rest satisfied in a form of religion, without *the daily quickenings of heavenly life*, whereby only the sacrifice can be offered, and the abomination that makes desolate, kept out of the holy places. The heart of man is only made and preserved holy by the powerful presence of God; no longer can it be so, than his presence is there."

(To be continued.)

For "The Friend."

Antiquities of Long Island, by G. Furman.

This volume contains several curious reminiscences of the peculiar customs that prevailed among the descendants of the original Dutch settlers. A few notices of these may prove interesting.

Funerals.—Formerly the funerals were of a very expensive character, and it was the custom in the old families to lay up a stock of superior wine to be used on such occasions. It was also usual to distribute scarfs of white linen (sufficient in quantity to make a shirt) which were worn across the shoulder, and a pair of gloves. At a still earlier period it was the custom, at the more superior order of funerals, to give gold mourning-rings to those who attended, and we have seen still preserved on Long Island, in the family of the gentleman to whom it was presented, a ring which was thus given at the funeral of the Earl of Bellamont, who died the Governor of the Colony of New York; it was a very heavy, massive gold ring, and has upon it the inscription, "Comes De Bello-mon."

Even within the present century it was customary for the relatives of the deceased to prepare a large quantity of cold provisions to which every one helped himself as he pleased. Also, rum, brandy and gin, with pipes, tobacco and segars were handed around among the people during their stay at the house, it being considered inhospitable not to do so; and it was not an unusual thing to see the farmers congregate together, in warm weather under the shade of the trees, about the vicinity of the house, smoking their long pipes and drinking, hearing and telling the news, and laughing and talking together for two or three hours before the funeral would move. This long stay at the house previous to proceeding to the place of interment, together with the great plenty of spirituous liquors distributed about, sometimes occasioned scenes of much noise, and very inappropriate to the purpose for which they had assembled.

Similar practices prevailed at Albany, which was noted till within the last fifty years for the expensive character of its funerals; a funeral, in a respectable old Dutch family at that place and especially of the head or any principal member of it, often cost from three to four thousand dollars. That of the first wife of the late Patroon, Hon. Stephen Van Rensselaer, it is said, cost him not less than twenty thousand dollars! All his tenants were invited, and most of them were in Albany two or three days at his expense, and two thousand linen scarfs were given on that occasion. It was formerly the custom there for a young man immediately previous to his marriage, to send to the Island of Madeira for a pipe or two of the best wine; a portion of which being used in the rejoicings consequent upon his marriage, and the remainder stored away for his funeral and that of his wife.

It was also the practice in that city to send out special funeral invitations for all the friends and acquaintances of the deceased, being about the same age, and likewise for all the clergy and professional men of the city and neighboring country, and general invitations from the pulpits of the churches for the citizens at large. To the house of each person thus specially invited was sent a linen scarf, a pair of black silk gloves, a bottle of old Madeira wine, and two "*funeral cakes*," which were round, and about the size of a dinner plate; this was done previous to the funeral, and was in addition to the great quantity of spiced wine and other liquors, which, with tobacco and pipes, were distributed and used at the house of the deceased immediately preceding and after the interment. When General Schuyler died in that city, all the clergy, lawyers, physicians, and even students, in Albany and its neighborhood for many miles, were invited specially, and a scarf, gloves, a bottle of wine, with funeral cakes, given to each one of them. So particular were they about the linen of which to make these scarfs, that in several instances they sent down by land to New York, in the depth of winter, to purchase it, and paid two dollars a yard. Common linen would not answer; the finer it was the better it was liked for that purpose. These customs have now all died away in that city; the only relic of them remaining we noticed at a funeral there during the winter of 1840, when the persons attending in large numbers, after the interment, accompanied the relatives of the deceased in procession on their return to the house, and when they had arrived at the door they all dispersed without going in.

Among the Dutch inhabitants on Long Island, it was recently, and had been from time immemorial, if it is not even yet, customary to convert the first money that a young man obtained by his labor or services, after he became of age, into gold coin, and then lay it by for the purpose of burying him, until a sufficient sum was thus procured to bear the expense of a "respectable funeral"—they esteeming it a great reproach to have it said that either of them died after attaining about the age of twenty-three years, without leaving money sufficient to pay the expenses of their burial, unless under very peculiar circumstances. We have seen a large number of guineas of the reign of George II., and Spanish gold pieces of a later date, which had in one family been collected from one generation to another, and laid by for that purpose, being esteemed as something sacred, and not to be disposed of in any other way, but to be

preserved for the emergency, if required. It was also formerly the custom with them, the Dutch farmers, when the head of a family died, to kill an ox or steer, and to buy a barrel of wine, upon which they had a great feast among the relatives and friends. We have been informed by a gentleman now living, that some years ago, he had charge of the funeral of one of the old Dutch inhabitants of this island, a very respectable farmer, and that the expense attending that funeral was between seven and eight hundred dollars, and that it was the particular request of the surviving relatives that it should be so, their attachment for the deceased impelling them to desire that his funeral should be a generous one, and have nothing mean or inhospitable about it.

It was also the practice on this island, and still is so, to appropriate a new linen shirt, handkerchief, &c., for each member of the family, for the purpose of burying them in, and which articles are never worn, but are left clean for that use.

(To be continued.)

I have seldom known a Christian professor to go into a sharp scheme for rapid money-making, that his piety did not suffer by it woefully. They that hanker after sudden wealth fall into temptation and a snare, and into hurtful lusts which drown men in destruction.—*T. L. Cuyler.*

The Cerebral Arteries in Old Age.—A not uncommon condition of the arteries of the brain, especially at its base, in those far advanced in years, is the displacement in places of the middle coat by lime particles, which, of course, renders them easily torn. So far as known, this condition is incurable, as well as unpreventable. It is one of the changes of structure incident to very old age. The only measure that can be relied upon to prevent a rupture under such conditions is to be cautious about distending them with blood. This is, in fact, the great fundamental principle of prevention, when the vessels of the brain are weak from any cause.

To effect this, certain regulations in eating and drinking are far better preventives than any medicine, or even occasional bleedings.

As soon as old age puts a decided check on the amount of daily exercise, it is time to put a decided check on the amount of food daily consumed. If the supply of new matter is greater than the waste of the old, an accumulation of surplus blood must be the result. The principle is an important one, yet it is little known and less practised. Men well past middle life, who do not exercise half as much as in their younger years, often eat as freely of highly-nutritious food as they ever did. Such a course is very dangerous. The tension on the vascular system must not be increased, but diminished, if the risk of an apoplectic stroke would be avoided.—*Dr. Black, in Popular Science Monthly.*

It is a great favor to have religious and concerned parents and caretakers; and I have sometimes wondered how it can be, that young people who have such, can find enjoyment, or *even be satisfied* in the use of things disagreeable to them. Their views of happiness must be very different from mine.—*Maria Mott.*

Selected.

A TEACHER'S REMINISCENCE.

Yes! I know my life is ebbing,
As the shadows pass away;
But my heart is full of gladness,
Standing here with you to day.

For before me and around me
Are the veterans, tried and true,
Who, in hope and faith and patience,
Learn to suffer and to do.

And the young and brave are with us,
With their armor yet untried,
Waiting to fill up the measure,
As the veterans step aside.

Since I joined the teachers' army
Many years have gone their way,
And of those who then wrought with me,
Few are gathered here to day.

Some have crossed the deep dark river,
That returns its freight no more;
Some in quest of fame or fortune
Wander on a distant shore.

Ah! the lessons we are teaching,
And our actions of to day,
Will be echoed and repeated
When our lives have passed away.

That sober matron, full of cares,
Was once my laughing girl of ten;
My noisy, mischief-loving boys
Are stalwart, bearded men.

When I turn to leave the vineyard
Where my feet have trod so long,
Often shall I pause to listen
To the children's farewell song.

When I go to my retirement,
I will carry with me there,
Many a kind and loving token
From the children of my care.

Some have brought me fruit and flowers,
Some, when sorrow bowed me low,
By their gentle, kind caresses
Robbed my heart of half its woe.

And my kind, true hearted boys,—
They shall have their meed of praise,
For the aid their presence gave me,
For their noble, manly ways.

And to you whose annual greeting
Comes to me as Hermon's dew,
What of friendly salutation
Shall I, loved ones, bring to you?

Not for me to gloss and flatter,
Running borrowed phrases o'er;
But to drop a thought among you,
Should I meet you here no more.

Founded on the Rock Eternal,
When the billows round you swell,
May you hear the Pilot calling
From the watchtower, "All is well."

All is well; be firm and steadfast,
To your conscience ever true,
And a fadeless crown of glory
Shall be given unto you.

When the voyage of life is ended,
And its toils and sorrows past,
Safe within our Father's mansion
May I meet you all at last.

Selected.

"It is a part of the Divine plan, that one portion of the community always need help from their brethren; and those who are able to assist others, either by advice, by personal efforts, or by money, should remember that they are but stewards of the faculties, ability, and property, which they possess, and that they must give an account to the Great Judge for the manner in which they have used these several talents."

Selected.

"A change of religious profession is, under all circumstances, a great and awful thing. Much more is the question, however, between conflicting or apparently conflicting duties arduous when the religion of a man has been changed for him, over his head, and without the very least of his participation."—Gladstone.

"Whether it be right in the sight of God to hearken unto you more than unto God judge ye. For we cannot but speak the things which we have seen and heard."—Acts iv. 19-20.

No compromising of duty in this language of the apostle; no changing of the faith once delivered to the saints; no human power to prevent them from maintaining their highest allegiance to their Lord. This language of our great statesman proceeds from recognizing the intervention of the hierarchy over the conscience. But to us, who have been taught the truth as it is in Jesus, no man, nor company of men, *have power* to change our religion.

There appears to be such a mistaken feeling at the present time among those in our Society, who are pleading for the departure from our religious testimonies, and attempting to change the faith once delivered to us as a people to uphold, which led to practices equally sound, that it cannot but cause serious apprehensions in the minds of all who have been brought into the same covenant of light and life, which the faithful in our Israel have been taught from the beginning to the present day experimentally to know, by the power of the Great Shepherd; and whose hearts the Lord has knit together in the bond of an everlasting peace. I allude to the language we so often hear expressed—*that we must not judge, and that love must endure all errors of faith, doctrine, and practices which prevail amongst us in the present day.* I think it cannot be denied by the children of light and of the day, that the *pure love* which Christ, the Saviour of His people (who by that one sacrifice and offering of Himself for our redemption purchased for us,) flows through the efficacy of a living faith in Him by the power of His holy Spirit, and which the apostle John testifies to be the anointing which descended from their adorable Head, through and in every living member of his body. There may be differences of administrations among these, as the apostle Paul testified, but no violation of the true faith, which is the gift of God, and not attainable by the wisdom of man. Such as possess this faith walk harmoniously together; they are of one heart, and of one mind. These have power to judge and rule, in the wisdom of God, over all false spirits, false teachers, false principles, and unsound practices in the professing churches of Christ. Moreover, it is the great duty of these WITNESSES for eternal truth, to warn the feeble-minded and unwary, lest they be carried away by the subtle reasonings of men; and also to stir up the pure mind of the brethren everywhere, "To preach the Word (if of the ministry) to be instant in season, out of season, to reprove, rebuke, exhort with all long suffering and doctrine." And, again, as the same apostle teaches, "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."—2 Tim. iv. 2, 5.

This cry then, of love, out of the unity of

the divine Spirit, out of that living faith by which the elders obtained a good report, is a love which springs from selfishness, and a morbid judgment which fears, and in some instances denies the light. Oh! I write under a deep exercise of mind (well knowing my many infirmities and shortcomings,) in tenderness and unfeigned love to all mankind, entreating those in our own Society to consider our present condition, as a highly professing people, whether we do not need the exhortation given to the church of Ephesus, the mournful consideration of which presses heavily upon me:—"I know thy works, and thy labor, and thy patience, and how thou canst not bear them, which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast not fainted. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works, or else I will come and remove thy candlestick out of his place, except thou repent."—Rev. ii. 2, 5.

Here is a witness that a discerning spirit did yet remain in that fallen church, the candlestick was not then removed, for the Lord of the Harvest did continue to watch over it. Now I ask in all tenderness, Is that same discerning spirit here testified of *in dominion* with us as a people? Are our ministers now generally gifted with a true sense of individual states and meetings? Can those who are violating our most holy testimonies feel that they are so gifted? Must not a negative reply be given to these solemn questions —questions not raised to be *unanswered*, but with a hope that some at least who read them will, with the writer, seek to answer them as in the sight of God? Surely it cannot be denied that the visiting of families, and the being introduced into the interior condition of individuals, has nearly ceased to exist; and thus many tender visited ones are left without sympathy, without that manifestation of love to their immortal souls, without help from those more advanced in life than themselves, because of the oppression within our once safe enclosure. This alone bows the hearts of the remnant in our Israel to Him, whose ear is open to their cry, who will arise for the poor in Zion, will undo the heavy burdens, and set the captives free.

O eternal and everlasting Father, give not this, thy once highly favored people to reproach. Restore unto us judges as at the first, and counsellors as at the beginning. Cause thy Son Jesus to rule and reign in our hearts, and His kingdom to spread in our midst. Then will we praise thy name, O Lord, and give thanks unto Thee. Then shall incense arise unto Thee and pure offerings. Amen.—*British Friend.*

In the village of Sperenberg, about twenty miles distant from Berlin, is situated the deepest well in the world. It is for some distance 16 feet in diameter, and is 4194 feet in depth. It was begun about five years ago by the government authorities with a view to ascertaining the existence of rock salt beneath the strata of gypsum occurring in the locality. At a depth of 280 feet the salt was reached, but the boring was continued to a depth of 980 feet, the diameter of the bore being reduced to about 13 inches. The boring was subsequently prosecuted by steam until the final depth of 4194 feet was attained. At the lowest point, the salt deposits still continue, exhibiting the enormous thickness of 2907 feet.—*Late Paper.*

For "The Friend."

War.

The present century has been one in which extraordinary energies have been put forth in a multitude of directions. Would that these energies were exerted in arresting the most diabolical evil and curse that can affect the moral and religious progress and welfare of this or any other country. Would that the benign and peaceable spirit of the Prince of Peace might be allowed to sway our hearts, and bring them so into accord with the design, growth, and establishment of His glorious kingdom, as that the anthem might be joyfully sung, "Glory to God in the highest; and on earth peace, good will to men." Then would that have place now, which was designed to prevail nineteen hundred years ago when the new covenant dispensation was ushered in, viz., "*Nation shall not lift up sword against nation, neither shall they learn war any more.*"

Fifth mo. 1875.

African Hippopotamus Hunters.

At the Loangua, a branch of the Zambesi, Dr. Livingstone, in 1872, came upon a party of hereditary hunters of the hippopotamus. Of these people he gives the following account: "They follow no other occupation; but when their game is getting scanty at one spot they remove to some other part of the Loangua, Zambesi, or Shire, and build temporary huts on an island, where their women cultivate patches of ground. The flesh of the animals they kill, is eagerly exchanged by the more settled people for grain. They are not stingy, and are everywhere welcome guests. I never heard of any fraud in dealing, or that they had been guilty of an outrage on the poorest: their chief characteristic is their courage. Their hunting is the bravest thing I ever saw. Each canoe is managed by two men; they are long, light craft, scarcely half an inch in thickness, about eighteen inches beam, and from eighteen to twenty feet long. They are formed for speed, and shaped somewhat like our racing boats. Each man uses a broad, short paddle, and as they guide the canoe slowly down stream to a sleeping hippopotamus, not a single ripple is raised on the smooth water; they look as if holding in their breath, and communicate by signs only. As they come near the prey, the harpooner in the bow lays down his paddle and rises slowly up, and then he stands erect, motionless and eager, with the long-handled weapon poised at arms-length above his head, till, coming close to the huge beast, he plunges it with all his might in toward the heart. During this exciting feat, he has to keep his balance exactly. His neighbor in the stern at once backs his paddle, the harpooner sits down, seizes his paddle and backs too, to escape. The animal, surprised and wounded, seldom returns the attack at this stage of the hunt. The next stage, however, is full of danger.

The barbed blade of the harpoon is secured by a long and very strong rope wound round the handle: it is intended to come out of its socket; and while the iron head is firmly fixed in the animal's body, the rope unwinds and the handle floats on the surface. The hunter next goes to the handle, and hauls on the rope till he knows that he is right over the beast; when he feels the line suddenly slacken, he is prepared to deliver another harpoon the instant that the enormous jaws appear, with a terrible grunt, above the water. The backing by the paddles is again repeated; but the hippopotamus often assaults the canoe, crunches it with his great jaws, as easily as a pig would a bunch of asparagus, or shivers it with a kick by his hind foot. Deprived of their canoe, the men instantly dive and swim to the shore under water. They say that the infuriated beast looks for them on the surface, and, being below, they escape his sight. When caught by many harpoons, the crews of several canoes seize the handle, and drag him hither and thither, till weakened by loss of blood, he succumbs.

This hunting requires the greatest skill, courage and nerve that can be conceived. The Makimbi, as these hunters are called, are certainly a magnificent race of men; hardy and active in their habits, and well fed, as the result of their brave exploits; every muscle is well developed; and though not so tall as some tribes, their figures are compact, and finely proportioned. Being a family occupation, it has, no doubt, helped in the production of fine physical development.—Though all the people among whom they sojourn, would like the profits they secure by the flesh and curved tusks, and no game is preserved, I have met with no competitors to them, except the Wayeiyr, of Lake Ngami, and adjacent rivers. We have no sport, except, perhaps, Indian tiger shooting, requiring the courage and coolness this enterprise demands. The danger may be appreciated if one remembers, that no sooner is blood shed in the water, than all the crocodiles below are immediately drawn up stream to the place of combat, by the scent.

For "The Friend."

The dying charge of King David to Solomon, has often been referred to for the excellency of the advice it contains, and which continues to be applicable to all succeeding generations: "Know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind. If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever."

How earnestly does the aged Paul exhort the youthful Timothy, his own son in the faith, that he should be "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" that he should not neglect the gift that was in him; but give himself wholly up to spiritual things! How impressive is the charge given to him, after enumerating some evils to be avoided, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. * * * I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable!" Again in his second epistle to the same "dearly beloved son," he thanks God that without ceasing he has remembrance of him in his prayers, night and day; and entreats him to be strong in the grace that is in Christ Jesus, to endure hard-

ness as a good soldier, to flee youthful lusts, to watch in all things, endure afflictions, do the work of an evangelist, make full proof of his ministry. Being conscious that his own end was approaching, that he had nearly finished his course, and would soon be removed from the object of his loving concern, he comforts him, by relating the assurance he felt: "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen."

We believe, that the earnest longings and and watchful care over the young, evidenced by the epistles of Paul, have been and are in measure the experience of many in more modern times; and we greatly desire, that those whose hearts are thus stirred up to seek the good of others, may cherish the feeling, dwell under it, and patiently submit to that religious exercise of spirit which would prepare them to extend a word of counsel or encouragement, or to offer living petitions on their account to Him who heareth and answereth true prayer. The following letter, written more than one hundred years ago, by that valuable elder, Ellen Evans, of Gwynedd, may tend to stimulate others to similar faithfulness; as well as convey instruction to those who are in the condition of the individual addressed. It is believed, that it has not before appeared in print.

"30th of the 11th mo., 1763.

"Dear Joseph Jordan:—The love I bear to the blessed memory of thy precious father, excites kind wishes in my heart for thy present and future happiness, and to express some short hints of them, in this wise, to thee at this time.

"My desire is, dear youth, that thou may now, in the morning of thy day, be sincerely concerned to know the God of thy father, who, perhaps, not to say years older than thyself now is, being in England on a trading voyage, was noticed by our famous Proprietor, who looking awfully on him, viz., on thy father, as he sat at meat at a Friend's house, drew nigh, and laying his hand on his head, said, in the hearing of all present, "The dignity is upon him;" as if he thereby intimated that the anointing oil should be poured upon his head, which in a short time came to be verified; and as I have heard himself say, the blessed hand was then at work in his heart. I mention this passage, dear young friend, in order to encourage thee to begin thy day's work early, as thy worthy parent did. It is impossible thou sets about it too soon. I believe God loves the seed of the righteous (such dear child art thou); is willing to do them good. Don't thou often hear his voice convicting thee, when thou hast done amiss; [at] other times, caressing thee as a father does a child whom he dearly loves. But, alas, no sooner does grace begin to stir and move in the heart of a youth, but the evil seed does so likewise; suits his baits to their various inclinations. The brisk, sharp and lively, he tries to blow up in the air, viz., to a high conceit of themselves, so by their fall he come to break their necks; others of more slow tempers and dispositions, he will try to throw as far below the line as others are above it. I have at some certain times noticed something [which] makes me of the opinion thou art in more danger to be hurt by the latter, viz., by some lowness and dejection. Should it be so as I imagine, don't be discouraged but as little as possibly thou canst. It has been the case with many in their first setting forth out of Egypt, and will, if thou rightly apply it, abundantly turn out to thy advantage.

"Now a friend in such a strait might be useful. Some choose to make a friend of a parent; and I have remarked in my time that such friendships have been attended with a blessing. Thou hast a father, (in the relation he stands to thee,) a wise, knowing man, capable of giving thee good advice, and a mother too, to whom nature and grace have been liberal in their gifts, so that she can accommodate any age with her agreeable company. Can't thou make her thy friend, —sit by her—hear her instruction—make her will thy law. It will be as an ornament of grace to thy head, and a charm about thy neck. Don't keep too close to thy room, especially when thy father is from home. Make thyself company to her. Use freedom to her without reserve. Thou wilt see how such conduct as this will cheer up her heart, and be as marrow to her bones. We shall all be glad to see thee here. Can't thou step up some time. Farewell, dear Joseph. Thy no small well-wisher.

ELLEN EVANS."

A Miner Saved by a Rabbit.

The *Golden Era* of San Francisco, gives the following interesting account of the manner in which a rabbit saved the life of a silver miner in Montana:

One day, while at work down at the bottom of his shaft, the overhanging rock caved in and buried him alive. The rest of the story is in the man's own words.

There was nothing I could do to release myself. I knew that if relief did not come from the outside I must perish. No one knew I had gone there. A road ran past the mouth of the shaft, but it was not travelled much, and I was not likely to attract attention by calling; nevertheless, I shouted at intervals all day. The following morning I commenced calling again; and all day, whenever I thought I heard a sound, I shouted.

When night came again all hopes of being released had abandoned me. One thing added great bitterness to my sufferings—I owed quite a large amount of money, my creditors, would think I had fled to defraud them, and my name would be stigmatized.

I will not dwell on the agonies I endured. I am sorry I cannot forget them. The morning of the fourth day of my imprisonment I heard something crawl into my grave. I lighted my candle and saw a rabbit. There was only one aperture large enough to admit him. I closed this to prevent his escape.

I saw in him food to appease my hunger, and my hand was raised to kill him, when a thought occurred to me that prevented the blow from descending. I had two fish-lines; their united length would reach to the road. I took off my shirt, tore it into strings, tied them together, and on the fish line. I wore a long gold watch chain; I tied it on to the part of the line that would cross the road. I then cut several leaves from my diary, wrote on them my condition, and tied them on to that part of the line that would be outside.

I then tied the end made out of my shirt around Jack's neck, and let him out. He soon reached the end of the line, and I knew by the way he was pulling that he was making desperate attempts to escape. Soon the tugging stopped, and, knowing gnawing to be one of Jack's accomplishments, I thought he had cut himself loose.

About three hours afterward I felt the line pulled, then some one called; I tried to answer, but the hoarse noise I made died in the cavern. I then pulled the line to show I was not dead.

All grew still again, and I knew the man had gone for assistance. Then came the sound of voices. I pulled in the line and it brought in food. It took all the men who worked in the shaft nine hours to reach me.

A very large pine tree that grew near the shaft had been the cause of my misfortune. It had been dead a number of years, and the storm had blown it over. The terrible blow it struck the ground had caused the cave.

Jack had wound the line around a bush and tied himself so short, that he was imprisoned outside as securely as I had been inside. He was taken to town, put in a large cage and supplied with all the rabbit delicacies the market afforded. He, however, did not thrive; and the boys, believing that he "pined in thought," voted to set him free. He was taken back to his old girdling grounds and set at liberty.

He not only saved my life, but he became the benefactor of all the rabbits in the neighborhood, the miners refraining from shooting any for fear it might be him.

For "The Friend."

A Summer Afternoon's Walk.

I had been to visit an aged friend, to whom I felt indebted for many kind attentions in all my earlier years, and who was afflicted with a neuralgic affection of the head, which occasioned her much suffering. My own home was a few miles distant, and my route lay partly along the public highway, and partly by narrow lanes and through woodland paths. The blue expanse of the sky seemed perfectly clear, except a few narrow lines of filmy clouds to the eastward; and the refreshing coolness of the air tempered by a gentle breeze from the North, enabled one to enjoy the greenness of the fields, the songs of the birds, and the beauty of the flowers.

The red-winged black birds, with their bright scarlet epaulets, seemed particularly busy; and the King-bird displayed the white edging of his tail feathers, as with sudden and graceful sweep he caught a passing insect and returned to a perch by the roadside fence. In the woods, the quick repeated note of the golden-crowned thrush or oven bird, and the melodious voice of the wood robin, recalled to mind days long gone by, when my first acquaintance was formed with these interesting species.

As I rested for a time under the leafy shade of a wayside tree, feeling the cool breeze, and listening to the soothing murmur of the wind among the leaves, the sense of physical enjoyment was very refreshing and grateful. But the mind soon reverted to past scenes of mental conflict, and to the peaceful satisfaction which had followed the patient endurance of such seasons, and the conviction was afresh felt, that no enjoyment can fully satisfy the mind which has once tasted of spiritual refreshment, unless there is mingled with it a portion of that Divine peace which flows from

the Souree of all our blessings, and is dispensed to his faithful followers.

Near the road lay a farm and buildings, where fifty years ago, I frequently visited. Those who were then the owners have long since passed from this stage of existenee, and scarcely any of their family are now living. As I gazed on the familiar spot, and recalled the scenes of by-gone days, and remembered that another household were now sheltered in the old mansion, a sense of the evanescent nature of all earthly things spread over the mind. Truly, we are but tenants of all we possess here, liable to be turned out without warning when it pleases the true owner. Yet the consciousness of this is not a disturbing element to the eomfort and happiness of those who are sineerely striving to walk in the footsteps of the Heavenly flock. They can reeeive all the blessings that are showered upon them, as coming from the Divine Hand, and thus have a double satisfaetion in them; while at the same time their hearts are cheered with the glorious hope, that at the end of this life they shall be admitted to that eelestial home, where they can partake without mixture of that river whose waters make glad the whole heritage of God. Whilst sharing the trials of life, they verify the words of the poet:

"He is the happy man, whose life e'en now
Shows somewhat of the happier life to come."

Cowper thus beautifully describes the feelings of him "whom the Truth makes free:"

"His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to Heaven an unpresumptuous eye,
And smiling say—'My Father made them all!'
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned, and built, and still upholds, a world
So clothed with beauty for rebellious man?"

Fifth month 30th, 1875.

"There are woes too deep for utterance, beyond the reaeh of human aid or sympathy, for such there is but one remedy, 'Cast thy burden upon the Lord, and He will sustain thee.'"

THE FRIEND.

SIXTH MONTH 5, 1875.

We learn that a feeling of uneasiness has been awakened in the minds of some Friends by the aetion of Philadelphia Yearly Meeting at its late annual assembly with respect to the acceptance of a trust devised by the will of Henry H. Mosher, who recently deceased at Brooklyn, New York. In the hope of relieving the fears of such Friends, we have believed it right to make a few explanations. H. H. Mosher was originally a poor man, and for many years had the care of Friends' Meeting-house in New York city, for which he received a small salary. His habits of life were very inexpensive, and the savings of many years gradually accumulated, till it became a considerable sum at the time of his death. He was attached to the original doctrines of the Society of Friends, and having neither wife nor child to provide for, he determined to devote a large portion of his property to the maintenance and spread of the prineiples ever held by the faithful members of that people. Aceordingly, his will direeted that two-thirds of his estate should be equally divided among four Yearly Meetings (of which Philadelphia was one,) to be kept as a fund, the interest of which should be used in the printing and distribution of writings upholding the views of "Early Friends." The only eondition attached to the acceptance of the trust was, that any expense attending its care and management should be paid by the meeting itself, and not be defrayed out of the ineome of the fund, which was designed to be exclusively appropriated to the object specified.

Since the separation of 1827, there have been two bodies elaiming the name of Philadelphia Yearly Meeting, one of them popularly known as Hieksite Friends; and a similar condition of things has existed in many parts of this country. The convulsion whieh agitated the Society at that time produced but little effect in England, and no corresponding division was made in London Yearly Meeting. To remove any doubt as to whom he designed to appoint as his trustees, and to relieve his executors of any legal embarrassment on this account, H. H. Mosher designated the Yearly Meetings mentioned in his will as those "in unity with London Yearly Meeting;" a clause which would prevent any of those called "Hicksite" bodies, from elaiming or receiving the control of any portion of his estate.

When this subjeet was introduced into Philadelphia Yearly Meeting by the reading of a eommunieation from the executors of H. H. Mosher, stating the facts of the case, some hesitation was felt in accepting the trust. This arose partly from a eonsideration of the care and responsibility involved in the faithful discharge of the duties connected with it; and partly from a fear that some Friends among ourselves and elsewhere would be made uneasy, lest Philadelphia Yearly Meeting was in some degree eompromising the testimony it has long borne, or weakening its hands in the exercise of faithful plain-dealing towards London Yearly Meeting, if the time should come in which such a duty was required of it. On the other hand, it was felt that the object of the testator was a worthy one, in which this Yearly Meeting was deeply interested, and that we ought not to refuse our assistance in promoting so good a cause without sufficient reason. The word "unity" mentioned in the will, was believed to have no force, either *actual* or *designed*, beyond identifying the body which the testator intended to appoint as his trustee. Though two Yearly Meetings must be considered as in unity with each other in a legal sense, when their respective members can transfer their rights from one to the other by certificate, as is the case with London and Philadelphia; yet this by no means implies that either of the bodies approves of all the actions of the other. We believe it safe to say that there is no evidence that Philadelphia Yearly Meeting has in any degree left the ground it occupied, when it felt ealled upon earnestly and affeetionately to plead with our brethren in England for allowing the publication among them of writings issued by members, and calculated to undermine the doctrinal faith of Friends; and when, at a later date, it warned them of the dangers to be feared from sanetioning a disorganizing and separating spirit by owning the Binns' Meeting in Ohio, whieh was established in violation of the diseipline and usages of the Society.

There are many of the members of Philadelphia Yearly Meeting who would prefer that this bequest should go into the hands of some other body of Friends, who would carry out the views of the testator; that thus the concern for the spread of the truths of the Gospel by the distribution of our approved writings, might be more generally felt in the Soeiety. The interest taken here in this subject is so deep, that there is little reason to doubt that independently of H. H. Mosher's funds, the requisite pecuniary means will be found to supply all demands for such books, where there is a reasonable prospect of good resulting from their circulation.

We hope these considerations will relieve the uneasiness of honest-hearted Friends above alluded to; and that they will be satisfied, that the action of Philadelphia Yearly Meeting in the present case does not indicate any tendeney to withdraw from the position it now occupies, nor involve any change in its future course. The minute adopted makes no declaration beyond the simple statement, that if the money is paid by the executors of H. H. Mosher, it will aecept and execute the trust—that is, take eharge of the funds, and apply the income thereof to the distribution of writings upholding the views of "Early Friends."

Our attention has been ealled to some remarks in the Editorial eolumns of this Journal, of Fifth mo. 22d, whieh it was feared might be applied in a manner not intended. The comments on G. Fox's adviee that ministers should not unduly prolong their absence from home, when travelling in the ministry, were designed to be *general* in their character, and not to be applied exclusively to any one locality; there was no referenee in the mind of the writer to reeent visits to this part of the heritage; and where the words "us," and "our," are used in the second paragraph, the persons referred to are the reeipients of a gospel visit, in whatever part of the world they may reside, and not to those alone, whose outward abode is in the same section of country as that of the writer.

SUMMARY OF EVENTS.

FOREIGN.—The British Arctic Expedition, consisting of the ships Alert and Discovery, with 121 men, sailed on the 29th ult. from Portsmouth, Eng. Thousands of people witnessed their departure, and the Queen sent a telegraphic dispatch, wishing success to the expedition.

The Court of Common Pleas, to which the appeal in the case of the Tipperary election was referred, has unanimously decided that the late John Mitchell was disqualified, and that Moore the opposing candidate is entitled to the seat.

The strike of the miners in South Wales is ended, the men having agreed to a reduction of 12½ per cent. in wages.

On the 28th ult. Paul Boynton re-crossed the channel from France to England. He labored under the disadvantage of fogs and adverse wind, and was kept nearly twenty-four hours in the water. He left Cape Grisnez at 3 o'clock A. M., and arrived at Folkstone, near Dover, at half past two the following morning. In crossing the tides and currents of the Channel, he paddled thirty-four miles.

The Mark Lane Express in its weekly review of the breadstuffs market says: The drought has been felt in France and a poor yield is probable. This, coupled with the appearance of grasshoppers in the United

States, will make low rates of short duration, notwithstanding Continental markets are down sixpence to a shilling.

The Post, reviewing the letter of the Archbishop of Canterbury, expresses the opinion that the religious revival will have little permanent effect.

A Paris dispatch of the 26th says: The reconstruction of the Committee of Thirty was completed by the Assembly to-day. The committee is composed of twenty members of all sections of the Left, four supporters of M. Wallon, and six deputies of the Right. Among the members elected to-day are Waddington, Albert Grevy, Simon and Christophe. The Left voted in the six deputies of the Right so that the majority might be represented on the committee; but it is believed that five will decline to serve. Gambetta was not elected, having withdrawn his name as a candidate.

The Paris correspondent of the Pall Mall Gazette says the preponderance of the Left in the new Committee of Thirty is due to discord in the Conservative ranks. The Committee of Thirty have decided to consider, first, the bill concerning public powers; next, the Senate bill, and third, the Electoral bill.

The French Minister of War asks for a credit of fifty-one millions of francs to continue work on the fortifications of the country, and for the supply of war material.

The Minister of Agriculture has asked for a credit of six hundred thousand francs to defray the expenses of the French Commission to the American Centennial Exhibition at Philadelphia.

A Madrid dispatch of the 29th reports a battle on that day at Aloza, where the Carlists suffered a loss of 270 men killed and wounded.

It is reported that Generals Socias and Patino have been arrested for complicity in a Republican conspiracy.

The Levant Herald says, a series of terrible earthquake shocks occurred early in the Fifth month in the province of Broussa, Asia Minor. Further particulars show that several villages were destroyed by the earthquakes, and two thousand persons lost their lives.

The Upper House of the Prussian Diet has passed the bills for the suppression of convents and relative to the administration of church property.

The government, fearing a disturbance, has forbidden processions in honor of the Pope's jubilee.

A Belgian subject, named Duchesne, having published letters which gave offence in Germany, the Belgian government has given attention to the case. A Brussels dispatch says: The Senate has unanimously adopted a vote of confidence in the government in respect to its conduct of the correspondence with Germany. The Ministry has given notice that it will introduce a bill providing for the punishment of offences similar to that of Duchesne.

The papers in the case of Duchesne have been handed to the German Ambassador, with a note explaining that the investigation was exhaustive, and nothing had been discovered beyond the letters which are already known, and which do not bring Duchesne within the scope of any penal code. The note adds that the government will propose an amendment to the law, by which proposals of murder will be made punishable the same as threats.

A Berlin dispatch of the 28th says: The Governor of Westphalia has summoned the Bishop of Munster to resign his see.

The King and Queen of Sweden have arrived in this city on a visit to the Emperor.

The North German Gazette says this visit has a political significance, and sees in it a manifestation of Sweden's support of the policy of the three emperors.

London dispatches of the 1st inst. announce the failure of the Aberdare Iron Company, with liabilities to the amount of £750,000. This failure involves Sanderson & Co. and others. The Times fears results similar to those which followed the collapse of Overend, Gurney & Co. It is said that the Sandersons are involved with iron companies to the extent of £800,000, and that the aggregate liabilities will amount to several millions sterling.

London, 5th mo. 31st.—Consols 93¾. U. S. new five per cents, 102½.

Liverpool.—Uplands cotton, 7 1/16d.; Orleans, 8 a 8 1/16d. Breadstuffs quiet.

An indication of growing prosperity among the Italian people is found in the increase of deposits in the savings banks, from 94,000,000 francs in 1855, to 445,000,000 in 1874. The increase is in the part of the country north of Rome.

United States.—President Grant has written a letter to General Harry White, president of the recent Republican State nominating Convention, in which he distinctly disavows any wish to be re-elected for a third term. He says: "I am not, nor have I ever been a candidate for a re-nomination; I would not accept a nomination if it were tendered, unless it should come under such circumstances as to make it an imperative duty—circumstances not likely to arise."

Numerous disastrous conflagrations have taken place recently throughout the country. One which broke out the 27th ult. in the "Trinity Catholic Church" at South Holyoke, Mass., during the evening service, caused the death of a large number of persons and the severe injury of others. The latest figures gave the dead as 71, fatally burned 22, burned 22, and otherwise wounded as 27, making a total of 142 sufferers by the catastrophe. The fire originated from candles on the altar coming in contact with the drapery of the room. The building which was very large was entirely destroyed.

In Springfield, Mass., a fire occurred on the 30th ult. which destroyed about 40 buildings, causing a loss of at least $500,000. At Great Bend, Penna., the same day, about 150 families were made homeless, and property burned to the value of $250,000. Beside these the papers report a large number of fires of less magnitude. A very heavy rain storm prevailed the 29th ult. throughout the region of Pennsylvania devastated by the forest fires. All the fires have been extinguished by the rain, which has also been a great benefit to the growing crops.

The Department of State is in receipt of information of the passage by acclamation, of an act by the Cortes of the Kingdom of Portugal, granting the unconditional freedom to the remaining Portuguese slaves known as apprentices or freedmen. The act in question puts an end to slavery forever in Portugal and her dependencies, and not only proclaims the freedom of apprentices and the abolition in the Portuguese dominions of man's pretensions to man, but declares that the labor of the apprentices now under tutelage is free, and that they are at liberty to make their own contracts, subject only to the revision of the proper authority.

There were 372 interments in Philadelphia last week, including 27 of scarlet fever and 18 old age.

The domestic exports at the port of New York during the first five months of this year, aggregate $95,300,000, against $112,700,000 for the corresponding period of last year.

The suit of the Union Pacific Railroad Company to recover from the United States one-half the amount earned for government transportation, but now withheld by the government to pay interest advances, has been decided in the Court of Claims in favor of the company, and judgment given for the company in the sum of $512,000.

The Markets, &c.—The following were the quotations on the 31st ult. *Philadelphia.*—Middlings cotton, 16¼ a 16¾ cts. for uplands and New Orleans. Superfine flour, $4.50 a $5.00; extra and finer brands, $5.50 a $8.00. White wheat, $1.43 a $1.48; amber, $1.36 a $1.40; red, $1.33 a $1.35. Rye, $1.05. Yellow corn, 82 a 83 cts.; mixed, 78 a 81 cts. Oats, 70 a 73 cts. Lard, 15 cts. Clover-seed, 9 a 11½ cts. About 2400 beef cattle sold at 7½ a 8 cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 5 a 6 cts. per lb. gross for common. Sheep, 4½ a 5¾ cts. per lb. gross, and hogs $11.50 a $12.50 per 100 lbs. net for corn fed. *Baltimore.*—Superfine flour, $4.50 a $4.75; extras, $5 a $5.50; finer brands, $6 a $8.25. Western amber wheat, $1.37 a $1.38; western red, $1.34 a $1.35; Maryland red, $1.25 a $1.35; No. 2 western spring, $1.14. White corn, 84 cts.; yellow, 80 cts. Oats, 70 a 82 cts. Rye, $1.15. *Chicago.*—No. 1 spring wheat, 95 cts.; No. 2 do., 91½ cts.; No. 3 do., 88 cts. Rye, $1.02. No. 2 spring barley, $1.16. Lard, 14⅜ cts. *St. Louis.*—No. 1 winter red wheat, $1.28; No. 3 do., $1.20 a $1.21; No. 2 spring, 94 cts. No. 2 corn, 62 a 63 cts. Oats, 59 a 60 cts. *Indianapolis.*—Flour, $3.75 a $6.50. White wheat, $1.20 a $1.30; amber, $1.15 a $1.18; red, $1.12. Corn, 60 a 63 cts. Oats, 66 a 67 cts.

RASPBERRY STREET SCHOOL FOR COLORED GIRLS.

A Teacher is wanted for this School, to enter upon duty the first of 9th month. One who has had some experience with children of this character preferred.

Apply to Hannah Evans, 322 Union St.
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Head Master William Penn Charter School.

SCHOLARSHIPS.

In accordance with the provisions of the Charter a limited number of pupils of restricted means will be admitted without charge. Competition for these scholarships will not be confined to Friends, but in the careful examination to which each applicant will be subjected, good moral home influences, early training and aptitude for learning will weigh more than acquirements or inability to pay the charges of the school, so that pupils thus admitted shall feel that they have attained an honorable distinction.

Blank forms of application can be had by applying personally, or by letter, to the Head Master. It is desirable that all applications be in his hands by Sixth month 10th, 1875.

BOOKS FOR SALE AT "FRIENDS' BOOK STORE," 304 Arch street.

Friends' Library, in 14 volumes, $2.50 per vol.	$35 00
Sewel's History of the Rise and Progress of the People called Quakers,	2 25
An Apology for the True Christian Divinity, R. Barclay, sheep,	1 50
Do. do. cheap edition, cloth,	50
Letters on Religious Subjects, by John Kendall,	75
Do. of the late John Barclay,	75
Do. of Elizabeth, Lucy, and Judith Usher,	35
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Journal of the Life of George Fox,	1 75
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" " " " sheep,	2 75
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Concise account of Friends. Thos. Evans,	40
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The Rise and Progress of the People called Quakers, by Wm. Penn,	35
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A Brief History of Westtown Boarding School, with a General Catalogue of Officers and Students,	1 25
Historical Memoirs of Friends. By William Hodgson,	1 75
Power of Religion on the Mind. By Lindley Murray,	75
Friends in the 17th Century. By Charles Evans, M. D., cloth,	2 00
Do. do. half bound in morocco,	2 50

Died, at the residence of her father, in Marshallton, Chester Co., Pa., on the 3rd of Second month, 1875, Mary Embree, daughter of James and Eliza Embree, in the 32d year of her age, a member of Bradford Monthly Meeting. Her friends have the consoling belief that her end was peace.

——, in Marshallton, Chester Co., Pa., on the 16th of Second month, 1875, after a short and severe illness, James Embree, in the 66th year of his age, a member of Bradford Monthly Meeting. He was from early life, firmly attached to the ancient doctrines and testimonies of our religious Society, and manifested by his humble and exemplary walk through life, that he was endeavoring to follow the precepts and guidance of the Redeemer of men; and has left a well grounded hope that he has been safely gathered with the faithful of all generations.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 330.)

As some incidents connected with my stay at this Agency, and subsequent removal to that of the Kiowas, may be interesting, I will transcribe some scattering pages from my diary, going back to the time of commencing the school.

11th mo. 2d, 1871.—Had a long and interesting conversation with Captain Coffee and Little Captain, through Caddo George as interpreter, acting chiefs of Guadalupe's band of Caddoes during his absence, he having gone to Lawrence with the Agent. I wrote my name on a slate and told them that was my name, that it stood for me; they looked at it —laughed—looked again—turned it bottom upwards—looked at it from all directions and in all positions—but evidently could not see anything in it which they could construe into any representation of me, or any other man. I saw they did not comprehend it, and took the slate, drew a profile picture, with a short, sharp, turnup nose, hair combed over back, somewhat curly, and wearing a straight collar; they readily saw that *that* might represent me. I then wrote my name under it, and succeeded, as I thought, in making them understand that the picture represented me, and the writing my name—the word used to represent me. I then made the picture of a lion, and showed it to them. They did not know what it was. I wrote L i o n under it as its name, which was read letter by letter, pronounced and explained to George and by him to the others. I then drew a buffalo, and placed under it the word Buffalo, as its name, not the animal itself or its representation, but its name—the word people used when they spoke about it to one another, as George is the name of a man, not the man himself, but the word which people use in speaking of him. I finally fancied that they understood my meaning, as they are in no wise deficient in sense. By thus opening to their comprehension the nature and use of schools, an interest was awakened in their minds, which was afterwards manifested by their sending their children to be instructed in the rudiments of school learning.

23d.—Snow this morning; as the house is very open and not banked up, and we have no stove for the dining-room, and only a little conical sheet-iron tent stove for the school-room, it is impossible to keep comfortable, especially our half clad scholars. There being but three boys who have pantaloons, the thighs of the others are naked, besides being otherwise thinly clad, and of course they must suffer in such weather. Snow enough fell to mark out fox and geese upon this morning, and some pains were taken to show the children how to play this game. I have found that to awaken an interest in some civilized sports, different from their customary games, is one step toward arousing an interest in the school and its lessons. In this they resemble our own children; remove outside sports and the play ground from our common schools, and we would find their interest in schools much weakened. I have accordingly taken part with them in their sports, endeavoring to introduce suitable ones for the play-ground. In the middle of the forenoon a flock of wild turkeys passed near the school house, upon which the wild instinct of our scholars was manifested by a general stampede, bows and arrows in hand, and an exciting footrace, was at once entered upon, in which, as might be expected, the turkeys were the winners. The scene was somewhat enlivening and entertaining, and I could not decide which were the greater curiosity the wild turkeys running and skulking among the brush, or the wild boys and girls who were chasing them: but I was abundantly more successful in collecting the boys and girls into school again, than they were in catching the wild turkeys. These boys are quite expert in the use of the bow and arrows, being furnished with them nearly as soon as they can run alone. Boys six or eight years of age will not only kill a bird no larger than my thumb at the distance of several yards, but as I have seen, actually cut off its head with the arrow.

12th mo. 2d.—As I am so much of a novice, and had so little experience in an Indian school, I have felt very anxious to visit one, or have some conversation with some one who has been longer engaged in the work than I have, in order to see if I could gather some ideas that would be of advantage to me in my undertaking here; and a team going to the Kiowa Agency I left my school in charge of A. J. Standing, in order to visit the school at that place, there being but one school-day before I shall expect to return. We made good progress and passed some objects of singular interest to the lover of natural scenery, among which might be mentioned Cedar Springs, Harker Mountain, and Medicine Bluffs. The first of these is a beautiful spring of clear, sweet water, at the foot of a precipice of Red Sandstone, forming a deep ravine, fringed with cedars and other trees. The road crosses at the top of the rock, a few feet below the general level of the surrounding soil, while the water springs out at the base. It is impossible for me to describe the place, and I made no sketch of it on account of the cold. The second is a spur of the Wichita Mountains, running out from near Mt. Scott to the spot where our road passed it. It is a mound consisting of rocks piled up in all manner of shapes, having a few shrubby trees at the base, but not reaching over one-third of the distance to the top, which rises somewhere from two hundred to five hundred feet above the surrounding plains. The last named place situated near Fort Sill, is nearly a perpendicular wall of rocks, at the base of which flows Medicine Bluff Creek. But the grand objects of interest in the whole journey are Mts. Scott and Sheridan, rising in majestic grandeur above the surrounding mountains. They have a very remarkable appearance, rising in immense masses of rock from the midst of vast plains. We passed within about eight miles of Mt. Scott, and perhaps thirteen from Mt. Sheridan.

After getting through to the post, I proceeded at once to the Boarding School for Indian children. The next morning was a beautiful one, but before noon the wind arose and the air was filled with clouds of dust,—the weather became cold, the wind turned to the north, and a furious snow storm followed, which, however, passed away and it became clear in the evening. I made a sketch of Mts. Scott and Sheridan from the school-house, in the morning. Notwithstanding the day of the week (being 1st day) the scholars were assembled after the usual "Sabbath School," and read in my presence; also specimens of writing both in their copy books and on slates were exhibited, all of which showed marked progress for the length of time they had been in school.

On the 4th returned to the Washita. The two following days I was in school in the forenoons only, while in the afternoons I went round to some of the Caddoe villages, endeavoring to induce them to send more scholars to school, but succeeded in getting two girls only.

15th.—This evening the Agent returned, and I spent an hour at the Agency. His wife looks well, and is much rejoiced in getting back, as they have been out on the road since the 27th of last month.

18th.—School visited by the Agent and his wife, who appeared to be well pleased with the organization of it, as also the progress of the scholars, and indeed they did show a creditable advancement. The Agent informed them, through an interpreter, that he had in his absence, visited several schools, but that he had visited none the scholars of which appeared to be making more commendable progress than they were.

28th.—Though the scholars learn fast, they do not comprehend the nature or use of schools, and I have great difficulty in making them understand that they should keep still, without talking or laughing out loud. They do not appear to know anything about whispering, but talk aloud freely. I had expected

this, but when they have been to school as much as some of them have, even to me, I looked for more improvement in this respect, but without an interpreter it is very difficult to explain what I want, to their understandings. I have requested the Agent to send his interpreter to my assistance, for a half day or so, but as yet he does not come. Again, at home they have no lights in the evenings, and provide but little fuel; and their houses being open they go to bed early, each wrapped in his blanket, and then talk, laugh, get up, go out of doors, come back, punch up the fire, wrap up again in their blankets, lie down and talk, and so the night passes, until they fairly talk or sing themselves to sleep, then they sleep very late in the morning. Hence while I have no difficulty in keeping them up until nine o'clock, I have quite a time in getting them to lie still enough to go to sleep till midnight or after. An immense stock of patience is requisite, and as my supply is small, I have to make the best use of what I have, and endeavor to have it frequently supplied. I sometimes think that the nights are more trying than the days, and require more self-command, —tired, sleepy and worn out, as it were, and yet cannot go to sleep until all these wild children are so worn out that they can keep awake no longer, and quietness at last prevails.

29th.—This morning six of our children ran away, whereupon I mounted a pony, pursued them and succeeded in bringing back three, after a chase of nearly two miles. I would have brought back two more, but my horse would not go any farther, and they seeing the dilemma I was in (as they were in sight) ran and hid in the woods. But when they got home, the head man of their village made them saddle a pony and brought them back against noon, the other boy went across the river and I did not go after him. The reason of the elopement I knew not at the time, but subsequently learned that they were afraid of chastisement in consequence of breaking a light of glass by throwing a ball through the window, accidentally. After ascertaining the cause of their running away, we arrived at a better understanding by explaining to them that I did not punish scholars for accidents they could not avoid. Had rather a pleasant school to-day after all.

(To be continued.)

Selected for "The Friend."

From Letters and Papers of John Barclay.

1817, Seventh month 4th.—In reading the 13th chapter of the 1st book of Kings, I have at this time been much instructed, and am ready to take the lesson to myself as a warning or special admonition. Herein we see, that it availed nothing in respect to the future, that the *prophet had (though so lately) been favored with a divine commission, and was hitherto upright in the faithful discharge of that arduous duty which devolved upon him from his Lord, even that of openly proclaiming the vengeance of the Almighty against the idolatry that had overtaken the people, and boldly asserting the destruction of the priests even to their faces, and in the presence of their king; saying to him in reply to his invitation: "If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread or drink water in this place:" yet after all, he was weak enough to give up his own clear convictions of duty, as revealed in and to himself, (the truth of which was indubitably evinced and sealed by the miracle which attended the partial performance of them,) and to prefer obeying the old prophet, before compliance with "the word of the Lord." O! how greatly have I longed in a peculiar and especial manner for myself, as I am now situated and circumstanced, that I may steadfastly adhere to no other law but the law written on the heart; and closely attend to the secret dictates of best wisdom alone. For assuredly there is no safety, but in implicitly giving up to the reproofs of instruction, which are and ever will be the way to life. "Be ye followers of me," says the apostle Paul, but he adds, "even as I also am of Christ;" intimating surely that the example of others in life and conversation are to be followed, only so far as they accord with the example and precepts of Him, who said, "I am the light of the world,"—"whilst ye have the light believe in the light," "walk while ye have the light." So that in looking back at such acts of dedication, as have been (according to my belief) required at my hands, and in contemplating the peace which has ensued after even the smallest surrender, when the sacrifice has been offered out of a sincere and upright heart; I have earnestly, and I may truly say above every other earthly consideration, desired that nothing may be suffered to hinder me—to turn me aside, even in trifling as well as in great matters and concerns, from carefully, closely, unremittingly attending to, and abiding by, the counsels and teachings of that divine principle, even the Spirit of Christ, which is given to every one for his guide in the way of salvation. I have found amongst many other acts and false suggestions and temptations, which the enemy makes use of to deter us from giving up ourselves to the guidance of the Holy Spirit, one which is much talked of and acted upon by many, through their own experience, and the deceit of the prince of darkness; namely, that these leadings and secret influences and inspirations, are not distinguishable from the workings of our own mental or rational powers; and if they are distinguishable, that these persons have not felt them or known them. Now in answer to this, which has been my own delusion, I may say, that every one who has for a long season, habitually stifled by disobedience this divine monitor, cannot expect to hear or to understand so plainly its voice, as those do who have for a long period listened to its secret whispers, and surrendered themselves unreservedly to its injunctions; these can testify, that they follow no uncertain vapor or idle tale; but its reproofs are to be plainly perceived, and its incitements early to be felt; and that the peace they witness cannot be imitated, neither can it be expressed to the understandings, or conceived by the imaginations of such, as have none of this blessed experience. Nor let any poor, seeking, sincere, or serious minds be discouraged, that they do not upon submission, immediately or very quickly feel what they wait to feel, even the arising of that secret influencing, actuating, constraining and restraining power or Spirit of the Lord. Let them not be discouraged if this be their case, nor be dismayed if even after some considerable sacrifices and trying testimonies of sincerity, they find not that rich reward of peace which they had expected. Let such remember, it is written, "he that *endureth to the end*, the same shall be saved:" Now where there is a moment's enduring only, and that previous to or whilst in the performance of what is required, this cannot be called "enduring to the end;" but O! it is that "resistance unto blood" (as it were) in faith and faithfulness, that "patient continuance in well doing," in defiance of difficulties, discouragement, darkness, doubt and distress, which will give us the victory; and will make us through the mercy of God in Christ Jesus, heirs of that eternity of peace, and rest, and joy, which we know is prepared for such as overcome.

* Should the reader not be familiar with this account, as given in the 1st Book of Kings 13th chapter, it is recommended for his perusal. The lesson which it teaches is one which we should all endeavor to learn, even strict obedience to the requirings of the Lord, as made known to us in the secret of the heart, not allowing ourselves to be drawn aside from the path of duty which has been clearly shown to us, but to seek for ability rightly to perform whatever may be called for at our hands.

For "The Friend."

Antiquities of Long Island, by G. Furman.

(Concluded from page 332.)

Family Names.—The manner in which names of families sometimes become changed in this country is truly curious. There was previous to the middle of the last century, among the Dutch settlers in the southern part of this colony, and particularly upon Long Island, a regular systematic change of the family name with every generation, so that the son never bore the family name of his father; thus, if the father's name was Leffert Jansen, and he had a son named Jacobus, this son's name would not be Jansen, but it would be written Jacobus Leffertsen*—suppose the old gentleman would have a grandson by his son, who was christened Gerrit, his whole name would be Gerrit Jacobsen. Thus we would have in the three generations of that one single family, the following different names, viz:

1. The father, named Leffert Jansen.
2. The son, named Jacobus Leffertsen.
3. The grandson, named Gerrit Jacobsen.

This strange custom does not seem to have prevailed among the Dutch in Albany; there they preserved their family names from the first settlement, and many of them may therefore be traced back without difficulty.

In other parts of our country, as well as among the Dutch, great changes have occurred in family names. Edward Livingston, in his answer to Mr. Jefferson, in the case of the New Orleans Batture, furnishes us with the following singular instance of this nature:

An unfortunate Scotchman, whose name was Feyerston, was obliged, in pursuit of fortune, to settle amongst some Germans in the western part of the State of New York. They translated his name literally into German and called him Fourstein. On his returning to an English neighborhood his new acquaintances discovered that Fourstein, in German, meant Flint in English; they translated, instead of restoring his name, and the descendants of *Feyerston* go by the name of *Flint* to this day. I ought, however, says E. Livingston, to except one of his grandsons who settled at the Acadian coast, on the Mississippi, whose name underwent the fate of the rest of the family; he was called, by a literal translation into French, *Pierre-a-fusil*, and his eldest son returning to the family clan, his name

* Jacobus, the son of Leffert.

underwent another transformation, and he was called *Peter Gun!* This is about equal to the Dutch transmutation of names, although wanting its system. Here we have the following result:

1. The father's	1st Name,	Feyerston.
	2d Name,	Fourstein.
	3d Name,	Flint.
2. The son's	Name,	Flint.
3. The grandson's	1st Name,	Flint.
	2d Name,	Pierre-a-fusil.
	3d Name,	Peter Gun.

Upon this island, and especially in the central portions of it, are very many families of the name of Smith, and so numerous did they become at an early period of the settlement, that it was thought necessary to distinguish the various original families by some peculiar name. Thus we have the Rock Smiths; the Blue Smiths; the Bull Smiths; the Weight Smiths, and the Tangier Smiths. Of the Rock Smiths there are two distinct families: one originally settled between Rockaway and Hempstead, some ten or fifteen years before the settlement of the first white inhabitant in Setauket, who derived their name from their contiguity to Rockaway; and the other located themselves in Brookhaven, and obtained their appellation from their ancestor erecting his dwelling against a large rock which still remains in the highway of that town. The Blue Smiths were settled in Queens county, and obtained their peculiar designation from a blue cloth coat worn by their ancestor; whether because a cloth coat was then an uncommon thing in the neighborhood, or that he always dressed in a coat of that color, does not appear. The Bull Smiths of Suffolk county are the most numerous of all the families of the name of Smith upon this island; it is said there are now at least one thousand males of that branch on this island. The ancestor of this branch of the Smith family was Major Richard Smith, who came from England to New England, with his father Richard, in the early part of the seventeenth century; and afterwards came to this island, and became the patentee of Smithtown. The sobriquet of this class of Smiths is said to have arisen from the circumstance of the ancestor having trained and used a Bull in place of a horse for riding. The Weight Smiths derived their name from being possessed of the only set of scales and weights in the neighborhood of their residence, to which all the farmers of the country around resorted for the purpose of weighing anything they wished to sell or buy; at least so says the tradition. The Tangier Smiths owe their origin to Colonel William Smith, who had been the English Governor of Tangier, in the reign of Charles the Second,* and emigrated to this colony in the summer of the year 1686, where he settled in the town of Brookhaven, on the Neck known as Little Neck, and afterwards as Strong's Neck, which, together with his other purchases, were erected into a manor by the name of St. George's Manor, by a patent granted to him in 1693, by Governor Fletcher. Most of the Tangier Smiths are now in that town, scattered through it from the north to the south side of the island.

* Tangier, in Africa, was about that period an English colony, having come to the British Crown as part of the dowry of Queen Catharine of Portugal; and was, in 1683, abandoned by the English to the Moors, in consequence of the great expense and small value of the colony.

These different appellations of the families of the Smiths became as firmly settled as if they were regular family names.

Abstract of the Report of the Managers of the Tract Association of Friends of Philadelphia for 1874–5.

The Managers Report: That there have been printed during the year ending Second month 27th, 1875, 215,200 Tracts, and 101,500 Leaflets "Is Temperate Drinking Safe," making together 316,700; 6,154 Almanacs for the year 1875; 53,850 Sermon on the Mount; 53,313 Proverbs of Solomon, and 1,203 Musings and Memories.

There have been taken from the Depository during this period, 173,555 Tracts, and 56,377 Leaflets, making together, 229,932; 6,383 Almanacs; 48,243 Sermon on the Mount; 44,073 Proverbs of Solomon; 148 Spiritual Progress of M. R.; 56 Divine Protection; 73 Brief Account of Sarah (Lynes) Grubb; 66 Memoir of Mary Dudley and Daughters; 271 Biographical Sketches; 39 Ann Reeve; 147 Memoir of Rachel C. Bartram; 129 Juvenile Books; 131 Select Readers; 65 Select Extracts, and 773 Musings and Memories.

There were on hand Third month 1st, 1874, 181,583 Tracts and Leaflets; there have since been printed as above, 316,700, and there have been taken from the Depository 229,932, leaving a balance on hand Third month 1st, 1875, of 268,351.

Of the Tracts taken from the Depository, nearly all have been furnished gratuitously.

During the past year we have completed the selections for the work to which reference was made in our last report, and it was published about the close of 1874, under the title of "Musings and Memories," being chiefly a collection of anecdotes and reflections of a religious character, on various subjects. It is a book of 367 duodecimo pages, uniform in style and size of page and type with "Biographical Sketches." Much of the matter in it is from the pen of the same author, yet a large portion of its contents is from other sources, and its character is such that we believe, with the aid of Friends in bringing it into notice, it will be appreciated and sought after by thoughtful persons, not members of our religious Society. Many of the anecdotes are truly remarkable, and are calculated to render its pages interesting and instructive to various classes of readers. The retail price has been fixed lower than is usual for books of this character and size, with a view to obtain for it a wider circulation.

The reading matter for the Moral Almanac for 1876 has been selected and placed in the hands of the printing committee. We desire to be aided in its distribution and sale, regretting that its former large circulation has been diminished by the numerous gratuitous advertising almanacs that are scattered broadcast over the land, many of which contain much matter that is injurious to young and old.

As for many years past we have had but little co-operation from auxiliary societies, an effort has lately been made to supply, to some extent, their place, by depositing a limited number of tracts, &c., with suitable persons, mostly in remote situations, for distribution in their respective neighborhoods, and quite recently arrangements have been made to place some of our publications on consignment with dealers in central locations.

A number of First-day schools in New Jersey, and a few in New York State, also, several colored First-day schools in this city and in some of the Southern States, have been furnished gratuitously with Tracts, which appear to have been well received and appreciated, especially those sent to New York State. The total number disposed of in this way amounted to 61,423.

Having received the permission of the proper authorities, we are now engaged in furnishing each of the children attending most of the public schools in this city, with a copy of either the "Sermon on the Mount," or "Selections from the Proverbs of Solomon." To supply them, an edition of 50,000 copies of each has been printed, of which about 82,000 will probably thus be required.

The above mentioned large distribution of the "Sermon on the Mount," and "Proverbs of Solomon," together with the increasing demands for our Tracts, as shown by the preceding statistics, and the necessity of maintaining an adequate supply of our publications at the Depository, has required a considerable outlay, and notwithstanding the recent acceptable addition to our funds of $500 from an interested friend, we stand in need of the continued liberality of our contributors.

In view of the great amount and variety of matter of an unprofitable nature, issuing from the press at the present day, the need appears to be great, that writings which inculcate the doctrines of the christian religion and the practices to which it leads, should be freely spread as opportunities present. We therefore invite Friends and others who are interested in the work of distributing tracts, and would like to be supplied with them for that purpose, to communicate with the agent, who is authorized to furnish such applicants with a sufficient number for judicious circulation in their respective neighborhoods.

By direction and on behalf of the Board of Managers,

RICHARD J. ALLEN, *Clerk.*

Philadelphia, Third month 18th, 1875.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year.

Clerk,—Edward Maris, M. D.

Treasurer,—Elton B. Gifford.

Managers:—John C. Allen, Edward Richie, Horatio C. Wood, William Kinsey, Samuel Allen, Mark Balderston, George J. Scattergood, Jacob W. Fry, John S. Stokes, Richard J. Allen, John W. Biddle, Ephraim Smith, Joseph W. Lippincott, William Kite, S. Mason M'Collin.

The Annual Meeting is held in the Arch Street Meeting-house, on the last Fourth-day in the Third month, at eight o'clock in the evening.

Subscriptions and donations to the "Tract Association" may be paid to John S. Stokes, No. 116 N. Fourth Street, or to Jacob Smedley, Jr., at the Depository, No. 304 Arch St.

"My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure, and make not haste in time of trouble. Whatever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity."

Selected for "The Friend."

Stephen Grellet narrates the following incident of his religious visit to Russia in 1819:

"At one of our late visits to the Prince Galitzin, he related to us an interesting circumstance that occurred lately in Finland. Some children from 7 to 9 years of age, were so brought under the sensible influences of the Spirit of God, convincing them of their sins, that, on going to and from school, they retired into the woods and there put up their prayers to the Lord with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes dispersed them; but the parents of others, who had noticed the increased sobriety and good behavior of their children, encouraged them to meet together in their houses, and not to go out in the woods. The children did so, and some of these parents, observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer and Saviour of sinners, felt themselves strong convictions of sin. They joined the children in their devotions, and a great reform took place throughout the country in that part. This excited the angry feelings of a priest, who was a bad man and a drunkard. He went to the magistrate to enter his complaints against both parents and children. The prosecution issued in their all being sent to prison. They had been some months in confinement, when Prince Alexander Galitzin heard that children were in prison on account of religion. He thought it so strange an occurrence that he sent confidential persons to inquire into it. They found so much religious sensibility and tenderness in the children that they were greatly surprised, especially at the simplicity with which they related how they had been brought under trouble because of their sinful hearts, and how they had felt they must pray to the Lord Jesus Christ who alone could forgive and enable them to live in a state of acceptance with God. Being inquired of if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or anyone else should know how it was with them; that they privately retired to the woods to pray and cry unto the Lord with tears. The parents also said that the children had been the instruments of bringing them to a sense of their sinful lives, and to seek to the Lord that he might give them a new heart, and pour forth his Spirit upon them. Moreover it was found that the conduct of these people and children had been such while in prison as to comport with their Christian profession. The Prince ordered their release and severely reprimanded both priest and magistrates, and removed them from their offices. The Emperor having heard of all this, and of the great sufferings to which these families are reduced by their long imprisonment, which took place last year before harvest, ordered all their losses should be liberally made up to them, making ample provision also for their present support. The Prince told us of some other instances which occurred lately in Russia, of children who have been brought under the influence of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it a filial duty so tenderly to plead with them on account of their drunkenness, swearing and other vicious habits, as to prevail upon them to forsake their evil ways."

Selected.

It is not death to die,
To leave this weary road,
And midst the brotherhood on high,
To be at home with God.

It is not death to close
The eye, long dimmed by tears,
And wake in glorious repose
To spend eternal years.

It is not death to bear
The wrench that sets us free
From dungeon-chain to breathe the air,
Of boundless liberty.

It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing,
To live among the just.

Jesus, Thou Prince of life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

Selected.

THE RIGHT WAY.

Lord, is it still the right way, though I cannot see thy face,
Though I do not feel Thy presence, and Thine all sustaining grace?
Can even this be leading through the bleak and sunless wild
To the City of Thy holy rest, the mansions undefiled?
Lord, is it still the right way? Awhile ago I passed,
Where every step seemed thornier and harder than the last;
Where bitterest disappointment and inly aching sorrow
Carved day by day a weary cross, renewed with every morrow.
The heaviest end of that strange cross, I knew was laid on Thee,
So I could still press on secure of Thy deep sympathy;
Our upward path may well be steep, or how were patience tried?
I knew it was the right way, for it led me to Thy side.
But now I wait alone amid dim shadows dark and chill;
All moves and changes round me, but I seem standing still;
Or every feeble footstep I urge towards the light,
Seems but to lead me further into the silent night.
I cannot hear Thy voice, Lord! dost thou still hear my cry?
I cling to Thy assurance that Thou art ever nigh;
I know that Thou art faithful; I trust, but cannot see
That it is still the right way by which Thou leadest me,
I think I could go forward with brave and joyful heart,
Though every step should pierce with an unknown fiery smart,
If only I might see Thee, if I might gaze above
On all the cloudless glory of the sunshine of Thy love.
Is it really leading onward? When shadows flee away,
Shall I find this path hath brought me more near to perfect day?
Or am I left to wander thus, that I may stretch my hand
To some still wearier traveller in this same shadow land?
Is this thy chosen training for some future task unknown?
Is it that I may learn to rest upon Thy word alone?
Whate'er it be, Oh! leave me not, fulfil Thou every hour
The purpose of Thy goodness, and the work of faith and power.
I lay my prayer before Thee! and trusting in Thy word;
Though all is silent in my heart, I know that Thou hast heard.
To that blest city lead me, Lord (still choosing all my way)
Where faith melts into vision as the starlight into day.

By Francis Ridley Havergal.

Moths in Clothing.—The moth is a decidedly formidable enemy in a house; for, tiny mite though it is, it will prove ruinous to all woollen stuffs, such as blankets, flannels, curtains, carpets and clothing, as well as to furs and feathers. These are the suitable materials for its nest, and in them it deposits its eggs; whence in due season issue the larvæ which will feed upon them. Then small circular holes are eaten by them, which destroy the beauty of the material, and render it worthless. It is often believed that moths generate in cloths that are laid by simply by their being shut up in dark, close places; and therefore, in the spring, when moth millers are plenty, the clothing is taken out to be aired, and thus good opportunity given to them to deposit their eggs upon the garments, &c. If they were entirely kept from their approach, no caterpillar, or larva of the moth, which does the mischief, could touch the articles. The winged moth that flies about the house, does not eat or destroy woollens of any kind, but seeks opportunity to lay its eggs in woollen articles, upon which nature dictates that her young must subsist. These eggs produce little caterpillars, which assume the pupa state, out of which comes the winged insect. Thus we see if we prevent the moth millers from having access to the articles we desire to preserve, they cannot become moth-eaten. For instance, if you do up any article that is free from moths in a paper, cotton or linen bag, and pin it up tightly, or tie the mouth of it closely, no winged moth can enter to deposit its eggs, and thus its contents must be secure from depredations. Yet these winged mites are possessed of considerable cunning, or rather instinct, which makes them search patiently and carefully for proper places to feed their young.

Simply putting woollen articles into tight drawers, or covering them with paper, &c., will not suffice, for the least bit of a crevice will admit them. Nature has also implanted an instinct to seek unmolested places wherein to lay their eggs; therefore if you shake any woollen articles or furs occasionally, the moths will avoid them. Thus, should any articles of clothing become infested with them, frequent brushing and beating will drive them away; and if they can be dipped into hot water, or held over the smoke of a fire, the young larvæ will be destroyed. If carpets are infested with them, take boiling hot alum water and dip cloths into it and saturate the carpets with it. Hot alum water is very destructive to all insect life. Cockroaches, water bugs, bed bugs, and the like can all be exterminated by its use. Woollen articles and furs can be also kept from moths by dusting them over with red pepper or putting camphor gum among them.—*S. O. J. in Country Gentleman.*

For "The Friend."

Death of "Kicking Bird."

If men are estimated according to their faithfulness to convictions of right,—for their far-seeing sagacity as leaders,—their loyalty to the Supreme Being so far as their knowledge appears to extend, and for unselfish endeavor to promote the welfare of their fellows, Kicking Bird would seem to have deserved the esteem of good men.

He was one of the leading chiefs of the Kiowas, and probably won his position, as almost all chiefs of his people have done, by prowess in war and forays, and by those superior mental powers which give a man command over others. After Friends took charge of his tribe, however, he showed his comprehensive view of events by deciding in favor of civilization, and desiring the education of his children in the white man's way. He was

the friend and protector of our Friend, Thomas C. Battey, who valued him highly.

During the agitation which preceded the late Indian war, he resisted all attempts to induce him to join the hostile party, and helped to retain a large proportion of his tribe at peace. This course cost him almost all that Indians value,—loss of warlike fame, and of wealth by the stealing of his ponies. Moreover, he and his people had scanty fare, almost to the verge of starvation, on account of government supplies not reaching them, while but for military restraint they could have found buffalo in plenty.

His illness was very brief, so as to suggest poisoning at first, but it now appears that he died of disease of the heart. Agent Haunth writes, "He told his people he was dying: that he had taken the white man's road: that he had taken the white man's hand, and had given his in return. He wished them to listen to what I told them, and not leave the good road; and that he died holding the white man's hand." His people declined a proffered military funeral, but says the Agent, "they told me he was my friend and brother, a firm friend of the white people, and they desired me to take him and bury him as I would my own." He was probably the first adult Kiowa ever buried like a white man. A long train of Indians in wagons and on horse-back, followed him to the grave. "We stood," says the Agent, "around it a little while in solemn silence, and then it was my privilege to make a few remarks in reference to his life, and the circumstances of his death and burial."

He was habitually a devout man, according to his light, and seemed changed from his old warlike spirit. May we not trust that when the time of the dead is come, He who gave Himself a ransom for all, and enlightens all, shall give a reward unto His servants the prophets, and to the saints, and to them that fear His name, small and great, Kicking Bird may be found in the last of these classes, even though he be among the small ones.

A Dog's Remorse.—The following interesting letter is published in the London *Spectator:*

"Being accustomed to walk out before breakfast with two skye terriers, it was my custom to wash their feet in a tub, kept for the purpose in the garden, whenever the weather was wet. One morning, when I took up the dog to carry him to the tub, he bit me so severely that I was obliged to let him go. No sooner was the dog at liberty than he ran down to the kitchen and hid himself. For three days he refused food, declined to go out with any of the family, and appeared dejected, with a distressed and unusual expression of countenance.

On the third morning, however, upon returning with the other dog, I found him sitting by the tub, and upon coming towards him he immediately jumped into it and sat down in the water. After pretending to wash his legs, he jumped out as happy as possible, and from that moment recovered his usual spirits.

There appears in this instance to have been a process of reasoning, accompanied by acute feeling, going on in the dog from the moment he bit me until he hit upon a plan of showing his regret and making reparation for his fault. It evidently occurred to him that I attached great importance to his foot-bath, and if he could convince me that his contrition was sincere, and that he was willing to submit to the process without a murmur, I should be satisfied. The dog, in this case, reasoned with perfect accuracy, and from his own premises deduced a legitimate conclusion which the result justified."

For "The Friend."

John Griffith.

(Continued from page 331.)

It is a fact too noticeable in the present day, that while many are resolved to keep the Heavenly home in view, with fondly cherished hopes of landing there at last; yet suffering themselves to be persuaded that all the ways that lead to it are not alike rough, or calling equally for self-denial and the daily cross, they can make choice of one smooth and easy, and be at the same time sure of a safe entrance at last into the regions of purity and peace. But a formidable objection to this summer show of religion is, that it softens down, if not in effect contradicts our Saviour and High Priest's own words, viz: "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And, "I am the way, and the truth, and the life; no man. cometh unto the Father but by me." Also, "He that entereth not by the door into the sheepfold, but climbeth up *some other way,* the same is a thief and a robber." Again, can there be any thing more clear than that we cannot with safety choose our own pathway in the Christian race, agreeably to the declaration: "It is not in man that walketh to direct his steps." How important then is the testimony of our Lawgiver and King, which may be applied to every thing that would draw us aside from faithful allegiance to Him: "What is that to thee? *Follow thou me.*"

Nothing is more evident than that as a Society we need, in many of the younger as well as older members, more of a real death unto self, and to all unsanctified riches in spiritual things; more of a humiliating sense that we are nothing, and that in Christ Jesus are hid all the treasures of wisdom and knowledge; more brokenheartedness; more humbleness of mind and contrition of soul; more inward sighing and longing, even as the hart for the water brook, for the refreshing, healing waters of Shiloh that go softly. The Lord Almighty is a fountain of life preserving from the snares of death; and did we but cast ourselves at His footstool, craving the "living water" which slaketh the spiritual thirst, how would He hear from heaven His dwelling place, and not only pity and forgive, but would pour out from His sanctuary those refreshing showers which water and nourish up the soul unto everlasting life.

Does not a closely besetting temptation and danger of the present day, lie in the beguiling insinuation and thought, that instead of giving ourselves up *in the first place* to the leavening operation of Divine grace, and that thoroughly cleansing baptism which purifies and renews the heart, qualifying it truly to bring forth fruits meet for repentance, I say, instead of this does not the belief too much prevail that we must of ourselves *do something* for, or bring something to our Father in heaven, rather than in true humility of mind and childlike passiveness of spirit let Him work *in us* to will and to do after His own good pleasure? The example of faithless Saul, when, fearing the people would be scattered, and instead of waiting in singleness of heart until the Prophet came, forced a sacrifice, is admonitory on this point. So also is the record of Uzzah, in the unbidden and therefore presumptuous attempt to stay the ark. What availeth with the Lord is, primarily to yield ourselves to Him, that He may work in and by and through us after His own will and to His own praise; who is abundantly sufficient for His own work.

The lesson cannot be too much impressed, that it is *the submission of the heart* to Christ Jesus that comprehends the great beginning of a religious life; as it is this only which secures a good foundation, and will enable to endure the wintry blasts of trial, or cause our building to stand when the rains, and floods, and winds of conflict tempestuously beat. It is only this that will strengthen to say: Thine are we, O Lord, and on thy side are we, thou Son of the Highest! Only this that can cause us to exemplify in living practice the language: "One is your Master, even Christ;" and, "His servants ye are *whom ye obey.*" This only that will place the government of ourselves upon the shoulders of the ever-living "Son given," and ever-adorable Counsellor and High Priest, to the joyful experience that of the increase of His government and peace in us there shall be no end.

The more this, with the obedience which is of faith, prevails in the Society of Friends, the stronger individually and collectively will it grow in the Lord and in the power of His might. Its light will more and more increase and shine as "the light of seven days," and as in earlier times: so that others seeing "the humility and chaste zeal" to which our principles lead, the self-abasedness, the brokenness of those professing with us, would be greatly stirred and deeply affected, even as in the incident which was so helpful to the conversion of George Whitehead, and is thus related: "He hearing of the newly-risen Society of the Quakers, determined to attend one of their meetings, in which he was much affected by perceiving how greatly the spirits of most of those who were there assembled, seemed broken and contrited; more especially in the case of a young woman, who, on quitting the meeting, he observed to sit down upon the ground, with her face towards the earth, as if he says, she regarded nobody present, but, moaning bitterly, cried out, 'Lord, make me clean! O Lord, make me clean!' which, he adds, did far more tenderly and deeply affect my heart than what I had heard spoken, and more than all the preaching that ever I had heard from man or men; and was a certain testimony to me, (the Spirit of the Lord evidencing to my spirit,) that it was a real work of his power upon her heart, which also operated upon the hearts of others, causing both trembling, sorrow, and contrition."*

John Griffith's visits to meetings, and his sense thereof, continued:—"At Richmond Monthly Meeting the life of religion seemed at a low ebb. That sorrowful mistake, of imagining themselves God's people without the real sense of the indwelling of his Holy Spirit, and of being the children of Abraham without the faith and good works of Abraham, has, I fear, very much prevailed on the posterity of faithful worthies who are gone to

* This was before George Whitehead was eighteen years of age; being but that old when he felt himself called upon to go forth in the work of the ministry.

their rest. In those parts, great slackness and defection in some very important respects appeared in many, who, through the powerful efficacy of the everlasting Word, were closely and very pressingly admonished to more care and diligence. Great endeavors were used, that our Christian discipline might be more duly put in practice; a living remnant amongst themselves heartily joining with us in our deep labors for promoting that salutary end. In Thirsk Monthly Meeting, a remnant were sincerely concerned to maintain discipline and good order, in the spirit and life thereof; yet great lukewarmness and many deficiencies appeared; an earthly carnal spirit having much the ascendency in parents, and rawness, insensibility, and a deviation from plainness, in divers of the youth; which caused us deep and painful labor, yet, through the descending of heavenly virtue, we were enabled to speak closely to their states, which, I hope, had a good effect on some of them. This opportunity afforded much relief to our spirits, and we went away in peace.

We visited Gisborough Monthly Meeting; a very large number of members attended with an outward appearance becoming our holy profession, and we found a truly concerned remnant amongst them. But at this, as well as at other places, we had, with sorrow of heart, to view the great desolation that an enemy had made in the time of outward ease and liberty. He could not prevail upon our worthy predecessors, by depriving them of their liberty, in jails and stinking dungeons, separation, by banishment and otherwise, of those in the nearest ties and connexions in life. Nay, the loss of all their outward substance, and the lives of many, could not deter them from maintaining their testimony for God in public worship and other things; yet he hath mightily prevailed on many of their inconsiderate offspring, who seem to have very little besides the husk left to feed upon. Divine goodness was wonderfully extended, in which much fervent labor was bestowed, and it was an awakening time. The foundation of the builders upon the sand was shaken, and Jesus Christ, the everlasting rock and sure foundation, was exalted, as the only safe rest and defence of his people. At Scarborough Monthly Meeting, we found a sincere remnant with whom we had unity in spirit, and they had a satisfactory sense of our close and earnest labors in that meeting; yet many under the same profession were greatly backslidden and revolted from the primitive power and purity of that undefiled religion, which *the faithful amongst us have been and are led into.* Divine help was eminently manifested, in order to heal their backsliding, and to bring them into a due sense of the weight and great importance of those testimonies to the blessed Truth, given to us as a people to bear, which made good impression on some; but others seemed at so great a distance, that it was hard to make them rightly sensible of their true interest. We departed from them with ease and peace of mind.

At Oustwick Monthly Meeting, upon the usual inquiries, it appeared that much lukewarmness and defection had crept in; and for want of a godly zeal in most of the active members, discipline had not been strictly and impartially maintained, so that darkness and weakness had prevailed. In this mournful state of things, our labors were painful and exercising; yet, through divine assistance, the testimony of Truth in its several branches, was exalted, and judgment set upon those who had violated the same. The few sincere-hearted laborers amongst them were earnestly advised and encouraged to bear the ark of the testimony of the Lord as upon their shoulders, in the people's sight, which I hope had a good effect. We visited York Monthly Meeting; wherein appeared much want of a lively sense of Truth on the minds of active members, and many deficiencies and some disorders, had crept in and remained, by a neglect of proper dealing and the exercise of sound judgment. Here we had cause to see, as well as in many other places, that a literal knowledge of our discipline, without heavenly life influencing the minds of those exercised therein, brings nothing effectually to pass, to God's glory, and the edification of his church and people. Great and deep was our labor, under a weighty sense of the divine power, and also of the low, languid state of the church in this city, desiring she might be able to arise and shake herself from the dust of the earth, strengthening the things that remain."

At the Quarterly Meeting held in York, J. G. writes: "We had drawn up the state of their Monthly Meetings, being fourteen in number, as the same appeared to us from their answers to the usual queries, and other inquiries made by us in our late visit to them,* with remarks thereon, particularly on the great and mournful slackness in, and neglect of, divine worship; especially on week-days, which discovers *a deficiency and lukewarmness much to be lamented.* Earnest labor was bestowed in that great meeting, to fasten on the minds of Friends the weight and great importance of qualified members coming more earnestly and feelingly under a deep sense of the care of the churches; that so an increase of zeal and diligence may be exercised throughout, in warning the unruly, comforting the feeble minded, and in supporting the weak. It was a solemn time, the members being sensibly affected with the great need of a better regulation in divers respects; and a large committee was appointed to visit and assist the Monthly and Particular Meetings.

(To be continued.)

Seas and Floods.

BY G. CHAPLIN CHILD, M.D.

There is something mysteriously melancholy in the first glance which the voyager unaccustomed to ocean life takes from the deck of his ship when it has borne him fairly "out of sight of land." With nothing visible around but sea and sky, he sees his ship a mere speck upon a trackless waste. Yet there is no hesitation among those who guide the noble bark which forges onward to its destined port. The "pathless" ocean is in fact a mere figure of speech, for its highways and by-ways have been surveyed and accurately mapped. On deck is to be seen the trusty compass pointing out the course, like an attendant monitor, with a finger that never tires. Above there are the sun, the moon, or the stars—beacons fixed high in the heavens—sign-posts that never deceive the mariner who has skill to read their writing. The accuracy of modern navigation is truly miraculous. Ships start on a voyage of 15,000 mile say from New York to California, durin which they may not once see land, yet the strike the sought-for harbor as if the goal ha been always before their eyes. The late ca tain Basil Hall once sailed from San Blas, o the Mexican coast, round Cape Horn to Ri Janeiro. He was at sea three months, durin which he saw neither land nor sail, yet h struck the harbor's mouth so exactly that h scarcely required to alter his course by single point in order to enter it. Had no God provided for accurate navigation b means of astronomical signs, and had He no designedly endowed man with special facul ties capable of understanding their impor commerce as it is now developed could neve have existed; and there is not a nation o the earth which would not thereby hav lost many of the comforts and blessings no brought to it. Through his beneficence th "pathless ocean" has become the world' greatest highway; and, instead of separatin nations, it joins them together. It is easie now to reach the remotest corner of the glob by sea, than it is to penetrate into Siberia o Arabia, though these countries lie compara tively close at hand.

The sea is slightingly called the "unstabl element," but in the permanence of its con dition it is much more stable than *terra firma* The land is in some places being heaved up ward, in others it is sinking downward; bu the level of the ocean never changes. Some times the sea is hastily identified with "treachery," but its currents are more trust worthy than the winds on land. True it i that, in obedience to the law of gravity, a shi sometimes sinks and a gallant crew perishes. But upon the upholding of this very law o gravity every other life in the world depends and its suspension even for an instant would involve universal destruction. The sea some times bursts its bounds and desolates the dry land, or sweeps the useful pier into the deep or destroys the lighthouse; but God has given us faculties and provided us with means to grapple with all these evils, and control even the ocean itself. Man's industry and skill again shut out the sea with stronger dykes, he builds a better pier, rears another light house, round which winds and waves dash in vain, and he plants the solid breakwater athwart the deep to create the safe harbor within. Thus some of man's greatest victories are won in his battles with the sea. Modern skill in building and in navigating ships has reduced the dangers of the sea at least to a level with those of the land, and has in most cases made ocean disasters synonymous with ignorance or want of care.

(To be concluded.)

Plainness of speech, behavior, and apparel, form an external bulwark by which Friends as a religious Society are partially separated from the world, and in some degree defended from its influence.

Our peculiarities consist of a series of testimonies, which we believe it to be our duty to bear. In thus running counter to many of the customs of other religious societies, it is plain that we have a path of some trial and difficulty to tread, but if we sacrifice these protecting peculiarities by which we are now so providentially surrounded, we should in all probability become completely mixed up with general society.

* J. Griffith, as before mentioned in these notes, is still visiting with others, as a member of the Yearly Meeting's Committee appointed in 1760, the meetings subordinate thereto.

Spurgeon's Advice to Revival Converts.

"Some of you have been converted during the past few weeks. I hope a good many of you have. Some of you have been converted to God in this place under the meeting held in my absence, and some of you at Astley's theatre under our dear friends of the Agricultural Hall. I hope there are a good many of you converted; but do you know what they say? They say about you, 'Well, but will they stand? Will they last?' And they say, 'Is this conversion worth anything?' Now I do pray you who profess to have found Christ, do not make any sham of it. Do let it be salvation *from* sin that you have got. Salvation from hell—is that what you want? That is not the salvation you ought to try after. It is salvation *from sin*. *That* will bring salvation from hell. You know every thief would like to get salvation from going to prison, and that would not be of any particular use to him. The salvation that is worth having is the salvation from thieving any more; if you get that, you will get salvation from prison too. Salvation from hell is not the matter, but salvation from sinning. Now let us see how you live, you converts. You go home sir, and growl at your wife. You go home, madam, and be snappish at your servants. You go home, servants, and be slovenly over your duty. You, working man, give half a day's work for a whole day's wage. You, master, act the tyrant over your men. And then you have been converted, have you? I pray God undo such a conversion, and begin again with you. There are lots of people who need to be unconverted before they are converted—to have the rubbish they have built up themselves pulled down before Christ can begin. Suppose you have some ground, and it has an old ramshackle building on it, you have to get that out of the way. There are plenty of people who have a good-for-nothing conversion that wants sweeping away before God can do anything with them. Do pray to the Lord in this way, 'Lord, I beseech Thee, save me from my sin. Let me have a faith which works, not a faith that sends me to sleep; not a faith that gives me a dose of opium, and says: There, your conscience was like an aching tooth, and would not stop aching, but I have stopped it.' Now, ask the Lord to extract that which causes pain, to take away that which causes the mischief; not to give you a quietness for a time. Ask for a right spirit and a new heart, because remember that, whatever I or our beloved friends, Messrs. Moody and Sankey, may say to you about Christ, you must be born again, and though it is 'only believe, and you shall be saved,' yet for all that, if that 'only believing' is of a sort that leaves you what you were before, it is not the 'only believing' that will save your soul. Evidently it will not save you, for it has left you still slaves to your sin. True, real, childlike, simple faith in Jesus Christ saves us, because it works by love."—*New York Observer.*

A Great City.—London is the greatest city the world ever saw. It is the heart of the British Empire and the world. It covers within the fifteen miles' radius of Charing-cross nearly 700 square miles. It numbers within these boundaries four millions of inhabitants, including 100,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself; more Jews than the whole of Palestine; more Irish than Dublin; more Scotchmen than Edinburgh; more Welshmen than Cardiff; more country-born persons than the counties of Devon, Warwickshire and Durham combined; has a birth in it every five minutes; has a death every eight minutes; has seven accidents every day in its 7,000 miles of streets; has on an average 28 miles of new streets opened, and 9,000 new houses built in it every year; has 123 persons every day, and 45,000 annually added to its population; has 1,000 ships and 9,000 sailors in its port every day; has 117,000 habitual criminals on its police register, increasing at an average of 30,000 per annum; has more than one-third of all the crime in the country committed in it; has 23,000 persons living in its common lodging houses; has as many beer shops and gin palaces as would, if placed side by side, stretch from Charing-cross to Portsmouth, a distance of 73 miles; has 38,000 drunkards annually brought before its magistrates; has as many paupers as would more than occupy every house in Brighton; has upward of a million of habitual neglecters of public worship; has sixty miles of open shops every Sabbath; has need of 900 new churches and chapels, and 200 additional city missionaries; has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 238 millions of letters.—*Report of Special Religious Services' Committee.*

There is often much that is sweet and soothing to be obtained from the outward creation, when the mind is in such a frame that it can take of temporal things and turn them to eternal purpose. It was thus with me the other day when walking in the open fields. I came suddenly upon an old blasted elm tree, that had no green leaf upon it, and only one branch; but that one, after striking out from the stem, abruptly altered its direction and pointed to the clouds. "A lesson for me in my age," cried I; "while I have an arm, a hand, a finger, yea, while I have my being, O may the last desire of my heart, like the remaining bough of the blasted tree, be still found directed to the skies."—*Old Humphrey.*

There is no steady, profitable progress made in a journey, if we be ever and anon halting, loitering, standing, forgetting what we are about; or, even if we make some advances forward, and yet suffer ourselves again to be drawn, as much, or perhaps more, in a retrograde direction. Such a conduct is dangerous; no comfortable composure abides with us on the way, and the night may overtake us before we have completed the labor of the day.—*Richard Shackleton.*

THE FRIEND.

SIXTH MONTH 12, 1875.

It is seldom that history furnishes a more practical proof of the futility of conquest by force of arms to attain the results aimed at by war, than the recent case of conflict between Germany and France. From information disclosed lately in the British Parliament, it appears that the government of Great Britain in concert with the Czar of Russia, have been anxiously engaged for several months past in using their influence with the German Cabinet to prevent an attack by the latter on the French people. The plea for such attack is placed solely on the ground of immense military preparations by the French to restore their army and war material to its former footing. Such a fact is deemed conclusive proof that they mean to revenge the humiliation inflicted on them by the Germans in the contest of 1870, and the argument is adduced, that Germany must *anticipate* such an attempt by striking and disabling France before she has grown too strong. Thus one war begets, and, in accordance with its own policy, *necessitates* another. The two most powerful nations of Europe are wasting their energies in maintaining enormous standing armies of men drawn from the ablest ranks of the population, and living in a state of enforced idleness, whilst another large portion of the industrial force of the country is absorbed in manufacturing arms and other warlike equipments which tend to impoverish the nation. Meantime the bone and sinew of the German population are fast migrating from their native country to this, in order to escape the conscription which awaits every youth who attains the age of eighteen years. What equivalent can military glory or political supremacy afford a nation for the loss of the love of her sons, and their voluntary exile from her territories? Truly, it is a costly eminence to which Germany has climbed by her successful conflicts with Austria and France, and reminds one of the boy whose ambition led him to scale the precipitous wall of rock below the natural bridge in Virginia, that he might carve his name higher than every preceding one, and when he had accomplished this object found that to descend from his dizzy height was impossible, so that no alternative of escape was open but to cut weary footholds with his penknife in the precipice of stone above him, until nature was thoroughly exhausted, and his life had well nigh paid the price of his empty ambition. It was so with France herself under the first Napoleon. Each brilliant conquest but aroused the fears of other States for their own nationality, and necessitated fresh efforts to crush out the opposition that was swelling up on every side. Finally all Europe was arrayed against him, and France soon lay helpless and prostrate under the heels of her former vassals, whilst her mighty captain languished as a prisoner for life on a rock in the Atlantic. We are told by the advocates of the war policy that the adoption by a nation of the non-resistance principles of the Prince of peace in their literal sense, as laid down in His teachings whilst personally upon earth, would result in the political extinction of such a people, and their becoming slaves to their unprincipled neighbors; but that is unproved, and have such results been averted by war? The examples of the most renowned military empires are notable proofs that they have not. Assyria, Macedon, Greece, Persia, Rome, Spain, rose to the climax of human grandeur by the power of the sword, only in turn to perish by the same instrumentality. No nation has ever yet given peace principles a fair trial and therefore no one is competent to declare them unsuited to the government of mankind. So long as professing Christians lack faith in the doctrines of Christ in their naked import, so long will worldly policy govern their conduct toward each other, and the latent power of a simple

dependence on the Divine Arm will not be exhibited. "If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

SUMMARY OF EVENTS.

FOREIGN. — The condition of affairs between the British government and Burmah is said to be critical, and a peaceable settlement of the difficulty improbable.

A London dispatch of the 6th inst. says: The corporation of London has resolved to invite the Mayor of New York to the International Municipal Banquet, which is to be held next month in the Guildhall. The representatives of the Liverpool Transatlantic Steamship Companies have come to an agreement in regard to rates of freight and passage fares.

The Aberdare Iron Company, whose failure was recently announced, gave employment to 5000 persons. Other failures have followed that of this firm, but none of great magnitude.

A deputation from the British Anti-slavery Society has presented a memorial to Lord Derby, urging on the government the duty of taking decisive steps, by way of friendly mediation, to bring about the termination of the war in Cuba and the emancipation of the slaves. Lord Derby did not think Spain would view any proposal of mediation favorably. At the same time, continued Lord Derby, the government would be very glad to avail itself of any prospect that was offered; by putting an end to the existing state of things in Cuba the emancipation of slaves would no doubt sooner or later be accomplished. The slave-owners are aware of this, and are only fighting for a continuance of the present system. He believed that emancipation could not be accomplished by itself, but must form a part of a complete scheme for the pacification of the island. The present time, therefore, was not favorable for English interference. He believed the United States had no desire to annex Cuba, but at the same time the American government and people would receive any attempt of England to interfere between Spain and Cuba with suspicion, and be apt to put a wrong construction upon it.

A mass meeting has been held in Hyde Park to express sympathy for the cabinet-makers who have just been released from imprisonment. They were sentenced for accosting comrades on their way to work and endeavoring to induce them to join in the strike. It is estimated that 80,000 people took part in the demonstration. Resolutions were adopted declaring the sentence a gross violation of personal rights. The speakers denounced the laws, made in the interest of a privileged class.

The Liverpool Transatlantic Steamship Companies have provisionally agreed that the rates for steerage passage by fast lines shall be five guineas, and by slow lines five per cent. less. A meeting is to be held to consider the freight rates, which are also to be adjusted on the differential basis.

Reports have been received at Melbourn, Australia, from the Fiji Islands, that 50,000 of the natives have died of epidemic measles.

London, 6th mo. 7th.—Consols 92½. U. S. new five per cents, 103.

Liverpool.—Breadstuffs quiet. Middling uplands cotton, 7⅜*d.*; middling Orleans, 7 15-16*d.*

The Berlin *Official Gazette* commenting on the late apprehended renewal of hostilities between Germany and France, admits that the increase of the French army created a certain amount of uneasiness, which was not attended, however, with warlike intentions or deliberation in Germany. It says that the idea of requesting France to reduce her forces or discontinue military organization was never entertained or in any way mentioned.

The German Ambassador at Brussels has made fresh representations to the Belgian government in regard to Catholic processions.

The Duke d' Audiffret Pasquier has been re-elected President of the French Assembly. The Vice-Presidents and Secretaries were also re-elected.

The Committee of Thirty have completed their examination of the public powers bill, and agreed to report in favor of its passage, with amendments; the most important of which are as follows: That an extraordinary convocation of the Chambers may be demanded during a prorogation by a third of the members of each House, instead of half, as originally provided. That war cannot be declared by the Executive without the assent of the Chambers. The first amendment is opposed by the government.

The Oriental Telegram Agency publish a dispatch reporting that a heavy cyclone has occurred on the Chinese coast, causing the wreck of several vessels.

Advices from the City of Mexico represent that the Mexican Congress had unanimously approved the contract made by the government with David Boyle Blair for the construction of a railroad and telegraph line from Guayamas to the frontier, between the State of Sonora and the American Territory of Arizona, with branches to Ares and Alamos. The Committee on Industry presented to the Mexican Congress a report recommending approval of the contract concluded between the Executive and Edward Lee Plumb for the construction of a railroad from the city of Leon to a point on the northern frontier on the Rio Bravo.

The Island of Saghalien, the northernmost of the Japanese group, has been ceded to Russia by a treaty just made between the Russian and Japanese governments. It extends from the 45th to the 54th parallel of latitude, with a breadth of from twenty to one hundred miles, and commands the mouth of the Amoor river. The Russians have long occupied the northern part of the island.

The Levant Herald, quoting a Vienna Oriental Review, says that 100,000 Egyptian children receive public instruction in primary schools, in a population of 2,225,000, and are boarded, lodged and clothed by the State. The annual appropriation for schools is £2,225,000. There are also four military schools, and others, medical, agricultural, archæological, polytechnic, normal, commercial, surveying, mathematical, veterinary, midwifery, arts, &c. Arabic and Persian are compulsory studies. The special schools have 124 teachers. The national schools, supported by parents, have 80,000 pupils, and 8000 attend 70 foreign schools.

UNITED STATES. — There were 306 interments in Philadelphia last week, including 93 children under two years. There were 42 deaths of consumption, and 28 scarlet fever.

The mean temperature, by the Hospital record, during the Fifth month, was 63.33 deg.; the highest temperature was 87 deg., and the lowest 39 deg. The amount of rain 1.57 inches. The average of the mean temperature of the Fifth month for the past 86 years, has been 62.76 deg. The highest mean of temperature during that entire period was 71 deg., in 1826; the lowest, 51.75 deg., occurred in 1848. The total rainfall in the first five months of this year has been 11.56 inches. In the corresponding months, 1874, there was 18.81 inches.

The total Public Debt on the first inst. was $2,130,119,975, having been reduced $1,189,456 during the Fifth month. The cash in the Treasury consisted of $84,251,603 in coin and $4,358,108 in currency. The amount of legal tender notes outstanding has been reduced to $377,064,000.

The Lowell (Mass.) savings banks have over $11,000,000 on deposit. An evidence of the prosperity and thrift of the factory operatives.

The number of immigrants landed in New York during the Fifth month was 16,951. In the Fifth mo. 1874, the number was 29,818. The entire foreign immigration for the first five months of this year has been only 37,285. Small as this number is, it is greater than is required by any present want of the country.

A delegation of Sioux Indians recently visited Washington on the invitation of the Department of the Interior. The relinquishment of the region of the Black Hills by the Indians, and other subjects, were discussed without any satisfactory result. On the 5th inst. the Indians left for home apparently dissatisfied. Parties of gold hunters have been organized in many places to search for gold among the Black Hills, but the government will endeavor to prevent all such adventurers from going there, as the intrusion will be certainly resisted by the Sioux.

The New York Directory for this year contains the names and residences of 253,000 persons.

The Markets, &c.—The following were the quotations on the 7th inst. *New York.*—American gold, 116⅞. U. S. sixes, 1881, 125⅝; do. 1867, 125¼. Superfine flour, $4.65 a $4.75; State extra, $4.80 a $5.10; finer brands, $5.50 a $8.00. No. 2 Chicago spring wheat, $1.10; No. 3 do. $1.08; No. 1 Minnesota, $1.18; red western, $1.30; white Michigan, $1.33. State barley, $1.45. Oats, 71 a 75 cts. Western yellow corn, 84 a 85 cts.; ditto mixed, 85 a 86 cts. *Philadelphia.*—Middlings cotton, 16¼ a 16¾ cts. Superfine flour, $4.50 a $4.75; extra, $4.75 a $5; finer brands, $5.50 a $7.50. White wheat, $1.37; amber, $1.34 a $1.36; red, $1.31 a $1.33. Rye, $1.12. Yellow and mixed corn, 83 a 83½ cts. Oats, 69 a 72 cts. Lard, 14¾ a 15 cts. Clover-seed, 10 a 12¼ cts. About 2200 beef cattle sold at 7 a 8 cts. per lb. gross for extra, 8¼ cts. for a few choice, 6½ a 7 cts. for fair to good, and 5 a 6 cts. per lb. gross for common. Sheep sold at 5½ a 6 cts. per lb. gross, and hogs at $11 a $12 per 100 lbs. net for corn fed. *Baltimore.*—No. 1 western red wheat, $1.32; No. 2 do., $1.31 Maryland red, $1.25 a $1.35; amber do., $1.36 a $1.38 No. 2 Milwaukie spring, $1.13. Southern white corn 85 a 86 cts.; do. yellow, 82 a 83 cts. Oats, 70 a 78 cts *Chicago.*—No. 1 spring wheat, 99 cts.; No. 2 do., 9[illegible] cts.; No. 3 do., 91½ cts. No. 2 corn, 68 cts. No. 2 oats, 62½ cts. No. 2 spring barley, $1.18. Lard, 13½ cts. *Cincinnati.*—Family flour, $5.40 a $5.50. Corn, 72 a 73 cts. Oats, 66 a 68 cts. Rye, $1.10 a $1.12. *Milwaukie.*—No. 1 wheat, $1.02½; No. 2 do., 98½ cts. Corn, 69 cts. Oats, 60 cts. *St. Louis.*—No. 2 winter red wheat, $1.35 a $1.36; No. 2 spring, 92½ cts. Corn, 70 cts. Oats, 62½ cts. Rye, $1.12. *Indianapolis.*—Flour, $3.75 a $6.50. Red wheat, $1.12; amber, $1.15 a $1.20; white, $1.20 a $1.25. Corn, 65 cts. *Buffalo.*—No. 2 Chicago spring wheat, $1.00; No. 2 Milwaukie do., $1.05. Corn, 70 a 72 cts. Oats, 67½ cts.

RASPBERRY STREET SCHOOL FOR COLORED GIRLS.

A Teacher is wanted for this School, to enter upon duty the first of 9th month. One who has had some experience with children of this character preferred.

Apply to Hannah Evans, 322 Union St.
Rachel S. Maris, 127 South 5th St.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, Fifth month 27th, 1875, at Friends' Meeting-house, Germantown, ALEXIS T. COPE, of Montgomery Co., Pa., to ELIZABETH S., daughter of Francis R. Cope, of Germantown.

DIED, at West Chester, Penna., 12th mo. 1st, 1874, MARY KIRKPATRICK, a member of Birmingham Monthly Meeting of Friends, in the 82d year of her age.

——, at West Chester, Penna., 12th mo. 20th, 1874, ELIZABETH Y. CUNNINGHAM, a member of Birmingham Monthly Meeting of Friends, in the 73d year of her age.

——, at West Chester, Penna., 1st mo. 19th, 1875, RICHARD J. THATCHER, a member of Birmingham Monthly Meeting of Friends, in the 58th year of his age.

——, in Franklin Township, Chester Co., Penna., 1st mo. 26th, 1875, ANN ROGAN, a member of Birmingham Monthly Meeting of Friends.

——, at West Chester, Penna., 4th mo. 12th, 1875, ANN SHEPPARD, a member of Birmingham Monthly Meeting of Friends, in the 63d year of her age.

——, at West Chester, Penna., 5th mo. 1st, 1875, REBECCA CONARD, a member of Birmingham Monthly Meeting of Friends, in the 75th year of her age.

——, near Frankford, Philada., 5th mo. 7th, 1875, CALEB CARTER, a member of Birmingham Monthly Meeting of Friends, in the 88th year of his age.

——, at his residence in Johnston Co., Iowa, 1st of 4th mo. 1875, ISAAC COFFEE, in the 73d year of his age, a member of Hickory Grove Monthly Meeting of Friends. He endured a protracted illness, with patience and resignation, being confined to the house—and most of the time to his bed—for the space of four years and a half. During all this time he evinced much calmness and composure, appearing entirely resigned to his situation. His attachment to the ancient doctrines of the Society was sincere. Amid great weakness and prostration his faculties remained bright. A short time before his departure, he remarked to his wife that he felt himself to be only waiting the Master's time. As his end approached, of which he was well aware, he manifested a cheerful submission to the Divine will, and quietly and peacefully passed away, we doubt not, to a better and more enduring inheritance.

——, at the residence of her son, Gilbert P. Smith, on the 21st day of 4th mo., 1875, in the 87th year of her age, MARY SMITH, widow of the late Barak Smith, formerly of New York, a member of Hickory Grove Monthly Meeting, Cedar Co., Iowa.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

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PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 338.)

1st mo. 1st, 1872.—In the afternoon Dr. A. Tomlinson had a meeting with the Indians in the school-room; after which, as I was busy here and there among the school children, I noticed an old Indian in the dining-room, of an open countenance, wrapped in a buffalo robe, after the wild Indian style, watching me; but as that was no new occurrence I thought nothing of it, and kept about my business. At length he spoke to me by the interpreter. I went to him, and he said, "My friend, I can see your heart." This salutation coming from a wild Comanche, somewhat startled me, particularly as at the time I was much depressed, feeling that there was no good thing there. After a little pause he continued, "Tell him I see his heart, it good, full of love—he love Indian—I can no hurt man, when I see heart like his, full of love—I love him." This speech greatly surprised me, as I had previously said nothing to him. This Indian is a very large man, his name is Pi-ouh, a chief of one of the Comanche bands. I could but believe that his heart was touched by a power above his own, and that in him I should find a friend who might be of use to me in the ordering of future events.

3d.—This morning the school was visited by Guadelupe, principal chief of the Caddoes, who made a long speech to the children, in which he told them that *all* white children went to school,—that they did not talk and laugh out loud, they tried hard to learn, and he wanted them to be like the white children—mind all their teachers should tell them, and try hard to learn. He also told them that at night they went to bed to sleep not to play, and they must go right to sleep, not talk and play so as to keep all in the house awake. I also had an opportunity of talking to them through an interpreter. Guadelupe is about starting for the Staked Plains to endeavor to induce the wild Comanches of that region to come in, settle down and take steps in the white man's road. It is said that he has a great influence among those Indians. He has but just recovered from a severe attack of sickness, since his return from Lawrence, whither he had gone with the Agent. The object of his going to Lawrence, as well as his feelings in regard to his people becoming civilized are so fully set forth in a speech made at a meeting of the Associated Executive Committee, that I shall feel myself excusable for introducing it entire, as, like most Indian speeches, it has the advantage of being short. Guadelupe said: "I don't want to say much, I only want to say a little to the Superintendent."

"I have come from a long way off, I came not for anything bad, but I came to find a good way for my people. We want you to try hard to help us into that good way. We do not want to be like some other tribes who delight in killing and destroying, but we want to learn how to build houses, raise corn, and provide for our wives and children, that they may live and be happy. My young men are staying from the chase until I return home, where they will welcome me, and listen to the words that I may have for them. I know they will be ready to do their part in building houses and farms, and trying to be good. Many of the wild Indians also will visit me to hear my words and see my place; if I have a good house and farm, comfortable clothes, and a happy family, it will have a great influence on them to turn them into the white man's path, to peace and civilization. Many of the wild Indians are afraid to plant corn, from a superstition that they will all sicken and die. I will try hard to show them that it will make them live, and be happy and good. I desire much that white intruders may be kept away from us, as their influence is not very good. They bring in whiskey by night, get our people drunk, and raise many rows, making our people very bad. Drinking whiskey is a very bad thing. I used to drink, I drank until I lost all my cattle and ponies and everything. I drink no more. The white man frequently asks me to drink. No, I will not drink, it makes me bad.

"When I get home I will call all my people, with other wild Indians, and speak to them of the good things I have seen. Will the Superintendent speak good words to me, and give me good advice to take to my people?"

These are not the words of Guadelupe alone, they are the words of his tribe spoken through him—a tribe who at this day cannot call one foot of land their own—who have been three times driven from their homes, and have lost all their property, have been almost compelled to remain in an uncivilized state, and are surrounded by wild and lawless tribes, who look upon them as intruders upon their hereditary rights. Should it so be, that this tribe should be exterminated by their wild neighbors, or driven back into a savage state from which they are but just emerging, it would be from the fact that they "do not want to be like the wild tribes who delight in killing and destroying," and from the want of that help which is here asked for, since there can be no doubt but that if they would join with the wild tribes in their depredations, they would no longer be looked upon as intruders.

These words would stand recorded in the annals of time as a stigma upon Christianity, if this call for help, coming as the voice of a whole people, is permitted to pass unheeded by a professedly Christian government.

When an Apostle dreamed that he saw a man of Macedonia stand and call "Come over and help us," he received it as the voice of God, and obeyed it accordingly. Guadelupe, personating his tribe, has called aloud to the christian world, "Try hard to help us into that good way; we do not want to be like those wild tribes who delight in killing and destroying." Should not these words be received as a call from the Supreme Father of all in behalf of his poor benighted children. Surely if we cannot, as the Scriptures assert, think a good thought without the aid of the Holy Spirit, what short of the same Spirit ever put these words into the mind of this untutored Indian. Shall this appeal to the world of professing Christians be made in vain?

27th.—Assisted in issuing rations, until nearly four o'clock, then went out on the hills northwest of the Agency, extending my walk to nearly four miles. Made a sketch of the twin rocks, a couple of rocks of red sandstone, some three miles from the agent's, in the midst of a beautiful shrubby prairie, rising perhaps twelve feet in height, the tops being much larger than the base, and of a very peculiar form; the body of the rocks are red, while the tops being covered with lichen, is of a pale green. Another rock, in a deep hollow about one-fourth of a mile from the former, of the same kind, rises as a crooked pillar some eighteen or twenty feet high, of which I also made a sketch.

31st.—After the return of the Agent, A. J. Standing, who had assisted me a part of the time, was removed from the school altogether. But it having latterly so increased as to require more attention, he was again restored, and to-day has taken charge of some of the classes, which is a very great advantage, as I had been compelled to neglect some of the branches, especially the writing. It is also a relief to me to have some one to share the labor and the responsibility.

2d mo. 2d.—This evening after the scholars had gone home, a poor crippled Indian was brought into the school-room, to remain for the night; he had his thigh bone broken some eighteen months since, by the stumbling of his horse while running buffalo, and never having been properly attended to, and the flesh badly lacerated, though it at first began to heal, it at length grew worse, and he is now in a most suffering condition, and no hope of his ever being much better, as the flesh of his thigh is rotting from the bones. This man lay upon the floor of our school-room for a week, on a bed, and with blankets taken from those supplied for the scholars, which was no more than enough to make them comfortable before, while the room was so crowded as to

have no space to spare, and every jar or noise caused him very much suffering and annoyance.

13th.—School greatly increased, numbering now on my register thirty-seven. This increase shows how the Indians regard the school.

17th.—From some cause I have not felt entirely satisfied with my position, or that it was my proper place to remain in this school, yet in looking the subject over I can see no other place for the present than to remain here; but as a secret feeling that I am not where I should be continues with me almost constantly, I spoke of the subject to the Agent, who proposed my going with him to select a place for a school-house for the Wichitas and Wakoes, proposing to put me into the school when started. This day we rode out to select a location for the same, and found a very suitable place, situated upon a slight eminence about five miles from the Agency and one from the Wichita and Wakoe villages. A beautiful spring of good water, issues from the ground about one half mile from the place selected, the stream from which flows near to it. This place, though not on high ground, overlooks a most beautiful valley through which Sugar Creek flows into the Washita, embracing many square miles of beautiful and rich country. Though the soil as every where in this region is of a dark red color, judging from the exuberant vegetation, it must be deep.

(To be continued.)

The Annual Report, of the Board of Managers to the Association of Friends of Philadelphia for the Instruction of Poor Children.

The managers report that during the year now closing, the Adelphi Schools have been conducted much as during the preceding year, by the same teachers, viz: Martha T. Cox, in the Girl's School, and Sarah M. Alexander, in the Infant School.

During the early part of the year, our friend S. M. Alexander was absent from her post for several weeks, owing to a long and severe sickness, during which time the school was placed in charge of a temporary teacher. As was natural, this interregnum affected injuriously, first, the discipline, and then the attendance at the school. When, however, the regular teacher regained her health and took charge, the attendance became so large, that, in order to properly care for the children, and not to overtax the teacher, the managers employed an assistant for about six weeks before vacation. A large portion of the scholars applying for admission, and necessitating the employment of an assistant, were very poor children and quite small, such, as probably, could not have gained admittance to any other school; but were able to attend this for a few weeks during fine weather.

The popularity which our Infant Department has attained, as shown by the large number on the roll, abundantly attests the excellent management it is under, and the Board feels that it has every reason to be satisfied with it. The teacher's time is very fully occupied with an average of over fifty pupils of this young class; but the discipline of the school is well maintained, and the recitations show a marked improvement over some former years. From this department, there have been promoted to the upper school during the year, quite a number of girls who have filled their places in the classes to which they have been assigned with credit. There are now upon the roll of this department 67 names; the average attendance since vacation, has been 51½. Total number of admissions to date 2915, of which 435 had been previously entered.

The Girl's School, under the care of Martha T. Cox, continues to be as carefully and satisfactorily managed as it has been for a number of years. The discipline is admirable, the recitations are animated and accurate, and the pupils display a satisfactory proficiency and improvement in reading and writing. A new set of maps, of the most recent editions, was supplied to this school early in the year, which greatly facilitates the study of Geography. A Webster's Unabridged and Illustrated Dictionary, also purchased this year, is found to be an important and valuable addition to the school resources. There are on the roll of this School, at this date, 46 names; the average attendance is 40; total admissions 1796; of which 406 are readmissions.

The managers feel that the influence for good which is exerted by these schools, is greatly increased by the religious concern and conscientious efforts of our teachers, who, in addition to reading a portion of scripture at the opening of school each day, endeavor, by word and example, to turn the minds of the scholars toward the important subjects of morality and religion.

The library has been freely used by the girls during the year; 772 volumes having been taken out; of which none were lost, and none kept out over the prescribed time. The books are carefully used, and we believe are a source of valuable instruction and gratification to the children, amply repaying the expense incurred. The committee in charge of the library has just added forty-seven volumes thereto.

During the year, the entire building has been carefully repaired and repainted, and now presents a much more agreeable and cheerful appearance, which is not without its good effect both upon teachers and scholars.

In response to the application alluded to in the last Annual Report of the Board of Managers, which was made to the "executors of the estate of Jesse George, deceased," two donations, amounting in all to fifteen hundred dollars, have been received from them; which sum has been carefully invested.

In resigning the trust committed to them a year ago, the Board of Managers has the satisfaction of turning over to its successors in the trust, two flourishing schools, under excellent management, in good order, held in a good building, and only needing an increased endowment to place them in an entirely satisfactory condition.

On behalf of the board of Managers.

THOMAS SCATTERGOOD, *Clerk.*

Extract from a letter to Mary Dudley, by Richard Shackleton:

"We are variously modified in our mental complexions, habits, and dispositions, and our common Creator and Preserver uses various means in correcting, reforming and preparing us. Sometimes the mind, and sometimes the outward substance. Our best way at all events, appears to me to make haste to get under the shelter of the wing of Omnipotence; there, contemplating and meditating that all things good and evil are allotted or permitted to us by Infinite Wisdom, and resigning all to the disposal and ordering hand of our great Benefactor and best Friend, we settle in a comfortable composure and acquiescence with the Divine will."

Seas and Floods.

BY G. CHAPLIN CHILD, M.D.

(Concluded from page 342.)

The surface of the ocean is mapped out into currents by the constancy of which the navigator profits. But besides these stronger streams there are others whose force is so gentle and diffused that their existence cannot be detected by the reckoning, and is only made known by the thermometer. In pursuing an eastward or westward course across the ocean, an alteration in the temperature tells where the water comes from. Thus, if the temperature increase, it may be inferred that there is a flow from the south; and if the water get colder, a northern origin is equally indicated.

The Gulf Stream is the most famous of all the currents that flow toward the north, and is in itself one of the most wonderful physical phenomena in the world. Its great historian, Maury, thus eloquently describes it: "There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, while its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or Amazon, and its volume more than a thousand times greater." Rushing past the point of Florida, it starts on its path across the Atlantic as a compact river sixty miles broad and three thousand feet deep, and at a pace of four or five miles an hour. Onward it streams in a northeasterly direction, spreading out its waters like a fan, until it approaches the Cornwall coast, the west of Ireland, and the Hebrides of Scotland. The great bulk of the still warm waters flows onward between the Shetlands and Iceland; and then, after leaving the northern shores of Norway, the current is gradually lost in the Spitzbergen seas. Whether the waters of the Gulf Stream, still recognizable by their temperature, are destined to be rediscovered as an open comparatively mild sea under the pole, surrounded by arctic deserts that lie outside the influence of this offshoot from the sunny South, is a problem which the next few years will probably resolve.

Side by side with this warm, northward moving flood, there is a great polar stream bearing down in an opposite direction, which appears to be more especially its compensatory current. It rises in the distant recesses of Baffin's Bay and the Greenland Sea, and then studded with icebergs, sweeps along the coast of Labrador, encircling the island of Newfoundland in its chill embrace. To the south of the Bank it encounters the Gulf Stream running northeastward; the paths of the two giants cross each other, and they struggle for the right of way. Their hostile waters refuse to mingle, and each continues to retain its color and its temperature. But though neither is vanquished, each leaves its mark upon the other. From the force of the shock the Gulf Stream for a moment falters

in its course, and is deflected toward the south; while the polar current, unable to break through the concentrated mass by which it is opposed, dives under the bed of the mighty stream, and hastens on toward the tropics.

For "The Friend."

John Griffith.

(Continued from page 342.)

George Fox says in his journal, "Though I read the scriptures that speak of Christ and of God, yet I knew him not, but as *he who hath the key* did open, and as the Father of life drew me to his Son by the Spirit."

This wise reformer knew that He who gave us the Scriptures could alone open them through the illuminating power of the Holy Spirit that dictated them. This is plainly set forth in the volume of the book itself, where it sayeth: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can* he know them, because they are spiritually discerned." Again, it is written of the two disciples going to Emmaus, "Then opened He (Jesus) their understanding, that they *might* understand the Scriptures," &c. And again, "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they that testify of me. And *ye will not come to me that ye might have life.*" This last also reminds of what long ago had place, that those big with zeal for the Truth and the scriptures of truth, were nevertheless so ignorant of the Truth Himself as to crucify Him, even the Lord of life and glory. And from that time to this, it is to be feared, those most zealous for the letter of the scriptures without the power which gives them life, have been the greatest opposers of that life and power because of their taking up a rest in the letter that describes Truth, instead of Christ who is Truth itself; and whose Holy Spirit leads its obedient followers into all truth. It is very possible to idolize the scriptures as well as other good and invaluable blessings; and also to manifest much erudition and zeal in expounding or defending them, without ever ourselves having come to the true and experimental knowledge of them so as to be leavened into the power thereof. For what will it avail to be settled in the very "form of godliness" without the living available virtue? For as the Apostle declares: "The kingdom of God standeth not in word but *in power.*"

Not that it is meant in any wise to disparage the Holy Scriptures; nay verily; but only to give them that place they give to themselves. We believe that beyond all other writings they are the most excellent in the world. That they were written by holy men of old as they were moved by the Holy Ghost. That "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." But nevertheless it is in subordination to the Spirit of Christ from which they proceed, and from which they have all their excellency; for as they themselves declare, "No man knoweth the things of God but by the Spirit of God." "The history then, as saith Robert Barclay, is profitable and comfortable with *the mystery,** and never without it." Moreover, seeing that they cannot be discovered by the natural but by the spiritual man, it is the Spirit of God alone that can and must so open and apply them as to satisfy the consciences of poor fallen man for whom they were written. On this point that eminent minister and messenger of the gospel, George Fox, wrote: "No knowing the Son, nor the Father, but by the revelation of the Holy Spirit; no knowing the Scriptures but by the same Holy Ghost, that moved the holy men to give them forth; no calling Jesus, Lord, but by the Holy Ghost; no true wisdom, but from above; no true receiving it, but in the fear of the Lord; no true understanding of spiritual things, but what Christ gives; and no true love to God, but what he sheddeth abroad in the heart."

It cannot be too strongly impressed that it is belief in, and obedience to the Spirit of our Lord and Saviour manifested in the heart, that forms the true basis as well as true radiating point for the faithful upholding, either of the doctrines of Holy Scripture or the precious principles and testimonies springing therefrom, which have, with grave responsibilities, been given to this religious Society to uphold before the world. The all-important work of being "built up an habitation of God, through the Spirit," and scrupulously to keep within that Spirit's heavenly leadings, is the alone way to grow in grace and in the saving knowledge of the Son of God, which is life eternal. This is the power of the anointing that draws into the inward retirement and holy waiting before the Father of spirits for all our fresh supplies of grace, strength, and comfort; gives us to see that in Christ Jesus are hid all the treasures of wisdom and knowledge; and leads us to cleave to, and to abide in Him who alone can give rest and contentment to the longing, hungry soul, unto the promised rest of the spirits of the just made perfect.

This is what John Griffith so much pressed and desired that all should come to, even Christ Jesus the ever-living Teacher, the Life and the Light of men.

The journal resumed:—"At Gainsborough Monthly Meeting, things appeared very low and defective, as to the discipline and good order of the church; many of the members being, through indifference and weakness, insensible of its great worth and usefulness. Our spirits were deeply baptized into a sense of their states, and we received ability, with great plainness, to lay before them the dangerous consequence of such an unsavory, unfruitful condition, and the great duty which the members of society owed to God, themselves and to one another, in a religious capacity, which for the present seemed to affect their minds; may the impression be lasting! We had also some things to offer by way of encouragement, to a few sincere, though weak ones amongst them.

We visited Wainfleet Monthly Meeting, and found things distressingly low and much out of order; and but few who had the cause of Truth at heart, so as to mourn because of the great desolation and waste made in the Society there, by earthly mindedness and other fleshly liberties. Our minds were deeply engaged that Truth might break through, and soften the minds of those dry, carnal professors, who, instead of helping forward the necessary work of discipline, were great clogs and hindrances thereto, being as dead weights on the more lively parts of the body. Through the holy efficacy of that pure life, which graciously attended us from place to place, we were enabled to discharge our consciences at that meeting, in much plain dealing, to our own peace and the comfort and relief of the few upright-hearted amongst them.

At Spalding Monthly Meeting, much disorder and slackness appeared in some; others, who would seem to be something in religion, were but too much like the unfruitful fig-tree, on which, when it came to be nearly examined, nothing was to be found but leaves; having, like Ephraim and Demas, forsaken the dew and tenderness of their youth, and embraced this present world. Such, though they retain something of the outward resemblance, cannot prosper in religion, as they are dry and insipid. In this low, mournful state of things, Truth arose, and furnished with suitable matter and utterance, in plain dealing with formal professors, and proper encouragement to some hopeful youth and others, to come up in a more lively zeal and concern for God's cause, than had been maintained of late at that meeting, which I hope was of good service.

We visited Nottingham Monthly Meeting; the number here was pretty large, but the pure virtue of heavenly goodness, without the sensible experience whereof there can be no prosperity in the Truth, seemed to be much depressed and obstructed by earthly-mindedness, covered over with a form of religion in some heads of families, by whom undue liberties were winked at in their offspring: such not having zeal enough to suppress wrong things in their own families, are not likely to promote good order and discipline in the church. We found some who united with us in a deep and earnest labor for a better regulation, and much sound admonition, caution and counsel, were administered, which seemed, at least for the present, to have an awakening effect on some.

At Oakham Monthly Meeting, much slackness and indifference appeared; too many of the active members being at ease in a profession, whilst wrong things prevailed, and death instead of life, overshadowed their meetings. The Lord engaged us in a deep and fervent labor, to stir them up, that they might arise and shake themselves from the dust and clogging things of the earth, to receive the eye-salve of God's kingdom, *whereby* they might come to see *their own state* as individual members, and also the general state of the church. Oh, how ashamed would *some then be*, of their poverty and nakedness! We found a few amongst them in a humble, teachable frame of mind, with whom we had good satisfaction, hoping this opportunity might tend to their help and improvement in the best things."

After attending the Quarterly Meeting of Leicester, J. Griffith thus concludes his connexion with the committee appointed by the Yearly Meeting: "Here ended our visit to Monthly and Quarterly Meetings for the present; and I have, with deep reverence, humbly to acknowledge, that a remarkable evidence of divine approbation attended us throughout; making us of one heart by the baptism of his renewing Spirit, so that scarcely a difference of sentiment from one another appeared during the whole journey. Another thing which appeared to me a token of divine favor attending, was the open reception we met with, notwithstanding the plainness used by us, in very close searching inquiries and

* Be it remembered, that a mystery signifies a thing kept secret and hid from us till our understanding be opened, or it revealed to us by the Holy Spirit.

remarks upon many disorders. I hope my usual freedom, in laying open the states of the Monthly Meetings, will give no just cause of offence to any who wish well to Zion, since nothing is more likely to strike the minds of succeeding generations with fear and care, than to have the lukewarmness and defection of many, who have been so wonderfully favored, set in a true light before them, together with such a remarkable account of the Lord's compassion and condescending kindness, in seeking their restoration, and offering his mercy to heal all their backslidings. How can any, without being somewhat affected with fear, read the sorrowful degeneracy of some Christian churches, even in the apostles' days; like the first fruits in the Gospel vineyard; particularly that of the seven churches in Asia Minor, discovered to the beloved John, in his state of banishment for the word of God and the testimony of Jesus Christ, and by him with great plainness committed to writing as a call and warning from God to them, and to remain, for the same end, to all succeeding generations? I have no other end in what I have written concerning the state of our Society; for whose help and preservation I have been freely given up in body, soul and spirit, as well as in what outward substance the Lord hath bountifully favored me with, to contribute my small endeavors, that her light may go forth as brightness, and her salvation as a lamp that burns."

After a meeting of ministers and elders in London, J. G. thus writes: "It was a blessed time, wherein I had open good service, showing the great difference between ministers of the letter and those of the Spirit: that the letter without the Spirit, kills that which is begotten of God in the hearts of the people; and that it is the holy power, efficacy and demonstration of the eternal Spirit, which render the Holy Scripture, outward ministry, and all other means ordained of God, for the comfort, help and preservation of his people, effectual. I had to observe, that the ministers of the letter were most of all concerned for the external appearance of their ministry, viz: that the words and doctrine may be curiously adapted, not to disgust, but rather to please those who have itching ears; on the contrary the ministers of the Spirit are least of all concerned about the outward appearance of their ministry; having no doubt, if they are careful in the spring, ground, and moving cause, which they know should be the constraining power of the Holy Spirit, the other will be agreeable thereunto; seeing that power is able to render the most low and simple expression, in man's account, exceedingly efficacious."

After returning from this visit to the city of London, our author records, that through infinite kindness he had been much favored in his service in this small journey; and found more openness in the hearts of the people there than heretofore. He adds: "It was with great comfort I saw a growing, hidden remnant in that city, who will be exalted in Israel in the Lord's time; who hath, and will yet open a way more and more, for his pained, exercised children to exalt his name and Truth, by removing the stumbling-blocks and other impediments which remain in their way, and hinder them, in some measure, from taking the rule and government, which is their due and right in the kingdom of Christ; and usurpers shall see, that none can sit with Christ upon thrones, but those who faithfully follow him in the regeneration, agreeably to his gracious promise, viz., Matt. xix. 28, and Luke xxii. 30."

(To be continued.)

Selected.

HYMN.

The following is given, by Professor March, as the translation of a much admired pious poetical effusion written by Robert II, King of France, who died in the year 1031, after a peaceful reign of 35 years.

Come, O Holy Spirit, come,
And from Thy celestial home
Rays of Thine own radiance dart.
Come, Thou Father of the poor,
Giver of all blessings sure,
Come, Thou Light of each true heart.

Comforter of all most kind,
Dwelling in each lowly mind,
Sweet Refreshment of the soul;
In our labor giving rest,
In our heat a soothing blest,
Coming mourners to console.

O, Thou ever-blessed Light,
Fill with all Thy fulness bright
Faithful hearts that seek Thy grace!
For without Thy fostering aid
Nothing good in man is made,
Nothing harmless in our race.

Wash out what is stained by sin,
Moisten what is parched within,
Heal the wounded with Thy ray;
Bend the stubborn to God's will,
Quicken what is cold and still,
Guide the erring in thy way!

To Thy faithful every hour,
As they own Thy saving power,
Holy sevenfold gifts impart;
Give the Prize of virtue's strife,
Give the dying endless Life,
Give Thy joy to each true heart!

Selected.

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and title a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please;
A heart that can feel for a neighbor's woe
And share his joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blest with content and health,
Untried by the lust of cares or wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For man and morals, or nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep
Bring sleeping draughts to the downy bed,
Where luxury pillows his aching head:
His simpler opiate labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realms of books can find
A treasure surpassing Australian ore,
And lives with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empires past away;
The world's great drama will thus enfold
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried by sorrow with Heaven's decree.
The blessings that never were bought or sold,
And centre there, are better than gold.

Toughened Glass.

The Paris correspondent of the *London Times* writes under date of May 9th: You gave an account a few weeks ago of the discovery by M. Francois de la Bastie, a French engineer, of a process by which glass, while retaining its transparency, practically ceases to be brittle. Yesterday evening M. Victor de Luynes, who, with M. de la Bastie's sanction, has for some weeks been making experiments at a glass manufactory, delivered a lecture on the subject at the annual meeting of the Societe de Secours des Amis des Sciences. M. Dumas, the distinguished chemist and permanent secretary of the Açademie de Sciences, presided, and the large amphitheatre of the Faculty of Arts at the Sorbonne was crowded, most of the members of scientific bodies and the chief glass manufacturers being among the audience. M. de la Bastie himself was also present. M. de Luynes explained the expansion and compression of the exterior and interior parts, caused by immersing glass heated to a certain temperature in an oleaginous bath, and he gave some highly interesting proofs of the success of the process. Thus he applied some vigorous blows with a hammer to a piece of glass which in its ordinary condition must have been broken into fragments, but which sustained this violence without being any the worse for it. A small tube of thin twisted glass being fastened in a vice, he endeavored to break off the extremity of it with a pair of pincers, but it was only after several attempts and by dint of much evident muscular exertion that he succeeded in doing so. A furnace, moreover, was brought into the hall, and a number of small globes and pieces of sheet glass were submitted to the toughening process. M. de Luynes then threw some of them on the floor to show that they could bear the shock.

The globes were fastened by strings to staves of wood at various heights, and an assistant mounting a ladder and setting fire to the string, they fell on the table with considerable force, thence rebounding on the floor, but only one or two of them were fractured, and those only when falling four or five yards. The assistant also mounted on a curved plate of glass placed on the table so as to represent an arch of a circle, but though the portion of the glass on which he stood was an inch or two above the table it bore the whole weight of his body. A similar experiment with much thinner glass was not so successful, but M. de Luynes stated that it had previously borne the strain though it had been necessary for the assistant to mount upon it somewhat carefully so as to equalize the pressure as much as possible. Of course M. de la Bastie, as M. de Luynes explained, does not pretend that glass thus tempered is absolutely free from danger of breakage, but he claims that it will bear 80 or 100 times the strain of ordinary glass, and last night's experiments afforded conclusive evidence of the value of the discovery. The glass, moreover, it is stated, can be cut under certain conditions, as easily as common glass.

By means of the electric light De Luynes gave some interesting experiments of the optical properties of glass, the distribution of the colors, which were very brilliant, depending on the shape given to the object. The audience showed the utmost interest in the experiments and explanations, the former evoking frequent applause. The greater durability of glass articles will obviously be a dis-

advantage to the trade, but against this must be set the use of glass for many purposes from which its brittleness has hitherto excluded it. Not only will it be applied to many domestic purposes, but in some branches of manufacture it is likely materially to cheapen production. In chemical works, for example, metallic chambers, which are expensive without being durable, will certainly be substituted by glass. M. de la Bastie is taking measures for the practical working of his discovery, and his English agents, Abel Rey, Brothers, of No. 29 Mincing lane, exhibit a number of articles to which it has been already applied. —*Late Paper.*

Christian Graces.

The great Christian graces are radiant with happiness. Faith, hope, charity—there is no sadness in them, and if penitence makes the heart sad, penitence belongs to the sinner, not to the saint: as we become more saintly, we have less sin to sorrow over.

No, the religion of Christ is not a religion of sorrow. It consoles wretchedness, and brightens with a divine glory the lustre of every inferior joy. It attracts to itself the broken hearted, the lonely, the weary, the despairing; but it is to give them rest, comfort and peace. It rekindles hope, it inspires strength, courage, and joy. It checks the merriment of the thoughtless, who have never considered the graver and more awful realities of man's life and destiny; but it is to lead them through transient sorrow to deeper and more perfect blessedness, even in this world, than they had ever felt before the sorrow came. Take the representations of the Christian faith which are given in the New Testament, and you will see that, though it may be a religion for the sorrowful, it is not a sorrowful religion. To hearts oppressed with guilt it offers the pardon of God; to those who dread the divine displeasure it reveals God's infinite love; to those who are tormented with the consciousness of moral evil, and penetrated with shame and self-contempt by the habitual failure of every purpose and endeavor to live a pure and perfect life, it offers the inspiration of the Holy Ghost. If at the commencement of the Christian life, it relies on the purifying power of penitence, and if, to the very end, it encourages devout and reverential fear, it also teaches that the joy of God is our strength; and it is an apostolic precept that we should "rejoice evermore." As for the chief troubles which annoy and distress mankind, it possesses the only secret which can make them felt less keenly, and borne without that bitterness of spirit which poisons grief and transforms a calamity, morally harmless, into a curse and a sin. It tells the anxious to cast all their care upon God, and to "take no thought for the morrow;" the poor that they may be heirs of a divine glory; those who have had heavy losses, of riches which never take to themselves wings, and treasures of which they can never be robbed; it tells those who have suffered from injustice and calumny, of a righteous judge and an equitable judgment-seat; it reveals to the sick a life of immortal health; and to those whose hopes are wrecked in this world, a world beyond death, in which they may have a career brighter and more triumphant than their happiest imaginations can conceive. * * * It does not become a Christian to be "melancholy."—*R. W. Dale.*

For "The Friend."

The Settlement of Friends at Dunkirk, in France.

In the Journals of Friends who travelled in the ministry on the continent of Europe during the latter part of last century, reference is not unfrequently made to the small company of American Friends, located at Dunkirk, in the north of France. This settlement was chiefly composed of natives of the island of Nantucket, who having found their business—the whale fishery—rendered unprofitable at the end of the Revolutionary war by the tariff regulations of England and France in favor of their own vessels, had thought a change of residence necessary, and by the concessions granted them in 1786 by the French government, in the hope of developing the French fisheries, had been induced to transfer their ships to this port. Here they continued to reside for several years, meeting with much success in the prosecution of the business, and gradually increasing the number of vessels engaged in it, until the troubles preceding the French revolution, and the declaration of war between France and England. Some of the vessels were then transferred to England, several Friends left the country, and the settlement declined. William Rotch of Nantucket, (subsequently of New Bedford,) a highly esteemed member of the Society, and his son Benjamin, were chiefly instrumental in obtaining the grants from the French government, and establishing the colony at Dunkirk; the former of whom in an auto-biographical memoir, written in his eightieth year, has preserved an account of some of the interesting events connected with it. From this the following has been compiled.* This memoir also includes a narration of some of the difficulties experienced by Friends of Nantucket during the time of the Revolutionary war, portions of which will also we believe, be acceptable to readers of "The Friend." He states:

"A friend of mine has repeatedly requested me to put on paper some of the occurrences of about twenty years of my life, from 1775 to 1794, which he had heard me relate in conversation.

"When the Revolutionary war broke out in 1775, I saw clearly that the only line of conduct to be pursued by us, the inhabitants of the island of Nantucket, was to take no part in the contest, and to endeavor to give no occasion of offence to either of the contending parties.

"A great portion of the inhabitants were of the denomination of Friends,† and a large number of the considerate of other societies united in the opinion, that our safety was to be found in a state of neutrality, as far as it could be obtained, although we had no doubt that suffering would be our lot, and which we afterwards experienced from both parties. Our situation was rendered more difficult from having among us a few restless spirits who had nothing to lose, and who were often thwarting our pacific plan and subjecting us to dangers, not caring what confusion they brought upon *us*, if *they* could gain something. My own troubles began soon after the war broke out. In 1764 I had taken the goods of a merchant in Boston, deceased, and insolvent, who was deeply indebted to me. Among these were a number of muskets, some with, others without bayonets. The Straits of Belle Isle opened a new field for the whale-fishery. There wild fowl were abundant, and our muskets met with a ready sale, but whenever guns with bayonets were chosen I invariably took that instrument of war from them. The purchaser would insist on having it, but I as strenuously resisted, and I laid them all by. Many years afterwards I removed to another store, having much rubbish in the one I had left. Amongst the rubbish were those bayonets, neglected and forgotten, until the war commenced, when to my surprise they were brought into view by an application for them by a person from the continent.

"The time had now come to support our testimony against war, or forever abandon it, as this very instrument was a severe test. I would not hesitate, and therefore promptly denied the applicant. My reason for not furnishing the bayonets was demanded, to which I readily answered, 'As this instrument is purposely made and used for the destruction of mankind; and I cannot put into one man's hand to destroy another [with], that which I cannot use myself in the same way, I refuse to comply with thy demands.' The person left me much dissatisfied. Others came and received the same denial: It made a great noise in the country, and my life was threatened. I would gladly have beaten them into 'pruning hooks.' As it was, I took an early opportunity of throwing them into the sea."

A short time after he was called before a committee appointed by the court then held at Watertown, near Boston, and questioned among other things, respecting these bayonets, to whom he gave a candid account of his proceedings. He adds, "I passed through no small trial on account of my bayonets, and the clamor long continued against me."

"From the year 1775 to the end of the war, we were in continual embarrassments. Our vessels were captured by the English; and our small vessels and boats, sent to the continent for provisions, denied, and sent back empty, under pretence that we supplied the British, which was without the least foundation. Prohibitory laws were often made in consequence of these reports, unfounded as they were. By this inhuman conduct we were sometimes in danger of being starved. One of these laws was founded on information from Governor Trumbull of Connecticut, who had been imposed upon respecting our conduct in supplying the British. I wrote to the Governor on the subject, and laid our distress very home to him, at the same time that I assured him that nothing of that kind had taken place. He was convinced of his error, and was ever after very kind in assisting us within his jurisdiction. But there were so many petty officers, as committees of safety, inspection, &c., in all parts, * * that we were sorely tried and afflicted. It was about the year 1778, when the current was very strong against us at Nantucket. The vessels we sent after provisions were sent back empty, and great suffering for want of food was likely to take place; [so] that the people (not Friends) who thought we ought to have joined in the war, began to chide and murmur against me.

"They considered me the principal cause

* A copy of this Memoir is now in the possession of the Historical Society of Pennsylvania.

† An account of a remarkable meeting held by John Richardson, in 1701, in which a large part of the inhabitants of this island were convinced of the principles of Friends, is given in the journal of this Friend, Friends' Library vol. iv. p. 83.

that we did not join in the war (which I knew was measurably the case), when we might have been plentifully supplied, but now were likely to starve; little considering that if we had taken part, there was nothing but supernatural aid (which we had no reason to expect), that could have prevented our destruction. Though I had done every thing in my power for our preservation, this murmuring of the people operated so severely upon my spirits that I was once (a time never to be forgotten) on the point of asking that Divine Being who gave me life, that he would take it from me, for my affliction seemed more than I could bear, but sustained by that good Hand which had so often been my deliverance, after shedding a flood of tears, my mind was more easy, and my spirits revived."

(To be continued.)

Monkeys made to Work.—The *Pall Mall Gazette* says: "In the Straits settlements of the East large apes of naturally intelligent breeds are employed by their masters much in the same way that human slaves are made use of in some parts of Africa. The cocoanut palm is valuable for its fruit, but this is very difficult to procure, so the landlord of a 'tope' of palms in the Malayan peninsula trains his apes to climb the trees and judiciously pick the ripest nuts for him, just as the Mozambique Arab trains his negroes to perform the same arduous office. But there appears to be a slight difference between the two cases—the apes seem to delight in the work. We learn from some correspondence in a Ceylon newspaper that the apes thus employed in the neighborhood of Singapore and Penang are bred in Atchin, and the owners itinerate and hire them out. They go up the trees with a line attached, and obey the command of their masters, choosing the proper fruit. They twist the nut round and round till it falls down from its stalk, when the feat is hailed on the part of the apes by jumps and chuckles of evident satisfaction. The correspondent to the Ceylon journal says he has frequently stopped at the police station at Tungey Bakup, and had a 'kurumba' sent down from the cocoanut trees in this fashion."

Christian Confidence.—Have ye become children in Christ Jesus? Prove that this holy hope dwells in your hearts, even a hope which can look out upon the whole path before you with the fullest composure and trust—even to the latest end. Yet further, let me ask, is your hope in like manner as your faith, and your love, a glorified hope. Can ye tell me on what foundation it rests? I am not speaking of that unconcerned carelessness with which a trifling spirit glances into the future. Christians are not men who do not *care*, but men *who cast their care upon the Lord.* Christians are not men who see no thorns upon the track of life. Oh, no; they are men who perhaps see far more thorns than all others do; but they are men who know from their own experience that where Christ's grace is granted, all thorns at last swell and burst open into roses. In short, Christians are men who believe in the words "If God be for us, who can be against us?" "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Observe here the foundation of the Christian hope. He who spared not His own Son for our sakes must be cherishing kind intentions towards us, and if a man would tread his path in hope, he can properly require for this nothing more than the hearty well-grounded conviction, "God means well with me. God has thoughts of peace towards me."—*Tholuck.*

The Isle of Man.—There is a patch of land in the stormy Irish Sea called the Isle of Man, about which many travelled and untravelled Americans know scarcely more than its name. On a sunny day the highlands of Ulster, in Ireland, and of Galloway, in Scotland, are visible from its western shore, and from the summit of Snaefell mountain busy little England is seen fretting in the golden haze far across the sea. It is not much greater than Staten Island in area, and an ambitious Californian might look upon it as a fair-sized ranch. But, small as it is—a mere speck on the map of Great Britain—it has a government of its own with a House of Parliament, a people infused with noble blood, and a thrilling and eventful history. The history of its varied fortunes and the ancestry of its superstitious people have a peculiar interest, dating, as they do, from the thrilling age when the Norsemen were mighty in the west.

In its greatest length the island measures about thirty-three miles, and in its greatest breadth about thirteen. Its circumference is seventy-five miles, excluding the sinuosities of the bays; and it contains a superficial area of about one hundred and thirty thousand acres and two hundred and three square miles. Enjoying the benefits of the Gulf Stream, the climate is singularly mild and genial, and there are few other places in the world where the difference between winter and summer is so slight. The mean temperature of summer is usually about 56.17 deg.; of autumn 46.79 deg.; of winter 45.90 deg.; of spring 44.70 deg. There is plenty of rain but very little snow or frost. Fuchsias grow to the height of ten or twelve feet out of doors, and are found a mass of crimson blossoms in the poorest gardens. As to the healthfulness of the climate, you should see the native girls, rosy-cheeked, plump, active and gleeful, and the men, who are as stalwart, muscular and handsome a race as ever breathed sea air.

For the most part the coast is rocky and wild, hoar with the foam of the turbulent sea that surrounds it, and indented with capacious harbors and innumerable creeks; but in the north the land sinks into a low pasturage, and meets the water on the glistening pebbles of a smooth beach. The interior includes nearly every kind of natural scenery—heather-clad balsamic hills, plains as richly cultivated as the downs of Surrey, wide reaches of prickly gorse as drear as Yorkshire moors, and the prettiest of cascades. The enchantment of northern land dwells in its subdued light and on its mist-crowned heights.—*Harper's Magazine.*

My desire for my children's substantial growth in the truth, and strict adherence to all its discoveries to the close of their days, is by far the principal wish I have for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world, worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fullness of it, even unto "the measure of the stature of the fulness of Christ."—*Job Scott.*

African Copal Trees.

The London *Times* says: "Among the consular reports issued is one from Zanzibar, giving an account, by captain Elton, of the gum copal trees of Dar-es-Salem. Leaving the town, and passing through a clearing of the usual East Coast description, he soon reached a spot where the slaves employed in clearing land had come upon an extensive belt of these trees. Their immense size and numbers astonished him. He measured an average tree, and found it sixty feet high with the top branches lopped off; the girth at the ground was four feet three inches, and it was two feet ten inches at the first branch, above twenty-one feet from the ground. On stripping off the bark the gum was found deposited in many places between it and the wood in a liquid form. Where the tree was injured a resinous gum had collected in considerable quantities, and it was also seen on the lower sides of the branches of several trees; and one of the two slave guides stated that his wife had received a dollar for what she had dug at the foot of a tree where a rotten branch had fallen. It seemed probable that where trees have been left to fall to pieces from old age, large quantities of the gum may be found buried. Insects innumerable live on the tree. One branch was cut down, in which a family of ants had formed a large nest behind a wall of the gum, and were rapidly undermining the heart of the wood; and legions of wood-lice as well as ants were to be seen between the bark and the wood. Captain Elton and lieutenant P. Pullen, who accompanied him, came to the conclusion that the attacks of the swarms of ants and other insects led to the slow but sure destruction of these trees, and that as the heart of the wood becomes undermined a tree throws out the resinous gum almost, it would seem, in an effort to arrest the process of decay. After the fall of the tree a few years would bury the wreck in the shifting sand which covers the surface of the sienna-colored subsoil, rich in vegetable remains, in which the copal tree is found. The slaves stated that one could travel for two days into the interior before losing the copal trees; but captain Elton says that at the rate at which the clearing progresses, it will not be long before this copal tree wood becomes a thing of the past. Almost all the trees are festooned with the long intertwined ropes of the india-rubber *Viana*, the thickly-matted cords of which, pendant from the main limbs and knotted into a sort of rigging, supply easy means of ascent to the natives looking for the resinous deposits on the branches. This india-rubber was at one time worked rather extensively here, but was given up as unprofitable in consequence of the number of slave lads carried off by leopards. The slave guides easily worked up two large balls of india-rubber for captain Elton. After making deep longitudinal incisions in the main ropes of the *Viana*, they smeared on the left arm the milky substances which exuded profusely; and when enough had been procured, this was stripped off in flakes and rolled up in the hands until it assumed the shape of a small dumpling. At Dar-es-Salam it commands a price of from $6 to $10 per frasilah of thirty-five pounds."

Selected for "The Friend."

Simplicity of Dress and Manners in Friends.

From the time of their rise, Friends had been conspicuous from the unwavering controversy they maintained, not only against the vices commonly denounced as such by all religious professors, but against all those habits and customs of society that fostered the pride of the human heart, or were likely to betray into things inconsistent with the character and duties of a self-denying disciple of Christ, who, while enjoying the blessings of heaven with cheerfulness, ought to pass the time of his sojourning here, in fear of offending his Lord and Master. Hence, while their assertion of the scriptural doctrine of the headship of Christ in his church, and the equal standing of its members, according to the gifts which he conferred upon them, struck at the unauthorized assumptions of the clergy, and called forth their enmity and opposition; so the simplicity of their manners, and style of living, the plainness of their dress and address, and the uniformity of carriage observed towards high and low, were a palpable rebuke, not only to the rich and great, but to all who conformed to the fashions and follies of the age.

Springing up as they did in the time of Puritan rule, and very many of the early converts coming from the more scrupulous of the high professing sects of that day, they had adopted the plain, unornamented apparel worn by their consistent members; and as the religious principles they embraced, forbad compliance with the changing fashions, unless for real use and service—the lawful ends of clothing—they soon became known by their peculiar apparel as well as their mode of speech. Thus as witnesses to the spirituality of the gospel, to the necessity of taking up the daily cross in things which the world professed to esteem of little or no account, but the non-observance of which it would not tolerate, drew upon them the scorn and hatred of the worshippers of the god of this world; who, like Demetrius of old, feared that if they continued to turn away much people, their idols would be despised, and their magnificence destroyed.

In the language of one of the early members: "These things (their plainness of speech, behavior and apparel) to be sure gave them a rough and disagreeable appearance with the generality, who thought them turners of the world upside down, as indeed in some sense they were; but in no other than that wherein Paul was so charged; viz., to bring things back into their primitive and right order again. For these and such like practices of their's were not the results of humor, or for civil distinction, as some have fancied; but a fruit of inward sense, which God through his holy fear had begotten in them." * * * "But God having given them a sight of themselves, they saw the whole world in the same glass of truth, and sensibly discerned the affections and passions of men, and the *rise* and *tendency* of things; what it was that gratified 'the lust of the flesh, the lust of the eye, and the pride of life,' which are not of the Father, but of the world."—*Friends in the Seventeenth Century*, pp. 351–2.

It is obvious that an unwillingness to be taught, and an impatience to teach, mark the character of the present day.—*Hannah More.*

Selected.

Joseph Jordan was born in Nancemond county, in Virginia, in the year 1695, being the third son of Robert Jordan, and one of the third generation who have walked in the truth. He was of a sprightly genius, affable disposition and even temper, which, as he grew to manhood, gave him easy access to company esteemed the better sort. A visitation of Divine love being extended to him about the twenty-second year of his age, he, like Zacheus, made haste, and with joy embraced both the message and the messenger of salvation. Being endued with a gift in the ministry, he acquitted himself "as a workman that need not be ashamed," and had great place in the minds of men. Although he had not much school literature, yet he might be said to have the tongue of the learned, being both correct and concise in speaking the word in season, insomuch that many confessed to the truth, and embraced the doctrine he preached. Being patient in tribulation he was favored with that hope which affords content and solace of mind.

After laboring in the gospel in his own country and the adjacent provinces, he visited most parts of England and Ireland, and parts of Holland; being absent in this service above three years. He returned with peace, and found his presence necessary at home; for his father being deceased, and his brother Robert then absent, the care of the family devolved upon him, which trust he discharged with judgment, being a good economist, kind neighbor, and steady friend.

He often intimated that he should not continue long, and was therefore concerned to use diligence. Not long before his decease he visited friends in Virginia and North Carolina, edifying them with his gift; and in the beginning of the month in which he died, though very weak in body attended their Quarterly Meeting, signifying at his return his great satisfaction therein, believing it would be the last meeting of the kind he should ever be at; and accordingly he never afterwards went from home, except to a week day meeting in the neighborhood.

On the morning of the day of his death he uttered many savory expressions, saying to some young ministers, "Mind your gifts and the Lord will bless you, and you will be a blessing to the church. Be humble and obedient; obedience brings sweet peace. I have a great desire there might be a right ministry continued in the church, for there are many not strictly of this fold, who in due time the Lord will bring in. As you come to have an experience of the work of truth in your own hearts, you will be able to confute those who persuade themselves there is no living without sin in this world. I am not in a condition to speak much; neither is it, I hope, very needful; as you are thus taught of the Lord, you will have cause to rejoice in him in whom you have believed."

Thus, having happily completed his days work, he laid down his head in much resignation and peace with the Lord Jesus, the 26th of the Ninth month, 1735, aged forty years; having been a minister about seventeen years. —*Piety Promoted.*

Self-abasement, self-examination and prayer, are the best preservatives for all who have entered on a religious life, and are especially becoming incipient Christians.—*H. More.*

An Encouraging Sign.—The graduates of the Adams School in East Boston and in one other school, have voted to appear next graduation day in neat, inexpensive dresses, which can be used on other occasions. This excellent example has stimulated the committee of the Girls' High and Normal School of Boston, who, in a card, urge upon the graduating class the propriety of inaugurating a more economical fashion in dress on the approaching class day. This is wise. While the parents of many of the pupils can afford to bedeck their daughters in expensive muslins, it is apparent to the observant mind that many are unable to meet this demand without a serious sacrifice, and the inauguration of a more inexpensive and simple style of dress will be hailed with satisfaction by thoughtful people. There are also good reasons, other than those of an economical character, for a change in this direction. The preparations for the event, if an expensive and elaborate toilet is to be worn, necessarily involves much care, and the time spent in this direction is needed for rest, recreation or study.—*Late Paper.*

THE FRIEND.

SIXTH MONTH 19, 1875.

Those who are seeking to promote the spiritual welfare of their fellow-men, we doubt not are often disheartened at the little apparent fruit that results from their labors. They may feel their minds brought under fervent concern for the good of an individual, of a meeting, or neighborhood; and, abiding under this feeling of religious exercise, they may find ability given them to labor honestly with and for the object of their care. Their labor may be kindly received, and gratefully acknowledged, and yet it may seem to them, that the effect soon passes away, and everything goes on in its former channel. Business, pleasure, or the waste of time in trifling pursuits again resumes its wonted control of the mind; and the poor instrument feels ready to adopt the plaintive language, "I have labored in vain, I have spent my strength for naught."

We desire that all such, who under Divine direction are honestly endeavoring to do their appointed work, and to help forward their fellow-pilgrims journeying towards the Celestial country, may not be unduly discouraged. He who calls them to the work is able to bestow such a blessing on it as He sees fit to give. The promise of the Lord is still sure that His word shall accomplish that which He pleases, and shall prosper in the thing whereto He sends it. It may well be, that the results are often hidden from the eyes of the instrument, lest through the weakness of human nature he should be tempted to exult in them and become unduly elated. We are often called to walk by faith and not by sight.

There is an analogy between the growth of a plant, and of the seed of the Kingdom in the heart of man. During the heat of summer, when the ground is parched, a shower of rain produces a very reviving effect, and yet when succeeded by a warm sun, a day or two is sufficient apparently to efface the traces of its occurrence. The surface of the earth seems as dry, and the need of rain as great

as before; and the superficial observer might conclude that no good had resulted from the descending moisture. Yet amid these alternations of wet and dry, of cloud and sunshine, the plant continues to grow, and in due time buds and blossoms, and brings to perfection the ripened fruit. The concern and labor of those to whom the Lord of the vineyard has delegated any portion of service for the sake of others, are often like the refreshing rain, tending to revive and strengthen the religious thoughtfulness of their brethren, and to promote spiritual greenness and growth. Though periods may follow in which the dew and the rain seem to have all dried up, yet this effect is not wholly lost—and the Heavenly plant has been left in a condition better prepared to flourish. Many a one has been deeply impressed and benefited through instrumental means, while yet for a time the outward manifestations of it were concealed, and none knew what was passing in the secret of the soul.

May the true-hearted followers of the Lord Jesus, who in sincerity are striving to do His will, especially those who feel called at times vocally to persuade others to submit to the visitations of the Lord's Holy Spirit, be animated with fresh courage to follow in simple faith the line of duty marked out for them, remembering the exhortations and promises left on record in the Scriptures—"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SUMMARY OF EVENTS.

FOREIGN.—The Mark Lane Express, in its review of the breadstuffs market, says in Great Britain cooler weather and more rain are wanted. On the Continent the frosts and drought have caused a general advance in prices. The London market continues dull.

A special dispatch to the Times from Rangoon says, that the British Envoy to Burmah has been instructed to demand of the king an immediate explanation of the friendly reception given by him to the Chinese general who is implicated in the murder of Magary, the British explorer. The Burmese are cutting the telegraph wires.

The Sultan of Zinzibar has arrived in England on a visit of a month or more. The expenses of his visit will be defrayed by the British government.

The Earl of Carnarvon, Secretary of State for the Colonial Department, has informed the House of Lords that the government had received dispatches confirming the reports of frightful mortality among the natives of the Fiji Islands from epidemic measles. He also said that the authorities of the Islands had been telegraphed to, to spare neither expense nor exertions to stop the progress of the disease. They have also been instructed to take precautions for the preservation of the peace, disturbances being apprehended in consequence of the belief by the natives that pestilence has been purposely imported into the Islands.

Bills amending the labor laws have been introduced into the House of Commons. They provide that breaches of contract calculated to cause public injury by work-people employed in a public capacity, as in the supply of gas and water, shall be dealt with criminally, and all other cases shall be regarded purely as matters of civil contract, to be settled by the county courts.

The Direct United States Cable Company have completed the laying of their cable, and communication is thereby established between Ireland and the coast of New Hampshire. It is stated that the new cable is working well.

Liverpool, 6th mo. 14th.—Middling uplands cotton, 7 9-16*d.*; Orleans, 7¾*d.* Breadstuffs quiet.

A Berlin dispatch of the 14th says: The Upper House of the Prussian Diet has adjourned after finally passing the bill withdrawing State grants from the Roman Catholic clergy, and reading for the second time the bill abrogating some clauses of the Constitution.

A Paris dispatch of the 9th says: A violent storm passed over the city to-day. Much window glass was broken and thousands of chimneys blown over. There were many accidents, and traffic was wholly suspended in the streets. The storm extended to the south of France, and from the Pyrenees comes a report that a house was prostrated and eleven persons were killed. The damage done in Paris alone is estimated at 11,000,000 francs.

Ollivier's book in defence of the Ministry of which he was the head, on the breaking out of the Franco-Prussian war, has appeared. It declares that Prussia, by her insults, really declared the war. His Ministry cannot be held responsible for entering upon the conflict, for the act was unanimously approved by the Senate and Legislative body. Nor is it responsible for the military organization, which was the work of years before it came into power.

A bill for the regulation of the newspaper press, which will soon be submitted to the French Assembly by the Minister of Justice, is published. It makes attacks on the form of government and on the President of the Republic punishable with imprisonment for not less than two months, or more than three years, and fines of from $100 to $1000. Penalties are also attached to the publication of false news and of petitions asking for modifications of the Constitution.

The condition of affairs in Spain is still most unsatisfactory. The government is evidently unable to terminate the Carlist war, and recently the Carlists have gained some advantages and taken many prisoners. Arrangements have been made between the Carlists and Alfonsists for an exchange of prisoners. A competent authority, an attache of the Spanish Embassy in Paris, officially reports that the Carlists muster 45,000 good soldiers, besides an equal number of second-rates, and will continue to be victorious so long as the war is conducted as at present. The Times Paris correspondent telegraphs that there are rumors of a Republican movement in Madrid, in consequence of recent military events, which prove that the troops are unable to gain any advantage over the Carlists. It is probable that these rumors are at least forerunners of a movement which is in preparation.

A Berlin dispatch states that the Prince Bishop of Breslau, has been sentenced to 133 days imprisonment, or a fine of 2000 marks, for illegally excommunicating a priest.

The town of Morshansk, on the river Ysna, in Russia, has been entirely destroyed by fire. It had a population of 20,000, with several manufactories and public buildings.

City of Mexico advices say that Congress has definitively approved the Plumb International Railroad contract by a vote of 116 to 13. By the terms of the contract the construction of the road must be commenced within three years. The building of this road will do much to put an end to border troubles. The articles of impeachment, brought by General Riva Palaci against the President of the Republic, specify the violation of several clauses of the Constitution. Congress, on the 19th instant, refused to try the charges by a vote of 128 to 10.

On the 18th ult. a terrible earthquake desolated a region of country on both sides the boundary between New Grenada and Venezuela. A volcano opened in front of Santiago and threw out great quantities of lava. A number of cities and towns were almost wholly destroyed in a line north of Bogota, and in from five to eight degrees north latitude.

A dispatch from Rome says: A royal decree has been issued promulgating a convention between Italy and Switzerland, which establishes the boundary between the two countries in accordance with the award of the arbitrator, Marsh, Minister of the United States. In the Chamber of Deputies there have been violent debates over the government public safety bill, which amends the law for the suppression of brigandage and other disorders in Sicily and elsewhere.

Australian advices say that the imports into Victoria last year were £16,953,985, and the exports £15,441,109. The export of gold, coined and uncoined, amounted to £5,408,039. The wool export was 88,662,011 pounds, valued at £6,373,641. It is stated that South Australia has 866,000 acres in wheat, from which a yield of ten millions of bushels was anticipated.

UNITED STATES.—Disastrous fires occurred in many places in the first two weeks of this month. On the 12th inst. a large coal oil refinery, near Pittsburg, was destroyed, loss near $200,000. Other fires at Buffalo, St. Louis, &c., caused losses ranging from $50,000 to $60,000 each.

The interments in Philadelphia last week numbered 356. There were 44 deaths of consumption, 26 scarlet fever, 19 diptheria, and 23 convulsions. Of the whole 107 were under two years.

During the week ending the 12th inst., $4,674,036 in specie was shipped to Europe from New York.

It is stated that on a single farm in Illinois there are 19,000 acres planted with corn, 2500 acres of flax, 1000 acres of oats, and enough grass to yield about 8000 tons of hay.

Dispatches of the 14th inst. from California, Michigan, Massachusetts, Western New York, Northern Pennsylvania and other places, mention unusual cold the night previous; in some localities there was hard frost.

The Markets, &c.—The following were the quotations on the 14th inst. *New York.*—American gold, 116⅝. U. S. sixes, 1881, 125¾; do. 1862, 118¼. Superfine flour, $4.55 a $4.65; State extra, $4.90 a $5.10; finer brands, $5.50 a $8.25. No. 2 Chicago spring wheat, $1.16; No. 2 Milwaukie, $1.19; red western, $1.35. State barley, $1.40. Oats, 70 a 75 cts. Yellow and mixed corn, 86½ a 88 cts. *Philadelphia.*—Middlings cotton, 15⅝ a 16¼ cts. for uplands and New Orleans. Superfine flour, $4.25 a $4.50; extras, $4.75 a $5; finer brands, $5.50 a $7.50. White wheat, $1.40 a $1.42; amber, $1.34 a $1.36; red, $1.32 a $1.33. Rye, $1.12. Yellow and mixed corn, 83 a 84 cts. Oats, 71 a 73 cts. Lard, 14 a 14½ cts. Clover-seed, 11 a 12¼ cts. About 2600 beef cattle sold at 7½ a 8¼ cts. per lb. gross for extra, 8¾ cts. for a few choice, 6½ a 7¼ cts. for fair to good, and 4½ a 6 cts. per gross for common. Sheep sold at 4 a 8 cts. per lb. gross, and hogs at $11 a $11.50 per 100 lbs. net for corn fed. *Chicago.*—Superfine flour, $3.35 a $3.50; spring extra, $4.75; winter extra, $6.75. No. 1 spring wheat, $1.04; No. 2 do., $1.00; No. 3 do., 96 cts. No. 2 corn, 68 cts. No. 2 oats, 58 cts. Rye, 95 cts. No. 2 spring barley, $1.30. Lard, $13.15 per 100 lbs. *Baltimore.*—No. 1 western amber wheat, $1.37. No. 2 do., $1.35; western red wheat, $1.32; Penna. red, $1.31; white wheat, $1.30 a $1.38. Yellow corn, 82 a 83 cts. Oats, 68 a 76 cts. Rye, $1.00 a $1.05. *Cincinnati.*—Red wheat, $1.20 a $1.25. Corn, 72 a 74 cts. Oats, 67 a 69 cts. Rye, $1.05 a $1.10. *Indianapolis.*—Flour, $3.75 a $6.25. Red wheat, $1.12 a $1.15; amber, $1.15 a $1.20; white, $1.20 a $1.25. Corn, 68 a 70 cts. Oats, 65 a 66 cts. Lard, 13½ a 15 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held there on Fourth-day, the 23d inst., at 9.30 A. M. The Committee on Admission will meet at 7.30 the same morning, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day, the 19th inst.

SAMUEL MORRIS,
Philada., 6th mo. 15th, 1875. *Clerk.*

For the accommodation of the Committee, conveyances will meet the trains that leave the city at 2.30 and 4.40 P. M., on Seventh-day, the 19th, and on Third-day, the 22d inst.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' Meeting-house, Newgarden, Chester Co., Pa., on the 10th of Third month, 1875, ALFRED SHARPLESS, son of Edward Sharpless, deceased, and ZILLAH M., daughter of the late Jonathan Cope.

———, at Friends' Meeting-house, Newgarden, Chester Co., Pa., on the 2nd of Sixth month, 1875, JOSHUA SHARPLESS, son of George Sharpless, and MARY ELLEN, daughter of Evan and Joanna Brown.

DIED, at Atlantic City, N. J., on Fourth-day, 6th mo. 2d, 1875, FRANCES G. MARSH, wife of Benjamin V. Marsh, in the 50th year of her age, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 346.)

18th.—Kicking Bird, one of the most celebrated of the Kiowa chiefs, his wife, Guadelupe, Captain Coffee, and Little Captain, took dinner with us at the school. Afternoon, I went with some others over the river to Jakes village, found one of the school children sick, but brought four home with us. Passed the farm of Captain Black Beaver, a Delaware Indian, whose residence is about three-fourths of a mile from the school, but on the opposite side of the river. He is a full Indian, has travelled very extensively in what is now Wyoming, Montana, Idaho, Oregon, Washington, California, Nevada, Utah, Arizona, Colorado, New Mexico and Mexico. In the latter country he was captain in the U. S. army, having enlisted, as he himself informed me, in order to see how white people fought with "them big guns." He had seen cannon somewhere in his travels, and could not make up his mind how they were handled. In conversation with him on one occasion, he told me of having visited on two different occasions, among the mountains of Arizona, the remnant of a white race, who lived in a walled town, or rather a town built on a kind of a peninsula, being nearly surrounded by a cañon or impassable ravine, so that there was but one way of approach, and that by a narrow neck of land across which they had built a wall, which effectually excluded the wild tribes by whom they were surrounded. Here they lived,—shut out from the rest of the world—by agricultural and horticultural pursuits, raising peaches and other fruits. He describes them as being at peace with all, making war with none, kind and hospitable to strangers whom they admit into their town. The second time he visited them, they recognized him while at a distance, and a deputation bringing fruits, &c., were sent to offer him and his party the hospitalities of their town. I think that I have seen similar accounts in print. Captain Black Beaver has a large farm under cultivation, and lives in a very comfortable manner, having good substantial frontier buildings. He commenced life as a wild Indian trapper, until becoming familiar with almost all the unexplored regions of the West, and being a remarkably truthful man, he was much sought after as a guide, and accompanied several expeditions in that capacity. His life has been one of bold adventure, fraught with many interesting incidents, which, if properly written out, would form an interesting volume.

22d, 23d, and 24th.—The carpenters having commenced work improving the chambers of this building, the school was dismissed and the scholars sent home on the 23d. A. J. S. and myself set to work tearing up the sleeping mats from the floor and cleaning up generally. The chambers being partitioned off, rude bedsteads and bed ticks made, we worked hard in getting the ticks and bolsters filled with good, clean, oat straw, and bunks put up, which we accomplished late this evening. Our sleeping apartments now look a little more like civilized life than heretofore, and the scholars can sleep in beds instead of being huddled down together on the floor; the boys in one apartment and the girls in another.

25th.—After our meeting for worship rode over to the Keechie and Wakoe villages, in company with agents Richards and Tatum, and some others, to see their grass houses, which are built in a circular form, by erecting poles bound together at the top and thatched with long coarse grass. Openings about two and a half feet wide and four in height being left upon opposite sides, serve for doors, windows and ventilators. Platforms are made quite around the lodge, except at the openings, about two and a half feet high, by the erection of perpendicular stakes stuck into the ground and tied to poles forming the main framework of the lodge. Cross pieces are tied from these stakes to the poles, at the height mentioned, poles are laid upon these, and covered with willow rods woven together with bark or buckskin strings. These serve, by being covered with buffalo robes, blankets, &c., for beds, and extend around the lodge on both sides from doorway to doorway. In front of these, in some of the lodges, were stools made by cutting off logs about ten inches in diameter, square and smooth, then dressing a portion of it away so as to form a leg, which was driven into the ground sufficiently deep to hold it firmly, and allow the top to be from twelve to fifteen inches high. The fire-place was in the center of the lodge, and consisted of a round hole dug down a few inches in depth, and perhaps two feet across. The lodge complete looks like a large, well-formed haystack. These grass houses are only used as summer residences. Lodges made from the skins of the buffalo properly prepared and put up being much warmer, as excluding the wind more effectually, are used to live in during the winter.

The Caddoes build their houses on the same general plan, being circular, having two openings opposite each other, and a similar platform extends from opening to opening around the sides, which are built of stakes driven into the ground, placed closely together, and about seven feet high, slightly drawn in at the top; these are chinked and pointed up with grass and mud, and a light frame of poles is placed above them to support the thatching. No opening in many instances being left for the egress of smoke, which must escape through the thatch after filling all the upper part of the house, darkening the domicile and rendering it extremely disagreeable.

3d mo. 2d.—This morning our Agent started in company with J. D. Hoag and Cyrus Beede, for the Kiowa camps, one hundred miles or more up the Washita, in order to see Big Bow, a degraded Kiowa chief, that is, one whom on account of bad conduct, agent Tatum no longer recognizes as chief. Their object I know not further than by supposition. He is a notorious raider, and in the way of killing people and committing depredations whenever opportunity presents. Such opportunities he makes quite frequently, and told our Agent, in my hearing, that he intended to continue his present mode of life while his friend Satanta remains in the Texas prison. He further said he expected to go on the war path when grass grew sufficiently to fatten his horses. I suppose the object of the visit is to induce him to relinquish his present designs, and perhaps to go to Washington. Guadelupe, with some of his young men, accompanied them as guides.

5th.—It does not seem like spring; there having been no frost to come out of the ground, it is settled, like summer; no mud, but the ground was mellow and ready for spring work some three weeks since. This is a most beautiful country, and I think the ague would be wholly avoided by settling upon the high lands, as in other prairie countries, there is no scarcity of timber or of water. The soil is rich, and the climate such that the finest fruits of the temperate zone might be raised in exuberent abundance, provided there is sufficient rainfall during the summer. Very different is the soil from any I saw in Kansas, unless it might be in the Arkansas valley, and very different also from that of the high plains we crossed in the territory coming here. These Wichitas and affiliated bands surely have a choice reservation. Oh that they were sufficiently civilized to improve it as it might be, and as it some day will be. I never in any country saw such a growth of vegetation as in this valley of the Washita.

9th.—The Agent and company arrived last evening from the Kiowa camps, having been gone a week this morning; they report having had quite a satisfactory interview with the chiefs of that tribe, being treated with the utmost kindness, Lone Wolf and his wife removed every thing from their lodge, and gave them possession of it during their stay, which was two nights and one day, and then escorted them the whole distance back to the Agency. From their description the country over which they travelled is greatly diversified with mountains, hills, valleys, canons and plains.

While at the camp some of the young men

advocated taking them captive, wholly unarmed as they were, in order to procure the discharge of Satanta, but the chiefs were opposed to any such measure, and would not permit it to be attempted.

Guadelupe made a speech to them in the council, in which he told them that when he was a young man he was foolish, like them, went on the war-path, took scalps, (which they knew to their sorrow), but now he had entered upon another and better road, was travelling in it, and would not leave it to go back to their old ways. The buffalo, deer and antelope would soon be gone, and he wanted to learn how to raise cattle and corn, that he could have something to eat when the buffalo could no more be found: with much more to the same effect, adding, that he wanted to see all the Indians entering upon the same road, for it was a better way to travel than their old ways. Guadelupe speaks in a serious, calm and cool manner, and his words sink deeply into the hearts of his Indian hearers, hence his unbounded influence among them.

The following circumstance I insert to illustrate the powerful hold of superstition upon the minds of this benighted people, often, as in this instance, leading them to acts of violence and blood.

Last night died Ne-wäh-käs-sett, the chief of the Wichitas, he had been sick a long time, but was better for a week past, and yesterday came up to the Agents. In the evening he was taken worse, the medicine woman was called in, and administered medicine, but he continued to get worse, and died before morning. Early this morning Keechi, the brother of the dead chief, took his rifle, and entering the lodge of the medicine woman, without saying a word deliberately shot her dead for having administered bad medicine. In all probability the woman had done to the best of her ability, and deserved a reward instead of death. When the circumstance became known, the house or lodge in which she lived was torn down, and with all her effects piled upon her dead body and burned. After which Keechi came to the Agency all bloody, having cut his arms and breast in mourning for his chief, whom he will succeed in the chieftainship.

(To be continued.)

Rum and Cheese.—J. B. Gough relates the following anecdote: A gentleman was dining at the table of a lady who refused to tolerate one drop of wine or spirits on her table, and who, when asked to entertain one of the British nobility, replied, "I can; but it must be understood that neither wine, ale, nor spirits, are offered in my house." This gentleman referred to as at her dinner table said, "I enjoy a glass of wine, and I have got in the habit of using it. By and by you will take from us all our luxuries. I think wine promotes digestion. Did you ever hear of a man who could not eat cheese without hurting him? Then I suppose you would deny me cheese." She replied, "Did you ever hear of a man standing under a gallows, and saying to the witnesses of the execution, 'Now, my friends, take warning by me and never eat cheese?" Or did you ever read in the newspapers when a man is murdered in our streets that 'those men had been eating cheese?' Show to me that cheese produces nine-tenths of the crime, seven-eighths of the pauperism, one-half of the lunacy; show to me that cheese produces the result that drink does, and by the grace of God I will battle the cheese just as hard as the wine."—*Late Paper.*

For "The Friend."

John Griffith.

(Continued from page 348.)

It has been said that "No moral chemistry can blend natural contradictions." We have thought there was application for this suggestion to the subject on which J. Griffith next treats; that of "Advice, caution, and counsel to parents and children;" and particularly as respects parents in our Society, and the right training of their very responsible, youthful charge. How imperative that the doctrines and testimonies held by us should be exemplified by the godly conversation and consistent lives of parents to their children. We are assured that the want of this, is one prolific source of the relaxed state of things now so painfully observable within our borders. Oh! how important it is, that while educating our offspring in every intellectual advantage now so available, we should strive, with the Help "made perfect in weakness," to make these advantages subservient to their best and truest interests; even that they may become sanctified by the power of Truth, which shall be as an anchor to the soul when tongues shall cease and knowledge shall vanish away. Well, can this fond hope be realized, unless parents *themselves* walk in this counsel? Of what worth are godly precepts or counsel ghostly pure from the lips, if this be countervailed by a worldly life and example? Truly no moral chemistry can blend such contradictions unto any hopeful increase. And if parents neither inculcate the one, nor uphold the other, what different fruit can be expected than that the "children's teeth will be set on edge." We mean not, we presume not to limit Divine grace and mercy; it can work, and who shall let it! but it is only as parents yield to, and co-operate with this, that their hands will be clean or duty discharged. It is much to be apprehended that the want of this hearty co-operation, together with neglected duties and overlooked opportunities in this highly important relation, will fearfully add to our accountability when our stewardships on earth have to be faithfully rendered to an omniscient Judge.

And then the responsibility from the Lord Most High, that rests upon us as delegated under-shepherds, to train our dear children *for Him!* To which may be added, that we are not required to do this at our own charges, or are not left without His supporting hand, and instructing helpful counsel! He remains to be the sufficiency of all those who look to, and confide in Him; the consoling promise being true to all time: "If any of you lack wisdom, let him ask of God, that *giveth to all men liberally*, and upbraideth not; and it shall be given him."

In this great duty may none of us forget, that the religion of Christ Jesus which we profess, is not only an indispensable but a personal concern. It embraces the great things He has done for us without us in the prepared body, and no less within us by His Holy Spirit—His unbounded goodness and mercy to the souls of poor, fallen, lost man, which He came to redeem. It consists in an entire surrender of ourselves, body, soul and spirit, to Him the Captain of salvation; and in setting always before us, and acting in obedience to His will as the great aim and end of this poor, fleeting and uncertain life. Now can any, duly impressed with these solemn and undeniable truths, neglect, in the ability vouchsafed when prayerfully sought, the training of their precious offspring in the Saviour's fear and admonition, any more than they can be unmindful of their own souls in the way and work of salvation? O that parents would lay these things seriously to heart! That becoming, as J. Griffith says, "*first* well acquainted with the way of Truth *themselves*," they might diligently seek for power from on high to enable them to train up their children, as George Fox enjoined upon Christian Barclay, "in the fear of the Lord, and *in His new covenant of life.*" Then, as again pressed by J. Griffith: "We shall not indulge our children in any individual thing which that (the Spirit of Truth) testifies against in ourselves. We shall be far from pleading, that because they are young, some greater liberties may be allowed them in dress or otherwise; but as they are a part of ourselves, the same divine law should be a standing rule for the whole."

His "Tender Advice," &c., is thus introduced by a

"PREFACE.

"Were it not apprehended by me to be a duty, to offer to his serious perusal the following plain and experimental observations, the reader had not heard from me in this way.

I have often, with many brethren and sisters in the Truth, been deeply affected in viewing the great danger to which Christian professors are exposed, through indifference of mind. When a lethargic stupefaction has gained the ascendency, religion in notion and fruitless speculation, satisfy a mind so depraved. A renovation of heart, without which none can be truly religious, is not sought after. Pleased with the shell or form only, such are not sensible that they want the substance.

When the subtle adversary finds men in this kind of sleep or stupefaction, it is then his opportunity for sowing the tares amongst the wheat: by such means the field of the Christian church became in process of time covered therewith. That which came nearest to my heart, and most earnestly engaged my attention towards the present undertaking, not without ardent desires for the lasting advantage of Christians of all denominations, was, that the descendants of a people, who a little above a century ago, were marvellously brought out of, and redeemed from, all lifeless shadows and empty forms of religion, to enjoy and be grounded in the blessed power and life thereof, might be preserved truly sensible of the way and means whereby our worthy predecessors obtained a firm establishment in the Truth, as it is in Christ Jesus: for it is evident where the means are neglected, the end cannot be attained.

That many of these descendents in this day of outward peace and plenty, inclining to false liberty and ease, shun the cross of Christ, which would crucify them to the world, is a mournful truth, too obvious to be denied. In consideration hereof, I found a concern to throw a few observations before them, suited to the present state of things; endeavoring, in some degree, to offer to the view of the present and succeeding generations, the means by which our worthy predecessors became a living, honorable body of people; that the necessity may fully appear of *the same blessed power* operating upon their minds, in order to

qualify all, that they may rightly succeed those valiants in maintaining the cause of God.

The objection which cast some discouragement in my way, may also occur to some readers, viz., that the subjects treated of in this small tract have been divers times heretofore judiciously written upon by different authors. This is no more than may be said of most religious subjects. Divine wisdom and goodness hath seen meet to revive the same truths, by different instruments, from generation to generation; the Lord's servants speaking the same thing, as with one mouth. Herein God's gracious condescension to human frailty is very conspicuous, causing those excellent truths, so essential to be received that man's soul may be saved, to be frequently revived and inculcated, seeing he is so liable to forget God, and his reasonable duty to him.

I shall only add my earnest prayer to the God and Father of all sure mercies, that these truths, which I have cast into the treasury, may meet the serious reader, of whatever denomination, with the Divine blessing! If that graciously attend, though what is here offered may be justly accounted as the barley-loaves, the hungry soul may receive some strength and refreshment thereby.

30th of Eighth month, 1764.

CHAPTER I.

Containing Tender Advice, Caution and Counsel to Parents and Children.

First to parents. Very much depends upon the right education of children. I therefore find it in my mind to make a few observations thereon, as it shall please the Lord to open my understanding; without whose assistance and blessing upon our labors, they prove altogether fruitless.

The people of Israel were strictly enjoined to make the training up of their children in the law of God, their constant care, viz: 'Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be *in thine heart*, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'

Exceedingly great is the trust reposed in parents and the heads of families. It is certainly their indispensable duty, as much as they can, both by precept and example, to form the tender minds of their offspring to virtue, as saith the apostle, 'And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.' And, train up a child in the way he should go; and when he is old, he will not depart from it."

Parents must *first* be acquainted with the way of Truth, and the nurture and admonition of the Lord *themselves*, before they can train up their children therein. That which is likely to have *the greatest influence* upon their tender minds, is a steady, circumspect example, in a self-denying conduct before them; which will beget reverence and honorable thoughts in children and servants too, concerning those whom Providence has placed over them.

Great care should dwell upon the minds of parents, to make it *fully evident* to their children, that they are *much more desirous* they should possess an heavenly than an earthly inheritance; and are more concerned that their souls may be adorned with the graces of the Holy Spirit, than that their bodies should appear decked with outward ornaments.

Children will be very likely to value that which they see is preferred by their parents, whether it be the things of this world, or religion. If this be the case, which I think will be allowed by considerate persons, O then! *how much depends upon them* for the promotion of truth and righteousness on the earth, both in regard to the present time, and generations to come. This fully appears by the Lord's testimony concerning Abraham: "And the Lord said, shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." His godly concern appears earnest, even for the child of the bond-woman; viz., 'And Abraham said unto God, Oh! that Ishmael might live before thee.' Which petition was answered.

Constant and faithful endeavors, with secret cries to God that his blessing may attend them, may prove effectual to the preservation of children. This care should begin very early, even as soon as they are capable of distinguishing what pleases, and what displeases their parents. A self-willed, perverse disposition may soon be discovered in children, which is very earnest to have its own way, before they can judge what is best for themselves. This should constantly be subjected to those who are to judge for them. Children should never be suffered to prevail by an untoward fretful temper, not even when what they crave is suitable for them to receive, were they in a submissive disposition; that they may clearly see, which they soon will, that it is more to their benefit and comfort to yield an entire subjection to their providers, and that nothing is to be got by a fretful, self-willed temper. This should be done by a firm and steady hand, and it will make the work of parents abundantly easier in the government of their children, and may prove a great ease to those concerned with them, perhaps through the whose course of their lives; since by crushing their perverseness in the first buddings, it may so die away, as never more to gain the pre-eminence. This would be a great blessing, and they would owe their watchful parents more for suppressing that and other pernicious buds in them, than for a large outward inheritance. Indeed everything of an evil nature should be kept down in them by such careful, steady means. Oh! what a hopeful generation of youths should we have, were parents in general to exercise this prudent care in all things! I verily believe, instead of sober virtuous youth being as speckled birds amongst others, the rebellious, disobedient and froward, would be so; and this would bring judgment over them.

A conscientious discharge of this great duty, would bring an ample reward to such parents as have no greater joy than to see their children walking in the Truth; and if they should prove unsuccessful, as it sometimes has happened, they will be clear of their children's blood in God's sight, which is a very great thing; so that though the rebellion and evil conduct of their offspring may be their sorrow, it will not be their sin.

I have sometimes been much grieved, when I have seen youth in the way of being ruined by the imprudent indulgence of their parents, especially mothers; making themselves and others mere slaves to the perverse humors of their children; taking abundance of pains to extinguish the flame of their untoward tempers, by such means as add fuel to the fire; inverting the order of nature, in becoming subject to those who should submit to them, by answering their unreasonable cravings; making themselves more work, and that too of a very disagreeable nature, to educate one, than were they to follow the method before hinted, it would require to educate a number, and in the end not so well done. Parents, who are so very imprudent, have less reason to reflect upon their children for being self-willed, and not subject to them when they grow up: because they themselves have cherished, fed and supported that temper in them from their cradles; whereby unless religion lays deep hold of them, and changes the state of their minds, they are unfitted to be a comfort either to themselves or others, not being formed for good servants, husbands, wives, or members of society.

Alas! when I take a view of the world, and reflect how it wallows in abundance of wickedness and corruption, which mankind possesses in a kind of succession from parents to children, like outward inheritance; I have no words sufficient to set forth to the full so deplorable a case. How sorrowful it is to observe even children, by the power of example, become as grown men in wickedness and hardness of heart! Custom and general practice have, as it were, changed the views entertained of some gross evils, so that there appears very little remorse in the almost constant practice of them. Many children are brought up, like their parents, much strangers to their duty both to God and man. This almost universal infection of evil, forgetfulness of God, and of many relative duties, and wallowing in the pollutions of this world, are very alarming, and call loudly for a reformation, lest the Lord break forth in judgment upon the nations, as the breach of waters. It is indeed a painful task for godly parents, amidst so general a depravity, to educate their children without receiving some tincture from this pollution, which runs down like a strong torrent. The safest way is, with great strictness to keep them out of such company, though an inconveniency may attend this in some outward respects, but oh! the souls are the most precious part of them, and parents, *above all other considerations*, ought to be concerned to preserve them untainted with the defilements of this world.

There is no better rule to act by in this important task, than the Spirit of Truth, promised to lead us into all truth. If we mind this, we shall not indulge our children in *any thing which that testifies against in ourselves.* We shall be far from pleading that because they are young, some greater liberties may be allowed them in dress or otherwise; but shall feel that as they are a part of ourselves, the same divine law should be a rule for them and for us.

(To be continued.)

Use temporal things but desire eternal.

Popular Heresies.—One of these is, "In time of peace prepare for war." Taken in the usual sense this is heresy. In one sense it is sound and noble, viz., Prepare to resist war by the dissemination of the principles of peace. But this is not the meaning—it is *military* preparation. The heresy lies in this, that men are usually ready to do what they have prepared to do. If they have prepared for war, they are more ready to engage in it. Let this pernicious dogma with its more pernicious results be tabooed.

A second of these heresies is *Vox Populi Vox Dei*—the voice of the people is the voice of God. At any time this aphorism may mislead, but in time of anticipated or threatened war is more likely to do so. At that time the nation's blood is up, and a bold or bad leader sounds the tocsin and the people send back the shout of blood. The leaders shout *Vox Dei*, when in fact it is more nearly *Vox Diaboli*. Hence *Vox Populi Vox Dei* is not always safe, at least in times of war excitement.

A third heresy, is the praise bestowed on military heroes. Our histories, school books, and even speeches to children, are poisoned with this. Every school boy knows Alexander, Cæsar, and Napoleon, but alas! how few know the bloodless heroes of peace. If a member of the school board or other gentleman be called upon on examination days to talk to the children, he is not unlikely to attempt to inspire them by referring to Cæsar, Napoleon, Wellington, or other military heroes. Very likely no reference is made to Paul, to Luther, or Wilberforce, or to others whose banners have not been rolled in blood. These things should be changed. If we want the reign of peace, let us teach our children the principles of peace. Let this teaching be at school as well as at home.—*President Hoss, of Kansas State Normal School.*

It is the enemy's work to vail and cover present duties and opportunities, and represent what is past or lost, as very desirable, and even to prompt a people or person to lament and bewail their by-past failings and short comings, who do little heed or regard the worth of the remaining season, and so redeem the time.—*L. S. Kein.*

Dangers from Fire at Sea.—The splendid ship Glory of the Seas, Captain Knowles, carried a cargo of Lancashire coal from Liverpool to San Francisco, but during the passage some of the hatches were always open to give the cargo ventilation. Notwithstanding this precaution the coal was frequently so hot, even on the surface, that it could not be handled. During the greater part of the passage all hands were in constant apprehension of fire, and the boats were always kept ready for hoisting out or lowering, with supplies of water and provisions. The men's feelings may be imagined during a gale, when it would be impossible to use the boats should the vessel take fire. The ship has three decks, and the ends of the lower and middle decks for thirty feet are open every three inches, which, with the beams and carlines, form gratings, always open for ventilation.

It appears that Captain Knowles believes in keeping coal well ventilated, while others contend that safety depends on excluding air from it. An English captain, recently here, who was familiar with the coal trade, stated that he invariably tried to keep his cargoes well ventilated, and had found it successful. There are several ships with Lancashire coal on board now on their way from Liverpool for San Francisco, the arrival of which is anxiously expected.—*Boston Traveller.*

Original.

"NO CROSS NO CROWN."

A warning voice comes from the past
Of old and high renown,
That they who will not wear the cross
Shall not receive the crown.
Make well the choice, then calmly rest
When storms above thee frown.

Not they who vainly look to man
Or rest in treasures here;
Who court the world, and bow the knee,
Wanting in upright fear;
Shall wear the yoke and cross of Christ,
And know Him to be near.

Not they who dwell in mere belief,
In works, or outward things,
Shall have a part in that *true* rest,
And share His sufferings.
The cross will bring us into faith
And shelter, 'neath His wings.

Oh! come thereto, there's comfort there,
God's healing it will bring,
While at His table we shall share
And want no goodly thing.
He speaks the word of peace to all
Who know Him as their King.

This crowning robe of godly tint
Is meant for all, who stand
As by the gates of Zion true,
Faithful with heart and hand;
Loving the stripes of healing more,
Nearing the spirit land.

Then come, this crown may cover all,
Would we presume to stay;
Can we not suffer for the cause
Wherein He led the way?
Be faithful, and thy path will shine
Unto the perfect day.

Philada., 6th mo. 1st, 1875. P.

Selected.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

The sunbeams bright were glancing within the Holy Land,
The sunbeams fair were glinting on a little Christian band;
But a brighter beam was shining o'er Judah's darkness wild,
A fairer and a holier Light on mortal path had smiled.

As 'neath the stately palm trees there sat a holy King;
His honors and His glories not a tongue was heard to sing;
He trod His lonely pathway, He bore His weary lot,
And in the world He wept and prayed—the world which knew Him not:

To Him their little children the eager mothers brought,
They silently press forward as He looked, and loved, and taught;
But some there were who murmured, and sought their steps to stay,
"Those infant voices scarce could praise—they'd better go away."

But then a voice so tender, with soft and kindly thrill,
Gave forth, in sweet compassion, both His edict and His will:
"Forbid them not—the children—but rather let them come;
Of such the heavenly kingdom is—of such my Father's home."

And in His arms He raised them, and on each infant head,
With gentle touch and holy, laid His hands, and calmly said,
"Suffer the little children, and let them come to Me,"
Unto the realms of glory, dear child, He calleth thee,
"Suffer the little children—suffer to come to Me."

For "The Friend."

The ground upon which Friends have ever maintained a testimony for the Truth by plainness of speech has been the maintenance of sound principle, and the performance of what was felt to be a duty; and religious duties are ever connected in some way with the promotion of the cause of Christ.

When we use the singular pronoun in addressing an individual, it is because the use of the plural was adopted to foster pride. When we decline the customary names in speaking of the months and days, it is because those names had their origin in superstition, among the heathen. When we feel a scruple in naming the time called Christmas, it is because thus to name it, would give our sanction to a veneration which is false.

Without dwelling upon other points upon which consistent Friends have generally borne a united testimony—we come to the term "church" as applied to a building used for public worship. G. Fox called such places "steeple-houses." Ancient Friends generally, avoided applying the term "church" to anything but a collective body of Christian people, and their reasons for doing so were no doubt founded in the Truth.

It appears that in England at that time, (and it may be so yet) the term "church" as applied to a building was restricted to the houses for worship of the National establishment. Other sects called their places of worship, meeting houses, or "chapels." Hence, as the word "chapel" meant nothing else but a house for worship, we find that Friends of that day did not scruple thus to employ it. But I know of no instance among approved Friends of that period in which they so use the term "church." G. Fox says, "the 'church' is the people whom God hath purchased with his blood and not the house." And as the prevailing idea that there was a degree of sanctity connected with the edifices and grounds for public worship and for burial, was manifestly working evil results, we find him on all suitable occasions by language and example, laboring to root out the impression that any portion of the sanctity, which should mark a christian people, belongs to the house in which they meet for worship.

In our land the term "church" is not exclusively used to denote places of worship of Episcopalians. It would seem to be applied to all structures of much architectural pretension used for Christian worship. But unless the term is understood to have some revised meaning whatever might have been the objections to its use in former times, they could hardly exceed those now existing, against applying it to a building.

It might be difficult to give a reason which would satisfy others for the ground of this objection. Other words, "post," and "mail" for instance, now have meanings widely different from the original ideas they conveyed. Why it may be urged may not the term "church" be admitted to a similar transposition. Perhaps it were enough to say we have scruples. These scruples are matters of conscience, and a clear conscience must be maintained if we would secure a lasting peace. We can say however, that we perceive it is now more or less the popular feeling to associate religion with the places of resort for what is called "Divine service," and we fear that this feeling goes to absolve the individual from religious responsibility in his pri-

vate walks. But whether in this we judge rightly or not, our singularity in this respect will work an influence, and if it be carried out with the characteristics that become us as cross-bearing disciples, that influence though at first small and silent will be for good. We may never know the amount of it—the summing up will be in the ages of eternity.

6th mo. 13th, 1875.

For "The Friend."

The Settlement of Friends at Dunkirk, in France.

(Continued from page 350.)

The difficulty to which the Friends of Nantucket were subjected in procuring the necessaries of life, on account of the faithful maintenance of their testimony against war, is further shown by the following extracts from letters of William Rotch, to his friends John and James Pemberton, of Philadelphia, viz.:

"11th mo. 24th, 1775. The article of flour we are almost entirely destitute of, but are now sending to different parts for, which, if we are denied, will be exceedingly pinching to us. What we send for, is only for the use of the inhabitants, and not for trade, but the continent is so much against us, that I fear it will be withheld from us. * * * But after we have discharged our duty, in endeavoring to get the necessaries of life, if they are denied us, I hope we shall submit to that just Hand that suffers the nation to afflict us, which I know is but our due and duty to acknowledge, has been long suffering to us ward.

"2nd mo. 22nd, 1776. Notwithstanding the detention of our two vessels at Baltimore for flour, which are yet absent, we obtained sufficient for a little time forward of this: the resolve of our court, on the 9th of Twelfth month, suspending a further supply from us, not spreading through the Provinces in time to cut us off; which providential favor ought ever to be remembered with gratitude by us. It is a time of great exercise to many, in the prospect of approaching calamities; but we have great cause to trust in that Arm of strength that has hitherto sustained us, and has not given us up to the rage of those that are seeking occasion against us. The resolve, before mentioned, is now taken off for the present, and I hope we shall be able to get provisions necessary for the ensuing summer, for which we are now sending vessels. We have several times had very gloomy prospects, and came near to be in great want of bread kind, but have hitherto been wonderfully favored with some opening to obtain it, before the pinching time came. But to be so dependent on the will of men in these things, especially in a country abounding therewith, is a trial to faith and patience; and I heartily wish it may have a proper effect upon us, and convince us where our sole dependence ought to be. Was that the case, we need not fear what the rage of man could do; whose limits would be 'thus far shalt thou come, but no further;' but unless those favors that we so often witness operate rightly in us, what can we expect but to be delivered into the hands of such. While I am thinking of our own difficulties, I cannot but sympathize with Friends in your parts, who, as thou expresses, I believe will not be without their trials: indeed, it is likely that Friends in all places will be brought under deep sufferings, and a great separation be made between the chaff and the wheat."

While the resolution of the people of Nantucket, to maintain a non-resistant and neutral attitude thus exposed them to sufferings from the Americans, they were also frequently despoiled by maurading parties of the British, and that class of Americans called "refugees," who had joined them. In 1778, seven armed vessels, and transports with troops, visited Nantucket, and plundered the inhabitants of much property. Shortly after their departure, information was received that another formidable expedition was being fitted out against them. The town was convened, to consult upon the measures to be taken in this emergency, which resulted in the appointment of a committee, consisting of Dr. Benjamin Tupper, Samuel Starbuck and William Rotch, to proceed to Newport, and thence, if necessary, to New York, to represent their case to the commanders of the British forces, whose head-quarters were then in that city. The feeling at Newport, against the people of Nantucket was, at that time, so strong that the deputation was at first not permitted to land, and ordered to depart. This, however, they declined to do, preferring rather to suffer imprisonment and the loss of their vessel, than to miss the opportunity of using their influence to stop the progress of the expedition. They finally were allowed to go on shore, and succeeded in obtaining an interview with several of the British officers. In reference to this visit to General Prescott, then in command, Wm. Rotch remarks, in his auto-biographical account: "I got on shore in the afternoon, and found that I must wait on General Prescott. Knowing his brittle temper, and it being in the afternoon, I almost dreaded to appear in his presence. However, let my treatment be what it would, I desired this meeting over, and accordingly went. I was introduced by one of his aids. He received me very cordially, and said, 'Mr. Rotch, will you have some dinner? I can give you good bread, though the rebels say we have none.' I thanked him, saying, we had dined. 'Well,' said he, 'will you have a glass of wine?' I answered, 'I have no objection if thou canst put up with my plain way.' My glass was filled with his own and those of the officers at the table. As a stranger introduced, they all drank to me before I put the glass to my lips. I then observed, 'General, as I mentioned before, if thou couldst put up with my plain way, I was willing to take wine with thee; but as we, as a Society, disuse these ceremonies, and I have always found it best to keep to my profession, let me be in what company I may, therefore I hope my not making a like return, will not be accepted as a mark of disrespect, for I assure thee it is not the case.' His answer was, 'Oh, no. If a Quaker will but be a Quaker, it is all I want of him; but ———, *he* is no Quaker,' (naming one of our profession, and I was sorry for the cause of this remark)."

The interviews with General Prescott, and others in authority at Newport, resulted in obtaining permission for the committee to visit New York, in order to lay before the commander-in-chief a statement of their condition, with a promise that the proposed expedition to Nantucket would be deferred until the result of this visit was known. William Rotch and his companions then proceeded to New York, and applied to Commodore Collier, of the navy, and General Clinton, of the army; the latter of whom intimated, that he would direct those in his department not to molest them. Wm. Rotch states, "In representing our case to Sir George Collier, he readily gave us an order forbidding any British armed vessel to take any thing out of our harbor. This was a great relief. I then laid before him the state of our captured seamen; that all the exchanges of prisoners were partial; that as *we* made no prisoners we had none to exchange, consequently ours remained in prison ships until they mostly died. On his understanding the reasonableness of our request, he ordered that all our men should be released who were not taken in armed vessels (for such we had no right to apply), and promised that it should not be so in future, so long as he held the command."

While thus exposed to robbery on land, these islanders were also in danger of losing a great portion of their property by privateers, and other armed vessels at sea. As the fishery was their chief resourse, it became necessary to solicit permits to protect the vessels from capture by British cruisers. Such permits, to the number of about fifteen, were granted by Admiral Arbuthnot, who had succeeded Admiral Collier, upon the application of Timothy Folger, of Nantucket, and the immunity thus granted, proved very valuable. The possession of such permits, however, rendered the vessels carrying them liable to seizure by the Americans, and great care was accordingly exercised to avoid them.

In 1780, Arbuthnot was succeeded by Admiral Digby, and a fresh application against the predatory visits of the British, became necessary. A committee of three, of whom Wm. Rotch was one, was appointed to go to New York on this errand. He was at this time recovering from severe illness, and wished to decline this journey, but the others refused to go unless he would accompany them. "This," he says, "brought a great strait upon my mind. To go, I thought, I could not, and to omit it seemed almost inevitable destruction. At last I consented, under great apprehension that I should not live to return. We accordingly set sail, and when we were off Rhode Island, I was obliged to have them go to the east side of the island, and lie there several days, for my pain was so great, that I could not bear the motion of the vessel; but we got safely to New York in a few days after it abated."

On making application for protection against three British cruisers then in the harbor of Nantucket, and some permits for the fishery, they found that reports had been circulated to their disadvantage, and the officer to whom they applied for assistance, had been led to believe, that they had betrayed the confidence placed in them, by giving the permits to a greater number of vessels than was originally intended. Wm. Rotch, however, was able to satisfy him that this report was incorrect, stating; "These permits were put into my hands; I delivered them, taking receipts for each, to be returned to me at the end of the voyage, and an obligation that no transfer should be made, or copies given. I received back all the permits except two, before I left home, and should, probably, have received those two on the day I sailed. Now, if any duplicity has been practised, I am the person who is accountable, and I am now here to take the punishment such duplicity demands.' He immediately became placid, and said, 'You deserve favor. I am now going to the

Admiral. Do you go there in an hour.' We attended punctually. He introduced us to the Admiral, and informed him that his predecessor, Admiral Arbuthnot, granted the people of Nantucket a few permits for the fishery, last year, adding, I can assure your Excellency, they have made no bad use of them.' Thus after a storm came a pleasant calm. We obtained an order as heretofore, respecting the property in our harbor, and twenty-four permits for the fishery; and I returned home much improved in health. It was necessary to secrete the documents from American cruisers; but such was the difficulty of distinguishing them, that two were presented to American armed vessels, who immediately took the vessels as prizes."

The difficulty they experienced from the Americans, finally made it necessary to obtain permits from both the contending parties, and in order to procure them from Congress, then sitting at Philadelphia, William Rotch and Samuel Starbuck were sent to that city in the winter of 1782–3. After several interviews with prominent members, in which the value of the whale fishery to this country was urged, and some of the prejudices which had been entertained towards the people of Nantucket appeared to be removed, a memorial representing their condition was presented to that body. This resulted in the grant of thirty-five permits for carrying on the fishery. The privileges thus obtained were, however, no longer required. News that a provisional treaty of peace with Great Britain had been signed, was soon after received, and protection of this kind became unnecessary.

Some time after their return home from their visit to New York, about the year 1781, the peaceful community in Nantucket, was again threatened with a hostile invasion. Wm. Rotch says, "We were now brought into the most imminent danger, which no human effort could check, much less prevent. Nothing short of the interposition of Divine Providence preserved us from apparent ruin. Several sloops of war and a number of transports, intended paying us a destructive visit. They were in sight of us, in the day time, three days, near Cape Poge, (Martha's Vineyard). They got under weigh three mornings successively, and stood for the island with a fair wind, which each morning came round against them, and the tide too came round against them, which obliged them to [go to] their anchorage, still in view of us. Before they could make the fourth attempt, orders came for their return to New York, for some other expedition. Thus we were mercifully preserved for that time, after more fearful apprehensions than any we had before witnessed. Messengers were arriving, one after another, and twice I was called up in the night, with the disagreeable information that they were at hand. A solemn time it was, indeed, and can never be obliterated from my memory, while life and reason are vouchsafed."

The following account of preservation from great personal danger, is given in his own words: "I was, with two men and two women Friends, captured in going to our Quarterly Meeting, at Sandwich, [Mass.,] by a British privateer from New York. They had just before taken a cedar boat and ordered us to depart in it immediately, having first plundered us of what money we possessed, but they took neither baggage nor provisions from us. The vessel was mine, and I pleaded earnestly for her, and sometimes nearly obtained a majority to give her to us, but another can of grog would be stirred up, by those who would not consent to release her, and this never failed to gain several on their side.

"They repeatedly ordered us to begone, but we refused, still pleading for our vessel, until the captain called to the prize-master to know why he did not send us away. He replied, 'they will not go.' He then sent a furious fellow to drive us away. Samuel Starbuck and I were standing together. He approached us with an uplifted cutlass and a violent countenance, saying, 'Begone into your boat, or I'll cut your heads off.' I looked him earnestly in the face, eye to eye, and with a pretty stern accent said, 'I am not afraid of thy cutting *my* head off. We are prisoners, treat us as such, but do not talk of cutting our heads off.' He dropped his arm, and seemed struck at my boldness. There were now two vessels coming rapidly in pursuit, and we thought it time to be off. They soon retook our vessel, and pursued the privateer and took her, but her men left her in their boats, and got on shore in the Vineyard. Our vessel being taken, I recovered her by paying salvage, as did a young man most of his money, who had two hundred dollars taken from him."

(To be continued.)

For "The Friend."

As the season is now here in which many of our members resort to the sea-shore and other places of public entertainment, for health or recreation, it may be well to re-publish in "The Friend," the following extract from the journal of our late valued friend William Evans. This practice is increasing, and the dangers and evils pointed out are by no means lessened or lessening. K.

"10th. My brother Thomas having gone to Cape Island, on account of his infirm health, and it being necessary that one of his brothers should be with him, I came down this morning.

12th. Living with a class of people, whose habits and opinions are very different from those of Friends, is trying. There being nothing like seriousness among some of them, we seem to be in each other's way. Unless Friends keep steadily upon their watch in such places, they are in danger of being leavened with the spirit such persons live in, and gradually falling into their manners, and imitating their changeable fashions in dress. The amusements which are prepared for the light spirits here, are a strong temptation to young people; especially, when they are not watched over by consistent parents, under a proper religious concern themselves, and who would restrain them from resorting to such entertainments. It seems as if some felt themselves freed from proper restraint, and at liberty to indulge in frivolity. In this way they crucify to themselves the Son of God afresh, and put Him to an open shame. Such are evil examples to others.

The kingdom of Satan is gaining ground in this land, and if those who consider themselves lovers of religion, slacken their watchfulness, and their resistance to wrong things, the tide of corruption must gain a powerful ascendency over the morals of the people at large.

I consider it dangerous for religious people, to be long mingled with irreligious, or light persons, on terms of courtesy and familiarity. They are in danger of being leavened with their spirit, of losing their strength, and then falling in with something that will grieve the Holy Spirit, and wound their own souls; and when once wounded, they may never recover, but go halting all their days. Very many are ashamed of the simplicity of the cross. Some who may be pretty staid among their friends at home, and yet not very firm against the current of fashion, and libertinism, may be thus drawn into it; and at such places, lay aside the Quaker character and manners, almost altogether; thereby bringing reproach upon the name and cause of Christ.

Those who are enemies to religion, and ready to disseminate their poisonous opinions, are often found in these places of public resort; where they put on great politeness, and blandness of manner, to insinuate themselves more effectually into the esteem of strangers. They often carry an exterior of great kindness, and interest in the accommodation of others; by which, unwary young people may be attracted to them, and led to think, that where such apparently disinterested good-will exists, the principles cannot be dangerous. To send young people where they will mingle with such, exposes them to receive a hurtful bias, which it may be extremely difficult to eradicate, and which may be used by Satan to destroy their faith in the christian religion, or hinder them from giving up to walk in the path of self-denial. We cannot expect, while in this world, to avoid all intercourse with men who have little or no religious scruples; but the less of it, the better."

How Chickens Get Out of Shells.—Take an egg out of a nest on which the hen has set her full time, carefully holding it to the ear; turning it around you will find the exact spot on which the little fellow is picking on the inside of the shell; this he will do until the inside skin is perforated, and then the shell is forced outward as a small scale, leaving a hole. Now, if you will take one of the eggs in this condition from under the hen, remove it to the house or other suitable place, put it in a box or nest, keeping it warm and moist, as near the temperature of the hen as possible (which may be done by laying it between two bottles of warm water upon some cotton or wool,) and lay a glass over the box or nest, then you can sit or stand, as is most convenient, and witness the true *modus operandi*. Now watch the little fellow work its way into the world, and you will be amused and instructed, as I have often been. After it has got its opening it commences a nibbling motion with the point of the upper bill on the outside of the shell, always working to the right (if you have the large end of the egg from you and the hole upward,) until it has worked its way almost around, say within one-half an inch, in a perfect circle; it then forces the cap or butt end of the shell off, and then has a chance to straighten its neck, thereby loosening its legs somewhat, and so, by their help, forcing the body from the shell. —*American Farm Journal.*

A father prayed earnestly one morning for the poor, that the Lord would supply their wants out of his abundant fulness. After prayer, his little son said to him with a feeling heart and pathetic voice, "Pa, I wish I had your corn." "Why, my son, what in the

world would you do with it?" "Why, I would help the Lord answer your prayers. He has no corn."

From "The Friend" of Seventh month 15th, 1843.

Boundaries between the respective Meetings in Philadelphia.

"The boundary between Philadelphia Monthly Meeting and the Northern District to begin at the Delaware; thence to run west along the middle of Callowhill St. to Fourth street; thence south, along the middle of Fourth street to Vine street; thence west, along the middle of Vine street to Ninth street.

"The bonndary between the Northern and Western District to commence at Ninth street, and to run west along the middle of Vine street to the termination of the District.

"The boundary between Philada. Monthly Meeting and the Western District to begin at Vine street, running south along Ninth street to Chestnut street, including both sides of Ninth street within the limits of Philadelphia Monthly Meeting.

"The boundary between Philada. Monthly Meeting, and the Southern District, to begin at the Delaware, running west along Walnut street, including both sides thereof, within the limits of the Southern District, to Sixth street; north along the middle of Sixth street to Chestnut street; thence along the middle of Chestnut street, west, to Ninth street.

"The boundary between the Southern and Western Districts, to commence at Chestnut street, running south along Ninth street, and including both sides thereof, within the Southern District, to Walnut street; thence west along Walnut street to Eleventh street, both sides of Walnut street being included within the Southern District; thence along Eleventh street, south, both sides thereof being included within the Southern District, to Spruce street; thence west along Spruce street, both sides thereof being included within the Southern District, to the termination of the District."

Polite Reproof.—A woman riding in a car in the New York Central Railroad, was disturbed in her reading by the conversation of two men occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation. He used much profane language, greatly to her annoyance. She thought she would rebuke him, and begging pardon for interrupting them, asked the young student if he had studied the languages.

"Yes, madam, I have mastered the languages quite well."

"Do you read and speak Hebrew?"

"Quite fluently."

"Will you be so kind as to do me a small favor?"

"With great pleasure. I am at your service?"

"Will you be so kind as to do your swearing in Hebrew?"

Of all work that produces results, nine-tenths must be drudgery. There is no work from the highest to the lowest which can be done well by any man who is unwilling to make that sacrifice. Part of the very nobility of the devotion of the true workman to his work consists in the fact that drudgery must be done.

THE FRIEND.

SIXTH MONTH 26, 1875.

At the time when the miscalled œcumenical council held at Rome, declared and published to the world its decretal that the pope, being the "vicar of Christ" on earth, his decisions in relation to every thing connected with religion and morals were infallible; accompanied with the declaration that any one disbelieving or disputing this, as an article of faith, should be damned, it called forth in many parts of Europe severe criticism, not only on account of its blasphemous assumption of one of the attributes of the Almighty, by a weak, sinful man, but because if it was accepted as true by the members of the "Roman church," it might endanger the authority and stability of governments, by setting up a power outside of their jurisdiction, to which large bodies of their subjects would be bound to yield implicit obedience, whatever the opinions or conduct might be that were prescribed by the assumed successor of the apostle Peter, professing to speak as the "vicegerent of Christ."

As a large body of the bishops that assembled at that conference had opposed the imposition of this dogma as an article of faith, and others of the hierarchy not present, were known to be unwilling to accede to it, some time elapsed after the promulgation of the conclusion of the majority, before it was known how far the great body of the papists would hold themselves bound by the newly imposed decree. But the finesse and power of the papal court, with its indefatigable propaganda, were too great and overawing to be withstood by the dependent bishops or their subordinates; so that except in a comparatively few instances, all opposition to the acceptance by the "Romish church" of the infallibility of the pope, has been borne down.

A secession however from the "church" has taken place, and a society has been formed, designating itself as "old catholics," which now numbers many thousands. The main body of these seceders is in Germany, and as the controversy springing from their insubordination involved the mooted point of the extent of the authority of the "Holy See," and the high officials embracing the new dogma proceeded to excommunicate their contumacious fellow professors, and attempted to punish them for their rebellion, it soon brought the matter to the notice of the government. As was to be expected, the government was not willing that any of its subjects should be punished for not submitting to the commands of a foreign court, claiming that its head was infallible and that his decrees must be obeyed. In order to meet the threatened danger, Bismarck, the chancellor of the empire, has vigorously pursued the policy of enacting laws, withdrawing all pecuniary emoluments, and imposing fines and other punishments on those of the catholic hierarchy, who, claiming the supremacy of the pope on all subjects of faith and morals, refuse to yield obedience to the orders of the emperor, where they think such orders infringe the papal prerogative. Several ecclesiastical dignitaries in the "catholic church" have been imprisoned or expelled from the country, and some thousands of priests and laymen have been imprisoned or fined. But as in all former attempts to enforce compliance with laws contrary to strongly held religious opinions, the chancellor's policy has encountered determined opposition; the sufferers have been regarded as martyrs, and their treatment as persecution. The catholic subjects seem confirmed in the resolution to support their spiritual superiors, and to embarrass if not defeat the government; as is shown by the results of the late election for representatives in the German Parliament; there being nearly twice the number of *ultramontane* members returned than were elected to the previous parliament.

Within a few months past a spirited controversy has been going on in England relative to the scope and meaning of the decretal of the pope's infallibility, and the effect it is fitted if not designed to have on the allegiance of the Romanist subjects, should the laws or requirements of that government not be in accordance with the mandates of the vatican.

The late premier and leader of the Liberal party in Great Britain began the disputation by the publication of a pamphlet of seventy pages entitled "Political Expostulation," in which he essays to show the change effected in the position of the catholics in Great Britain by their acceptance of the new article of their faith. To this there have been several rejoinders, and no little general interest attaches to these replies, from their exhibiting the import and limits of papal infallibility as explained by some of the officials, highest in clerical authority. "Archbishop" Manning, who some time ago was raised to the station of cardinal, soon after the promulgation of the decree of the œcumenical council, issued an address to his clergy and their congregations, defining and illustrating the extent and character of the pope's infallibility. From this address which has been freely quoted by Gladstone and others, we will give the following, "The privilege of infallibility is personal, inasmuch as it attaches to the Roman pontiff, the successor of St. Peter, as a public person distinct from but inseparably united to the church. * * It is absolute, inasmuch as it can be circumscribed by no human or ecclesiastical law, * * the Roman pontiff is a distinct subject of infallibility, and in the exercise of his supreme doctrinal authority or magisterium, he does not depend for the infallibility of his definitions upon the consent or consultation of the episcopate, but only on the divine assistance of the Holy Ghost." We will trespass on our readers' patience no further than to give one more extract from another papistic authority, "If then, any shall say that the Roman pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal church; not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the church; or assert that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful, let him be anathema." It is also claimed that the pope is the sole judge of how far his jurisdiction extends.

This is a subject to which many of our readers may think it hardly worth while to

direct their attention, but it is one which, even in our country, can hardly fail to force itself at times on the serious consideration of all.

The theory and practice of our government has always been to keep civil and political entirely distinct from spiritual matters; although neither the general government nor that of most of the States, refrains from trespassing on the religious scruples of Friends in relation to the anti-christian practice of war. These scruples, however, are individual convictions, unconnected with and uncontrolled by any foreign power. But it has always been the policy of Rome to bring the civil into subordination to the so-called spiritual power, and to keep the laity in subjection to and dependent on the priesthood. The latter, as a body, are well educated in both science and literature, and, like a well-drilled army, they act in unison wherever located; obeying one head, now declared to be infallible when speaking *ex cathedra*. Their authority and force, as subalterns of this autocratic chief, are therefore incalculable; and perhaps there never was a time—certainly never in this country—when they seemed more active in their efforts to maintain and extend the power and sway of their corrupt church.

The papal hierarchy claim to have under their official care in these United States, several millions, and in a representative government like ours, such a constituency must be able to exercise great influence. It may therefore at some time become a subject of serious import, should a distant and alien court,—the official word of whose master is a law that must be obeyed under pain of excommunication and anathema—undertake to meddle, secretly or openly, in the political affairs of the nation, by enjoining on this constituency to exercise its weight and influence, in the usual legitimate mode of the elective franchise, for promoting its own ascendency, at the expense of other portions of the community, or for the purpose of changing or thwarting our non-sectarian national policy. However we may believe that the wider spread of school education among all classes in the community, the development of a higher civilization than in past ages, and the consequent loosening of the hold of clerical assumption on the minds of the superstitious, render improbable any such interference of the "papal church" with the State, and although we are aware that there are many good and conscientious members of that "church," who would reject with scorn the idea of infringing on the civil or religious liberties and rights of their fellow citizens, yet it is not unwise to keep in remembrance the tremendous power that is lurking in our midst, subject to the manipulation of a foreign ecclesiastic, and the distracting position in which very many of our countrymen may be placed, by being called on to choose between acting against their sense of what is right, and incurring a punishment which they are taught to believe will follow them into the world to come.

SUMMARY OF EVENTS.

FOREIGN.—The most noticeable feature in the English dispatches has been the announcement of a great number of heavy commercial failures, chiefly of houses in the India trade, and others of those connected with the iron business. The aggregate liabilities of the suspended firms is stated as between £12,000,000 and £15,000,000.

On the 18th inst. at midnight, a fire broke out in the Excise Bond Stores, Dublin, where a large quantity of whiskey was stored. About 5000 casks of liquor were burned, together with many houses in the vicinity.

The steamship Moravian has sailed from London for Quebec with 668 Mennonite emigrants from Russia.

A Rangoon special to the Times says it is reported that the King of Burmah has become convinced of his inability to successfully oppose the English, and has yielded on all the points in dispute.

London, 6th mo. 21st.—U. S. sixes, 1867, 106½. Consols 93⅜.

Liverpool.—Middling uplands cotton, 7 7-16*d.*; Orleans, 7⅝*d.*

A special dispatch from Paris to the London Standard says, there is reason to believe that the government has decided that a general election shall be held this year, and there is no doubt that the Assembly will vote for a final dissolution as the government assents to it.

The Committee of Thirty have been considering the electoral bill. They have decided to maintain the system of voting by Departments.

Firman, an American spiritualist, who proposed to photograph deceased persons, has been convicted of swindling and sentenced to six months imprisonment.

The Assembly has passed the university education bill. The Times says the French University bill, as amended, makes changes of immense importance. It gives the death blow to a system of educational despotism, under which a secular and often skeptical body has hitherto shaped the higher teaching of young men who filled the professions and made the laws of the country.

The party of the Left have resolved to offer no amendment to the constitutional bills as they come from the Committee of Thirty, and to take all possible steps to hasten the date of the final dissolution of the Assembly.

A Strasburg dispatch of the 17th says: The Governor of Alsace and Lorraine to-day opened the session of the Provincial Committee. He declared that the beneficial influence of the committee was increased the more thoroughly the principle was adbered to that the interests of the province were indissolubly bound to those of the German Empire.

The Italian Chamber of Deputies, by a vote of 198 to 57, has passed Garibaldi's bill for the improvement of the river Tiber.

Advices from Santander represent that the polltical situation at Madrid causes increased uneasiness.

Don Carlos has convoked the Biscay Juntas to meet on the 27th inst., in order to contrast the attitude of the Carlists with that of the Alfonsists, whose government, he says, is afraid to summon the Cortes.

A Madrid dispatch says that General Campos has succeeded in crossing the river Ebro, notwithstanding the opposition of the Carlist forces, thus establishing communication with the army of the Centre.

A Berlin dispatch says that Prince Bismarck, before leaving for the country, received the foreign Representatives and gave each one assurances of the peaceful disposition of Germany.

Count Von Arnim is on trial a second time. The public prosecutor demanded the imprisonment of the accused because he had been guilty of embezzlement in abstracting documents received in an official capacity. After hearing arguments for the defence, the court announced that judgment would be delivered on the 24th inst. and adjourned. The documents read at the former trial were again presented, but the spectators were required to retire during the reading of the papers which bore on ecclesiastical matters.

A new circular note of the Russian government to the Great Powers, says that the object of the St. Petersburg conference is not the conclusion of a formal international treaty. Invitations will be issued when all the governments have replied to the invitation of last September.

It is believed that Russia intends that a protocol shall be drawn up enumerating the principles of international law, accompanied with a declaration from each of the Powers signing it, that they will observe the principle as far as possible.

A Brussels dispatch states that a final note has been received from Germany thanking Belgium for her last communication, and closing the discussion in the most friendly manner.

UNITED STATES.—The interments in Philadelphia last week numbered 334, including 108 children under two years. There were 49 deaths of consumption, and 38 scarlet fever.

The Passenger Railway Companies of Philadelphia have 949 passenger cars and 5478 horses. They have 231½ miles of road built, at a cost of $7,943,636. The gross receipts of the last fiscal year were $5,056,451, expenses $3,481,128, profits $1,574,323. The longest of these roads is 37 miles in length.

J. C. New has been appointed to succeed General Spinner as Treasurer of the United States, and will assume the duties of Treasurer on the first of Seventh month. All the money on hand will then be counted. The bonds held in trust for national banks, amounting to about $400,000,000, must also be examined and counted, in order that the new Treasurer may receipt to his predecessor.

An earthquake shock was felt in various parts of Ohio, Indiana and Illinois, the 18th inst., about 9 A. M. In some places walls were cracked and chimneys thrown down, but no serious damage was done in any quarter. At Sidney, on the Dayton and Michigan railroad, the inhabitants were so much alarmed that they ran out of the houses into the streets. In this town a large steam boiler was moved by the shaking nearly a foot from its original position.

Reports from the grasshopper regions in the west say that the ravages this season by the destructive insect have been much exaggerated. In southern Nebraska the wheat and other small grain will average from a half to a full crop, while the corn crop is uninjured. It is said the crop prospects in Kansas are highly favorable.

On the 19th inst. a fire at Grand Rapids, Mich., destroyed many buildings involving a loss of $150,000; the same day a fire in Pittsburg caused much destruction of property. Numerous fires of less magnitude were reported during the week throughout the country.

A rattlesnake, with thirty-one rattles, was killed recently on the Keevean river, in Tulare county, California. It measured thirteen feet in length, and is supposed to have been the largest rattlesnake ever killed in California.

The assessed value of real and personal property in San Francisco, Cal., this year is $310,000,000, which is $42,000,000 more than in 1874.

The Markets, &c.—The following were the quotations on the 21st inst. *New York.*—American gold, 117⅞ a 117½. U. S. sixes, 1881, 126¼; do. 1866, 124. Superfine flour, $4.45 a $4.60; State extra, $4.85 a $5.15; finer brands, $5.50 a $8.00. No. 2 Chicago spring wheat, $1.14; No. 2 Milwaukie, $1.18; red western, $1.34 a $1.35; amber western, $1.36. Oats, 68 a 73 cts. Rye, 98 cts. a $1. Western mixed corn, 83 cts.; western white, 85 cts. *Philadelphia.*—Middlings cotton, 15¼ a 15¾ cts. for uplands and New Orleans. Superfine flour, $4 a $4.25; extras, $4.50 a $5; finer brands, $5.50 a $7.50. White wheat, $1.40 a $1.42; amber, $1.35 a $1.36; red, $1.32 a $1.34. Rye, $1.05. Mixed corn, 80 cts.; yellow, 82 cts. Oats, 68 a 70 cts. Smoked hams, 13 a 14½ cts. Lard, 14 cts. Clover-seed, 11 a 12½ cts. About 3000 beef cattle sold at 7½ a 8 cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 4 a 6 cts. per lb. gross for common. Sheep sold at 4¾ a 6 cts. per lb. gross, and hogs at $11 a $11.50 for corn fed. *Chicago.*—No. 1 spring wheat, $1.02; No. 2 do., 98 cts.; No. 3 do., 95 cts. No. 2 mixed corn, 69½ cts. No. 2 oats, 57 cts. No. 2 rye, 93 cts. No. 2 spring harley, $1.35 a $1.40. Lard, $13.10 per 100 lbs. *Baltimore.*—Superfine flour, $4.37 a $4.75; finer brands, $5 a $8.25. No. 1 western amber wheat, $1.33; western red, $1.31 a $1.32; Maryland red, $1.26 a $1.30. Southern white corn, 88 cts.; yellow, 87 cts. Oats, 66 a 67 cts. *St. Louis.*—No. 2 winter red wheat, $1.35; No. 2 spring, 96½ cts. Corn, 66 cts. Oats, 58 cts. *Cincinnati.*—Red wheat, $1.20 a $1.27. Corn, 70 a 71 cts. Oats, 64 a 67 cts. Lard, 13 cts.

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Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Middletown, Delaware Co., Pa., on the 6th of Fifth mo. 1875, SAMUEL L. MOORE, of Millcreek Hundred, New Castle Co., Delaware, to RUTH ANNA, daughter of William and Elizabeth Webster, of the former place.

DIED, near Newgarden, Chester Co., Pa., on the 16th of Fourth month, 1875, ISAAC H. MOORE, in the 70th year of his age, a member of Newgarden Monthly Meeting of Friends.

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PHILADELPHIA.

For "The Friend."

John Griffith.

(Continued from page 355.)

"I have taken notice, that divers parents, who, as to their outward appearance, seem to have learned, in degree, the lesson of humility and self-denial, however as far as could be discovered by their dress and address, yet seem to have no aversion to their children's making a different appearance; nay, some will even introduce them into it themselves whilst very young; by which it is plain they have a pride in seeing them so, and cannot help (notwithstanding their outward show) discovering great unsoundness, and that they themselves are not what they would pass for. I sincerely wish that parents, who are apt to indulge wrong liberties in their children, by suffering them to deviate from that pure simplicity and self-denial Truth led our ancestors, and still leads those who follow it into, would consider, in the first place, the injury their children sustain thereby, by being placed in a difficult and dangerous situation with respect to temptations, which may be presented to them by the children of the land, or of the world: for doubtless the more like them they appear, the more free and intimate will such make themselves with them, that they may be drawn out into undue liberties; whereas, did they make an appearance quite consistent with their plain self-denying profession, that sort would be more backward to attempt an access to them.

There is no doubt with me, but this has opened a way for many under our profession to ruin themselves, by going out in marriage; and their parents have been, by their imprudent indulgence, the original cause thereof. For suffering them to be so much like the world, and so little like what Truth leads into, they are put out of the way of the best connexions in marriage amongst us, viz., the most religious; as such dare not seek to, nor join with, those who give way to undue libertics: I mean such as Truth doth not allow us, as people who ought in all things to hold up a true standard to the nations, to continue in. Here inconsiderate tender youth, through their aptness to crave the glittering gaiety of the world, and their much more imprudent parents indulging them therein, are, as it were, prepared for ruin, unless divine mercy interpose; and are also removed out of the way of the greatest blessing that can be enjoyed in the things of this life; viz., a truly religious husband or wife.

Some parents have been pierced through with much sorrow by such means, and have had great cause to repent when it was too late, and there hath been reason to fear that the blood of their children would be required at their hands. Oh! how dishonorably have some leaned to unsuitable connexions for their children, when there hath been a large outward prospect! It is to be feared divers parents have looked at little else. This hath sometimes appeared to have been the case, by the slight put upon the offers of those, who have wanted nothing to recommend them but wealth; the want of which, in the eye of such, has proved so offensive, that they seem to have been rejected on that account. This is very wrong, and ought never to have entrance amongst any professing the Christian name; 'For the earth is the Lord's, and the fulness thereof.'*

Some perhaps may think I am very close and severe upon parents; that it is not always their fault when children take undue liberties; (which I have already granted) that they are frequently very self-willed and ungovernable. This is indeed saying something, when children become their own rulers by age, or otherwise, and have to clothe and provide for themselves; but I think it has little weight whilst their parents provide for them, who have not only power to advise and persuade, but also to command and restrain. They certainly may and ought to be absolute, in cases where the testimony of truth is in danger of suffering.

It is very observable, that *Eli* was greatly blamed, because he, having power, did not restrain his wicked sons; though it plainly appears he much disapproved of their practices, and expostulated with them on that account, and laid before them the pernicious consequences of their evil conduct. Oh! how very affecting it is, to consider the fearful calamities which came upon that house; and also upon *Israel*, probably in some measure on the same account.

The neglect and imprudent indulgence of parents in the training up their children, is also a painful loss to the Society, as the consequence thereof tends greatly to obstruct the progress of truth, by standing in the way of serious enquirers as stumbling-blocks; when it is seen by such, that the same undue liberties they are called out of, are indulged amongst us, they are offended. Oh! that parents, children, and all who are unfaithful, and who easily suffer the important branches of our Christian testimony to fall (as indeed they would all appear, if they were seen in a true light) would deeply consider the mournful consequence thereof, by retarding the progress of truth, and grievously eclipsing the beauty of Sion! Then I greatly hope a more lively zeal and holy ardor would prevail, and that the careless sons and daughters thereof would arise, and shake themselves from the dust of the earth, putting on the beautiful garment of holiness and truth, that she might become more and more a praise in the earth.

Having offered a few remarks concerning the important duty of parents, it now remains to do the same respecting the indispensable duty of children to *honor and obey their parents in the Lord*, which is strongly enjoined in the Holy Scriptures, and in the nature of things, of lasting and indispensable obligation.

The command is, 'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.' Read Matt. xv. 4. Mark vii. 10. Luke xviii. 20. Eph. vi. 2, 3. In that which is consistent with the law of God, no children can stand acquitted before the Supreme Judge, for disobeying or dishonoring their parents. This obedience and honor not only extend to the yielding to what they enjoin or direct, but also to the preservation of a reverent awe, and honorable esteem in the heart, arising from a bottom of love, which would on all just occasions cherish and protect them. It is a sin of a deep dye to disregard and slight parents, as appears by Deut. xxvii. 16: 'Cursed be he that setteth light by his father or his mother;' and Prov. xxx. 17: 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.' Chap. xxiii. 22: 'Hearken unto thy father, and despise not thy mother when she is old.' Chap. xxviii. 24: 'Whoso robbeth his father or his mother, and saith, it is no transgression, the same is the companion of a destroyer.'

On the other hand, very memorable was the kind and watchful Providence which attended such as feared the Lord, and those who loved, honored, and obeyed their parents; as Jacob, Joseph, Ruth, Samuel, and David; also the Rechabites. Read the account concerning them, Jer. xxxv. Respecting such as lived in the fear of the Lord, let me recommend the case of Daniel, and the three children, who, because of their faithfulness to God, were preserved unhurt, when by their adversaries exposed to the greatest torment and danger.

It would far exceed the bounds of my intention to particularize all those excellent patterns and examples we are favored with the account of, which are wonderfully adapted to instruct, encourage, and improve the youth, as well as others. There are also, for caution and warning, examples and very affecting instances of fearful judgments and dreadful calamities, which fell upon the rebellious and gainsayers. May the tender minds of youth, by reading these things, (as recorded in the Holy Scriptures and other good books) be deeply impressed with proper sentiments con-

* These hints are not intended to encourage any to aspire after great things; but that all should, with a single eye, earnestly seek for divine counsel, both in making and accepting offers of marriage.

cerning good and evil, and the very different rewards of virtue and vice, both in this world, and in the world to come.

It is a very commendable, as well as a very profitable thing, to be conversant in those sacred writings. Remember what Paul said of his beloved son Timothy, viz: 'From a child thou hast know the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' But let the youth and all duly consider, that the profiting by these sacred writings entirely depends upon the holy, living, powerful faith of Christ, which worketh by love, purifying the heart; and whereby we come to see him who is invisible, and consequently to understand the precious mysteries of his kingdom, as far as is proper and necessary for us to know them, which is all that is lawful for us to desire. There are many other good and profitable books, but none in which is contained such a store of rich treasure, and sublime heavenly mysteries, wonderfully wrapped up, and entirely concealed from earthly wisdom and carnal policy. For none can know the things of God without the assistanee of his Spirit, as appears by 1 Cor. ii. 10 to 15, and in many other places too tedious to enumerate.

(To be continued.)

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 354.)

13th.—This morning Little Captain came into school, wanting to talk with the scholars. He told them that Guadelupe was going away, and asked him to come and talk to them as he had not time to do so himself. "He told me to tell you that he wanted you to try hard and learn to read and to write, if you do not see the need of it now, it will be good for you by and by. Try hard and not play, be good children, do not quarrel and fight with each other, but try hard to learn and not be wild Indians." One of the scholars interpreted his speech to me, and I made a few remarks to him expressive of my gladness that he, Guadelupe, and others of their head men, took so much pains to help us along in our work, by coming in and giving our children good talk. It helped us much, by letting us know that their hearts were alive to the subject, and it made the children better by knowing that their chiefs and principal men were anxious for them to come to school, behave well, and try to learn. I hoped they would continue to feel interested, come and see us often, as we were always glad to see them.

27th.—A few rods from the school-house, while walking about to-day, I found a human skull lying upon the ground, probably that of an Indian, who had been killed on some occasion, and perhaps scalped by an enemy, which has been no uncommon occurrence in this land.

Some six years since, a portion of a tribe residing in Texas, called Tonqueways, who were reported by all the Indians of this country as being cannibals, had been in the Shawnee country, and killed and eaten some of that tribe. After which, as they were returning to Texas, they camped about five or six miles from this place, near the trail road to Ft. Sill, being in number about three hundred. The Shawnees having collected a force composed of Shawnees, Creeks and Delawares, pursued and overtook them here. Taking them by surprise, they slew one hundred and fifty of them, losing in the conflict some of their own men, so that nearly two hundred human beings perished on that occasion. The allied force took eare of their own dead, while those of the Tonqueways, who were thoroughly routed, were left on the ground; their flesh was consumed by wolves and buzzards. Two or three years afterwards most of their bones were gathered up and buried, but some still remain to mark the scene of the savage barbarities of the aborigines of this land. One of our scholars—a Creek—had a brother engaged in this deed of retaliation.

30th.—This morning on awaking, a thought presented itself to my mind in such a manner as to affect me deeply through the day. It was as though I had distinctly heard the question audibly spoken, "What if thou shouldst have to go and sojourn in the Kiowa camps?" The thought was entirely new to me, and coming in the manner it did, it affected me to tears: looking as I have, and still do, upon the Kiowas as the most fierce and desperately blood-thirsty tribe of the Indian Territory. I could not dismiss the subject from my mind through the day, so as to be clear of it for more than a few moments at a time. The intensity of my feelings were in no degree lessened when, in the evening, Kicking Bird and his wife came to me with an interpreter, and informed me that they had come to ask me to be a father to their little girl. I told them that if they would bring her here and leave her with me, I would be a father to her, and treat her as I would one of my own children. They talked together a little and then Kicking Bird said, we cannot leave her, we have lost five children, she is all we have, we cannot leave her here, but we want you to be a father to *her*, as you are to these children here. I said, do you mean that you want me to come to your camp and live with you, that I may be her father? Kicking Bird replied, "Yes, that would be good—what we want"—"If you will come I will be your friend and nobody shall do you any harm—my people will be your brothers." I replied to him, that I could not leave these children yet, and I would have to think of it a great deal before I could decide to come. To which he said: "You think, and when you make up your mind to come let me know, and my wife and I will come and get you, and you shall live with me in my lodge, and be a father to the Kiowa children as you are to the Caddoes." This interview had not the effect to lighten the burden already on my mind; scarcely daring to doubt, but that it would be my duty, at no distant time, to give up to go among that fieree and blood-thirsty tribe.

4th mo. 4th.—Last evening, I told the boys on their going to bed, that I intended to stop their unnecessary running about in the night, if I had to send some of them to sleep in the school-room. Whereupon, Alfred said, "The first boy we catch running about for play we shall send down stairs to sleep;" but we had no sooner got into bed than they had a candle lighted, and some of them were running about as lively as though they were bent on testing the matter and ascertaining whether we were in earnest in what we had said to them. I quietly got up, went to their sleeping-room door, and opening it suddenly distinguished the flying form of one boy, and all was dark in an instant. I produced a light, went to the bed of the boy I had recognized and found him apparently fast asleep. However I was not long in arousing him, when he snatched up his elothes and ran down stairs, I after him; he jerked the bar from the door, and opened it suddenly in order to make his escape to his village, a proceeding I had anticipated, and was consequently on hand in time to frustrate the design. I barred the door again, and while he was dressing opened the school-room door, but he being determined on going home, I had to be on the alert to prevent him from giving me the slip, and making good his eseape. I ordered him into the school-room, after making him understand that if he would go to his bed and lie there until morning he could go up stairs, otherwise he should go into the school-room. He resolutely determined that he would do neither, and being nearly grown, strong and active, I soon found that his going into the school-room was depending upon my physical ability to put him there. Accordingly I took hold of him, and notwithstanding his efforts at resistance succeeded in forcing him into the room, gathered up some blankets and threw to him; he made himself a bed and lay down. I locked the door and taking some other precautions to prevent his escape, and satisfying myself that he understood me, I left him till morning, when I found him as pliable as need be, having learned that my firmness was not to be trifled with. He has been a better boy to-day than for some weeks past.

6th.—Started for the Kiowa Agency on horseback, and had rather a pleasant trip, though it is a long, solitary road, and having no eompany it did feel a little lonesome. I reached there by the middle of the afternoon.

7th.—Attended meeting in which, perhaps, my state might be compared to the heath in the desert, that "knoweth not when good cometh."

8th.—Returned to the Wichita Agency, passing Medieine Bluffs and Harker Mountain. The old Indian legend respecting Medicine Bluffs may be briefly related as follows: Many years since a noted medicine man of the Comanehe tribe, in company with some of his personal friends, in their travels, rode up the slope of the hill, when this frightful precipice of two hundred or two hundred and fifty feet appeared before them, stopping them in their course. But the medicine man was not to be stopped, neither turned aside, uttering some words of Indian magic, he rode his horse over the precipice; but to the astonishment of his friends, instead of being dashed to pieces at the bottom, he was gently borne across the chasm to the opposite bank of the stream, where, finding himself alone, he turned his horse to look for his friends, whom he beheld at the top of the bluff, afraid to follow, and still too proud to go around. To relieve them from their unpleasant position he rode back to the bottom, crossed the creek, and rode directly up to the perpendicular wall of rock, which rent at his approach, forming a chasm through the cliff, several feet in width, through and up which he rode, rejoining his companions at the top, who then followed him down through the pass thus made, and now known as the Medicine Man's Pass. This pass is an inclined passage, about twelve or

fifteen feet wide, through the cliff from bottom to top. Arrived at home just before sundown, having had a pleasant visit with our Friends at the agency and school.

Notwithstanding my insensibility to good yesterday, I might mention that to-day, in riding along on this solitary road, I was refreshed and tendered by the overshadowing presence of Divine goodness; wherefore my soul was poured out like water before the mighty Rock of Ages, and my dear and most precious family were remembered in earnest breathings for their preservation, as well as my own, in this time of heart-felt separation. The prospect was afresh opened to my view of yielding to offer myself to go among the wild and roving Kiowas, and I was favored to see that a whole surrender is required, and that heretofore I had clung with the arm of earthly love to my most precious wife and children, but that the time was near in which I must forsake all, make all that I hold dear upon earth as a whole sacrifice, relinquish the thought of being joined by them in this land, and even of hearing from them with any degree of reliability. My very soul was solemnized within me, and I could but cry, "Oh most High and holy One, whose right it is to rule and to reign in the hearts of the children of men, enable me to say in the depths of true and consecrated sincerity, 'Not my will but thine be done.'"

May these lofty hills, these beautiful valleys and these wide spreading plains, which have been for ages silent witnesses of atrocious deeds of blood, yet re-echo with high and living praise, from now blaspheming tongues, to thee, the Almighty Creator and Preserver of all things,—Redeemer of a fallen race from sin and the wages of it. May the darkness of superstition, which now hangs as a thick cloud over the inhabitants of this land, be dispelled by the bright shining rays of the Sun of Righteousness, that these poor deluded creatures may see themselves in the true light, and learn to know "Thee, the only true God, and Jesus Christ whom thou hast sent," which is indeed *life eternal*.

(To be continued.)

Friends' Free Reading Room and Library, Germantown.

From the last published report of this institution, the following passages are extracted:

"For many years Friends in Germantown have had a small collection of books under the care of a Librarian, and open to their own members once in the week.

As the operative class in our town increased, the minds of Friends were turned to their needs in the way of mental improvement, and a small building on the Meeting-house grounds was fitted up as a Reading Room and Library. This was opened three evenings in the week to the public, under the charge of a committee of young men, who voluntarily assisted in its care.

In addition, courses of Lectures were delivered, designed to instruct and entertain this class of our citizens. As, however, our Library increased in size and attractiveness, it became evident that the quarters then occupied were too limited, and the desirability of having a new and commodious building, that would accommodate the enlarged number of books and readers, impressed itself upon the minds of those interested in its welfare. After considerable reflection, the site now occupied was selected, and the present Library Building was erected and furnished at a cost, including the value of the ground, of about twenty thousand dollars, and opened to the public Ninth month 7th, 1874."

"Our collection of books is highly valued by most of our readers, and has attracted many to our Room, of cultivated and appreciative tastes—this is gratifying—but it is with peculiar pleasure we note the addition to our number, of persons from the humbler walks of life. Many of the operatives of the town resort to us—as well older persons as young men and young women—quite a number of the latter being factory hands, whose bright looks and oft expressed thanks, well indicate a recognition of the benefits they receive. The uniform quiet and good order observed in the Reading Room is another pleasing evidence of the appreciation of the advantage conferred.

"To these younger readers we find our juvenile department, containing as it does, numerous works above the grade of children's books, a valuable help as an appropriate means of introducing them, on their joining our Library, into habits of reading and thought, through which a wider range of study may safely be reached. Without this help, many of our applicants would turn away disappointed; but through the books thus offered them, they are, mostly, easily led to something better. The readiness with which such minds are induced to accept wholesome literature instead of the exciting novels at first sought for, continues to be a very interesting feature of their connection with us, and our success in inducing the substitution of works of a more instructive character confirms the belief, heretofore expressed, that more care on the part of the Controllers of our Public Libraries would lead to valuable results to our young reading communities.

"In advocating light reading as relaxation to the mind, the fallacy is assumed, by some, that novel reading will meet that want. We do not doubt the benefit of wholesome relaxation, but a pleasantly written book of travels will yield that in a far greater degree than the excitement of a sensational novel, and the poisoning influence of the latter will be avoided."

For "The Friend."

A Legacy of Love.

Micajah Collins, in the last Preparative Meeting of Ministers and Elders he attended, spoke of the necessity there was for us to keep to *the ancient principles and simplicity* of Friends; and observed, that if this was not attended to, we should be cut off from Society, and our goodly heritage would be taken from us, and others would be called in from the highways and hedges. He requested them to mark it as one of his last testimonies, or a legacy of his love.—*From a letter of Betsey Purinton's to Sarah Collins of New York.*

Infection from Scarlatina.—The views of Dr. Alfred Carpenter, published some three years since in the *Lancet*, upon the subject of scarlet fever, ascribing to that disease an epidemic character, are strongly endorsed in a recent issue of the *Medical and Surgical Reporter*. The editor maintains that not only is the disease infectious in the full sense of the term, but also that the malignity of the infection is sometimes frightful. Articles of clothing worn by patients retain a dangerous character for over a year, as do walls, furniture, and in fact everything that has been in the vicinity of the disease, and in its spread. The secretions of the body, epidermis, scales and excreta are active carriers of the pestilence.

Thorough ventilation and disinfection are the best means for destroying the poison. Clothing, bedding, &c., should be submitted to a dry heat of 220 degrees Fah. for several hours, and then soaked in a mixture of 1 pound hyposulphite of soda, 2 ounces sulphuric acid, and 8 gallons of water. Rooms should be purified by burning sulphur, and the patient thoroughly cleansed before having intercourse with other people.

For "The Friend."

Hireling Ministry.

The evils of this system seem to have arrested the attention of some one residing at Marysville, California, who has recently issued a tract on this subject. With what religious society he has been connected, does not appear, nor is his name given, but the testimony he bears is evidently raised up from among a people who have been accustomed to sit under the ministry of paid preachers. The following extracts from it may interest the readers of "The Friend."

"Are the preachers of the Gospel (as they are called) of this time, who hire themselves out to preach at so much a sermon, or a month or year, are they the servants of God and called of him to this ministry, or have they adopted it as a business in view of its honors and gain? The conduct of many of them decides this question, when they will not preach unless they are paid in money for it. Thus making themselves the servants of those who will hire them with money. No man can serve two masters. Ye *cannot* serve God and mammon, said our Lord to his disciples. In viewing the avaricious and openly ungodly doing of very many of these so-called Rev. Divines, the writer of this has been led to ponder deeply over this subject of late, and from experience knows of the evil workings of the hired minister system. Having been a member of such churches for thirty years, and a deacon also part of the time. May both writer and reader arrive at the truth of this matter with Divine power given us to put down in our churches, all priestly rule of an earthly nature, as I think the sequel will show to be unauthorized of God; and yet not forsaking the assembling of ourselves together, but the rather encouraging such meeting in Christian fellowship; waiting for the promise of the Father, even the gift of the Holy Ghost, that anointing which teacheth us all things and bringeth all things to our remembrance. Then with that presence and power there will be no lack of ministers; but men amongst us will be called and ordained by the head of the church himself, and sent forth to preach, not in words of man's wisdom, but in demonstration of the Spirit and with power; not for filthy lucre's sake, but of a ready mind. 'Freely ye have received, freely give,' was Jesus' command to the first Gospel ministers, his disciples, and it has never been countermanded; how then do men dare to make merchandise of God's grace and Gospel to fallen man.

"And then too, to see how completely they do make a chattel of the Gospel, even of the grace of God to fallen man, (yet only in the

letter thereof) that according to the qualification which they have for vending it to the people; so do they charge for it, as for instanee, one's goods in this line is not worth more than fifty dollars per month, whilst another's will readily bring a thousand, or even more; in this latter case espeeially, it becomes a very profitable business. And then, too, how often do we find them drawing money and goods also in advance, in view of their forthcoming pay, when they deliver so mueh Gospel. Thus do they bargain, barter, sell and trade, in the Gospel of the grace of God, which was purchased for us at such an infinite price. But thanks be to God, the genuine article is free to us; yea, as free as the air we breathe.

"Where, in all the New Testament, do we find a church with one man as a salaried minister? Sueh I eannot find. But the Holy Ghost by the pen of the apostles informs believers that they who believe, having Christ formed in them, are all kings and priests unto God. * * 'Freely ye have received, freely give,' was the command of Jesus to his disciples when he first sent them forth to preach; and he also told them that the laborer is worthy of his hire. Surely those whom Jesus calls and sends forth will have *all their needs* supplied. This is proved to us in Luke 22d chapter, when he was just about to leave the upper room to go to Gethsemane to begin to drink that bitter eup. He asked his disciples saying: 'When I sent you without purse and scrip and shoes, lacked ye anything? and they said nothing.' And there was no reason why they should lack, for the silver and the gold was their Master's and employer's, yea and the cattle on a thousand hills, all are his.

* * * * * *

"Also there is the Soeiety of Friends, 'Quakers,' who as a body firmly hold to this free gospel, with several other smaller sects, who also believe in the same, and are blessed with all things. Not one of these last mentioned called and chosen ministers of the gospel, but would feel shoeked at the very idea of having delieate woman running an ice cream or eating saloon for them, or getting up a church social, so called, or a dance, or a theatre, in order to make up a salary to them for preaching the gospel. Truly they are very far removed from sueh a beggarly, dependent state of living. Neither would any one of these ministers of the gospel of the grace of God ever copyright any of their sermons, or hymns, or other writings, for the sake of making money thereby.

"Ye servants of Jesus, and fellow believers in his name, I entreat of you to arise in the name of your true leader and Shepherd, and put away this evil from among you. Make up the scourge of small cords and drive out these buyers and sellers, and no longer allow your Father's house to be a house of merchandise or a den for thieves.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not. 'Hearken diligently unto me,' saith the Lord, 'and eat ye that which is good, and let your soul delight itself in fatness.'—Isaiah lv. 2."

Although I have formerly wondered at the necessity of loving one's neighbor as one's self: yet I have now thought if there was one person in the world who had more disregard for me than another, that my love has gone out the strongest to that person.—*Richard Baker in Piety Promoted.*

Selected.

REST WHEN LIFE IS DONE.

There remaineth it is written,
For the people of our God,
Rest, a peaceful rest in heaven,
When we sleep beneath the sod.
When these fragile forms are resting
In their low and quiet bed,
And the beauteous flowers are springing
From the turf above our head,
And the holy angels keeping
Watch above our sleeping dust,
Then our ransomed souls are resting
With the God in whom we trust.
Now, each fleeting hour is bearing
Down to death's cold, sullen stream,
Souls immortal, souls unransomed,
Rouse thee, 'tis no time to dream!
Christian, gird thee with thine armor,
Soon, oh, soon, thou'lt lay it down;
And thy sword and shield and helmet,
Change for an immortal crown.
Let thy crown be glittering brightly
With the souls whom thou hast won,
Then thy ransomed soul will sweetly
Rest in heaven when life is done.

Selected.

THE GIFTED.

The Gifted—How ye look on them with envy's jealous gaze,
And grudge them in your narrow thoughts their lofty meed of praise!
How do ye strive to drag them down from fame's high summit proud,
And place them in some nook obscure, amid the ignoble crowd!

The Gifted—How ye fawn on them with flattery's subtle arts,
With hollow smiles and honeyed lips, and envy in your hearts!
Ye hang upon their lightest word, ye clamor round their way,
Ye laud them to the very skies, yet mean not half ye say.

The Gifted—Ye should pray for them—ye know not of the snares,
The Tempter in his malice lays for spirits such as theirs,
Ye see the towering pinnacle on whose steep height they stand;
But not the shelving precipice that yawns on either hand.

The Gifted—Can ye look on them, nor think how much ye owe,
To those exalted minds who teach your colder hearts to glow?
Who clothe, with living eloquence, who trace in words of light,
The burning thoughts ye have not power to utter forth aright.

The Gifted—Marvel ye at these, if, flattered and caressed,
The seeds of pride take deepest root within the noblest breast?
They are but dust and ashes, with passions like your own,
And can ye wonder at the blaze whose spark your breath hath blown?

The Gifted—From my childhood's days this heart hath loved their names,
With that deep reverence of the soul which greatness only claims.
And with my childhood's earliest prayers, for them I learned to pray,
That God would charge his Angel-bands to keep their steps alway.

The Gifted One—Oh! whencesoe'er the insidious shaft be hurled,
Still be it mine to plead his cause before an envious world;
And let this young heart cease to beat, ere it shall cease to swell
Responsive to the glorious thoughts in heaven-tuned minds that dwell.

For "The Friend."

My Garden.

The morning was beautifully bright, with a eool northerly breeze, and the earth was moistened and the plants refreshed by an abundant shower of rain that fell during the night. As I walked through my garden, enjoying the freshness of the air, the beauty of the flowers, the graeeful waving of the trees, the brightness of the foliage, and the promise of abundant fruit, that passage of scripture eame to remembrance, in which the church is compared to a vineyard of which it is said, "I the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it day and night." As I looked over my small plantation, and remembered the extremes of heat, eold, drought and storm to whieh it had been exposed, the care that had been needful to nourish and protect the more tender plants, to guard them from the attacks of destructive insects, and to preserve and direct their growth, I felt afresh the beauty of this comparison, and of the similar ones so frequently made by the prophets of old, and by our Saviour himself.

Among the most highly prized of my grapevines is a young plant of a choice variety, whose very appearance indicates its superiority to the ordinary kinds. When first planted out, it was so small and feeble, that for a long time no signs of growth were visible, and it was feared there was no life left in it. On pulling it up to be thrown away, some symptom of vitality was found at the root, and it was again committed to the friendly soil. In time a living shoot appeared above the ground, and by eareful and patient nursing, it continued to grow and strengthen. The present season, though yet small, it is sending forth vigorous branches, and several elusters of blossoms. A few of these will be allowed to ripen, though most of them must be cut off to prevent the exhaustion caused by the premature effort to perfect much fruit. May not the history of this vine tend to stimulate the anxious laborer for the good of others, and lead him to renewed efforts to reclaim the wayward, even when there seems little evidence of spiritual life in the object of his concern. Thou knowest not, but that he whom thou art ready to reject as past hope, may be like the persecuting Saul, a ehosen instrument in the Divine Hand to accomplish mueh good in the earth, and to be fruitful in good works.

Two summers ago we were visited by a severe hailstorm, which to a large extent destroyed the crops of the season, beat off the leaves of the vines and trees, and greatly disfigured their stems and branches with wounds which threatened to be a permanent injury. The recuperative powers of nature, aided by judicious pruning, have healed the wounds; and the vigorous growth, healthy look, and the blossoms and young fruit which they are bearing, furnish an ample reward for the labor bestowed. May I not derive some encouragement from this to hope that as to our branch of the Christian Church, the time will come in which it will be healed of the wounds inflicted on it by a zeal that outruns discretion, a warmth of imagination that substitutes mental excitement for the work of grace, and that delusive doctrine which would persuade us to believe that we can in our own will and time, experience a change of heart, and become new creatures in Christ Jesus. The language of Jeremiah may be applied to our

Society as it was raised up in the days of George Fox and his follow-laborers: "I planted thee a noble vine, wholly a right seed," and how sadly applicable to the present time and to many sections of our country, is the complaint; "How then art thou turned into the degenerate plant of a strange vine unto me!" The "splendidly delusive spirit" which has gone abroad in our borders, may well be likened to a destructive hailstorm, which has with many persons beaten down those testimonies and practices, which like the foliage of the vine, are a sign of its health and vigor, and the effects of its vital power; so that the vine seems stripped of its ornaments, bruised and mangled, and in danger of perishing. Yet the Master of this vineyard is one possessed of all power and skill. He can preserve a living root, prune away the withered branches, heal by the flow of the life-giving sap those which can be made to bear fruit, and again cause his vine to bud and blossom, and by His gentle rains, warm suns and refreshing dews, make it fruitful to His praise.

For "The Friend"

The Settlement of Friends at Dunkirk, in France.

(Continued from page 358.)

The preliminary treaty of peace between Great Britain and the United States, was signed Eleventh month 30th, 1782, and in the Ninth month, 1783, a definitive treaty was concluded, which established the relations between the two countries. The alteration in commercial affairs resulting from the separation from Great Britain, proved destructive, for a time, to the successful pursuit of the whale fishery at Nantucket: and as this was then the chief occupation of its people, its prosperity declined, and it became necessary for at least a portion of its inhabitants, to remove. Samuel Starbuck and others, went to Nova Scotia, where they were assisted by a grant of £1.500 from the Government, in erecting buildings, &c., near Halifax, for the purpose of carrying on the fishery; while William Rotch concluded to proceed to England, in order to ascertain whether sufficient encouragement could be obtained for the prosecution of the business from thence. He remarks:

"The happy return of peace was now enjoyed in the United States, but poor Nantucket, whose distresses did not end with the war, though rejoiced at the event, still seemed doomed, for a time, to ruin. Separated from Great Britain, the only market of consequence for sperm oil, we were brought under the alien duty of £18 sterling per ton, a duty laid upon aliens to encourage British subjects. Such we then were; and this duty had its full effect upon us. Sperm oil was sold at Nantucket, after the peace, for £17 sterling per ton, which before we were separated, was worth £30 sterling. £25 was necessary to cover expenses, and leave a very moderate profit to the owners. Thus a loss of nearly £8 sterling per ton attended the business. We continued for years at a certain loss, in hopes that some favorable turn might take place; but no prospect appearing, and the loss I had sustained by the Revolutionary war had so reduced my property, that I found it necessary to seek some new expedient to prevent the loss of all. I found no probable alternative, but to proceed to England, and endeavor to pursue the fishery from there. I accordingly took passage in my ship Maria, accompanied by my son Benjamin, and sailed from Nantucket on the 4th of Seventh month, 1785. We had a fine passage of twenty-three days. * * * Our first journey was to the west of England, in which we had the valuable company of my friend James Phillips. We visited the coast from Southampton to Falmouth, in search of a good place for the whale fishery, if we should conclude to form our establishment in the island. We found several ports suitable to the purpose, but none that we preferred to Falmouth. In that large harbor, there are several smaller that would do well for the business. I had very favorable offers of divers places, but I was only on a discovery, and did not wish to entangle myself. After viewing the coast, and spending some days in Plymouth, we took a circuitous route, and returned to London.

"My next object was to know what encouragement we could obtain from the British Government. My friend, Robert Barclay, perceiving what my business was, spoke to Harry Beaufoy a member of parliament, who introduced me to the Chancellor of the Exchequer, the great William Pitt, then about twenty seven years of age. He received me politely and heard me patiently. I laid before him our ruinous situation, saying, 'When the war commenced, we declared against taking any part in it, and strenuously adhered to this determination, thus placing ourselves as a neutral island. Nevertheless, you have taken from us about two hundred sail of vessels, valued at £200,000 sterling, unjustly and illegally. Had the war been founded on a general declaration against America, we should have been included, but it was predicated on a *rebellion;* consequently, none could have been included in it, but such as were in arms, or those that were aiding such. We have done neither. As a proof of our being without the reach of your declaration; you sent commissioners to restore peace to America, in which any province, county, or town, that should make submission and receive pardon, should be reinstated in its former situation. As we had not offended, we had no submission to make or pardon to ask, and certainly it is very hard if we do not stand on better ground than those who have offended; consequently, we remained a part of your dominions until separated by the peace.' This last sentence I pressed very closely, whenever I could with propriety introduce it, knowing it was a material point.

"After I had done he paused some time, and then answered; 'Undoubtedly you are right, sir. Now, what can be done for you?' I told him, that in the present situation of things the principal part of our inhabitants must leave the island. Some would go into the country. 'A part,' continued I, 'wish to continue the whale fishery, wherever it can be pursued to advantage. Therefore, my chief business is, to lay our distressed situation before this nation, and to ascertain if the fishery is an object worth giving such encouragement to, for a removal to England, as the subject deserves.' Thus our conversation ended, and I withdrew with my friend, Harry Beaufoy.

"The Chancellor of the Exchequer could not be expected to attend to all applications, but I presume he laid mine before the privy council, as the secretary of the council, Stephen Cotterel, sent me a note soon after this conversation, saying, the council would sit at an early day when they would hear what I had to say. I waited for that early day a month, and then I waited on Secretary Cotterel to know what occasioned delay.

"The answer was, that so much business lay before the council that they had not been able to attend to it, but would soon. Thus I waited, not daring to leave town lest I should be called for. This state of things continued for more than four months, during which I received several, what I call unmeaning court messages, such as, 'They were sorry they were not able to send for me,' &c., &c. I then desired them to appoint some person for me to confer with, that the matter might be brought to a close." Lord Hawkesbury was named, who was considered to be a great enemy to America. Several unsatisfactory interviews with this person then took place; in the last of which Wm. Rotch informed him of his intention of proceeding to France. He soon afterwards embarked, with his son, for Dunkirk, where he drew up proposals, sent them to Paris, and awaited information of the disposition of the French court. The account continues; "They sent for us to come immediately. We lost no time in answering the summons, and proceeded at once to Paris. The master of requests, who was the proper minister to receive our proposals, and make his remarks on the several articles, had examined them and made his remarks accordingly.

"The propositions were, First. A full and free enjoyment of religion, according to the principles of the people called Quakers. To which he annexed 'granted.' Secondly. An entire exemption from military requisitions of every kind. To this he annexed the following just remarks. 'As they are a peaceable people, and meddle not with the quarrels of princes, neither internal nor external, this proposition may be granted.' The other propositions related to the regulation of the whale fishery.*

"We next proceeded to the several ministers, five in number, at Versailles: first, to Calonne, Comptroller of Finance. We gave our reasons for not taking off our hats, on introduction to them all. Calonne replied, 'I care nothing for your hats, if your hearts are right.' Next we went to the aged Vergennes, Minister of Foreign Affairs; then to the Marshall De Castre, Minister of Marine; then to the Prince of Rubec, Generalissimo of Flanders; at last to the Intendant of Flanders, who all agreed to my proposals. We then returned to Paris, and were to visit Versailles again, to take leave, according to the etiquette of the court. Before we set off, one of the ministers asked us, if we did not wish to visit the palace. We excused ourselves, as we did not think curiosity would justify us if our plain way would give offence. While we remained in Paris, we received a note from the minister, saying, he had spoken to the king, who gave full liberty to the Nantucket Friends (they avoided the name of Quakers, when they found it was given in reproach) to visit the palace, both its public and private

* By the agreement entered into with the French government, the ships belonging to the whale fishery were to be registered as French vessels, the oil was to be admitted free of duty, and bounties were to be given to every vessel bringing home a full cargo. All the officers on board the vessels were to be Americans. In return for these privileges, each vessel was to have a certain number of young Frenchmen bound as apprentices, who were to be made good seamen.

apartments when he was out, which happened almost every day. To view the private apartments was a great privilege, not often granted, except to persons of note. But unfavorably for us, the king did not happen to be out on the day we went to take our leave, which was a disappointment; but we went through the public apartments, and into the chapel. When we hesitated at the latter, the officer insisted on our entering in our own way, showing us every thing remarkable, and pointed out the places occupied by the royal family in time of mass, &c. We then took leave and returned to London."

After Wm. Rotch had taken his departure from England, for the purpose of making proposals to the French government, the British ministry saw their mistake in losing so valuable an opportunity of increasing their own fisheries; and on his return to England, dispatched a messenger to him, to endeavor to make an arrangement, by which the experienced seamen of Nantucket might be secured to that country, on his own terms. But it was too late. Wm. Rotch returned to Nantucket in 1786, and shortly afterwards began to make arrangements for establishing the business at Dunkirk.

(To be continued.)

For "The Friend."

The Kingdom of the Messiah.

Is there not gross inconsistency, as well as what may be termed the iniquity of our holy things, in taking into our lips that part of our Saviour's prayer, "Thy kingdom come: thy *will be done in earth*, as *it is* in heaven," while at the same time our hearts and lives are sanctioning, or at least our tongues are not bearing a faithful testimony against the spirit of war—that system of evil, which for carnage and ferocity, for madness and iniquity, is unparalelled perhaps; and beyond all others most opposed to the will and to the coming of the kingdom of the Messiah, and its establishment in the hearts of the people throughout the earth!

In connexion with this painful subject, see how the minds and hearts of the dear children—our very responsible youthful charge—are trained and incited to look with complacency on the hero's temptations and dangers—the only highway to "the glory and the victory," the hero's honors, and the hero's praise! How the destruction and the slaughter of the ensanguined field of horror and of blood, of gore and of death, are so wreathed and misrepresented by the tolerance, the approbation, the false colors, with the false teachings of parents and of men, as to entrap their susceptible natures in the fatal snare! By which means how greatly the evil is perpetuated!

O! that all could so become listeners at the Mount* as not only to see this evil as it really is, but also that the prohibitions against it by our Holy Lawgiver, are plain, literal, and undeniable. Well has the historian, Southey, declared: Morality and religion forbid war in its motives, conduct, and consequences. We conclude with the testimony of an acute dignitary of the Church of England: "I am persuaded, *that when the spirit of Christianity shall exert its proper influence* over the minds of individuals, and especially over the minds of public men in their public capacities, over the minds of men constituting the councils of princes, (to which may be added the councils and dominant powers of Republics) from whence are the issues of peace and war—when this happy period shall arrive, *war will cease throughout the whole Christian world.*"

Sixth month, 1875.

* See Sermon—Matt. v. vi. vii.

Flogging Judas.—On Good Friday, the usual custom of flogging Judas Iscariot was observed by the crews of several Portuguese and South American vessels, in the London docks. A life-sized figure of a man, dressed in sailor's costume, with jack-boots, was hoisted to the mast-head, with a placard fastened to his breast, inscribed in Portuguese, "This is Judas Iscariot, who betrayed Christ." At ten o'clock, the entire crew assisted in lowering the effigy to the deck, the ship's bell meanwhile keeping up an incessant clang. The figure was then carried three times round the deck, and finally lashed to the capstan. The crew then armed themselves with knotted ropes, and proceeded to belabor the traitor, amidst loud yells and shouting, the ship's bell all the time ringing an accompaniment. Pannikins of grog were served out, and this, combined with religious zeal, rendered the floggers almost frantic with excitement. The clothes were cut away in shreds, and when the figure was completely denuded it was kicked all over the deck. It was then fastened to a line, and repeatedly dipped in the docks. Owing to the dock regulations, the stump could not be publicly burnt; but, not to be balked of their *auto da fe*, it was chopped up into small fragments, and handed over to the cook, to be burned under the galley fire.—*Unitarian Herald.*

Went to Cropwell Meeting, being First-day. After sitting some time, and feeling the indifference which prevails in many on the subject of religion, I was led to advert to the circumstance, that persons engaging in any business to obtain a livelihood, must be aware that it could not be advantageously conducted without steady attention and diligence. Valuable crops could not be expected from their farms, if they work industriously for a short time, and then leave it; proper system and diligence are necessary to insure good returns; everything being done in its season, and carefully looked after. So in the great work of salvation, which is of far greater moment than the provision for these tabernacles of clay. No advancement can be expected by those, who for a short time, give up to the convictions of duty, and then conclude they may forbear, and let the work drop for a while; perhaps they think until they have more leisure, or have accomplished some worldly project. They may suppose religion can be taken up when they please; but it is out of our power to command one of the days of the Son of Man, by whom alone the work is begun and perfected. None know whether He will ever again renew those heavenly visitations. There is a day granted in which man may work; but he may out-sin that day. It will then be impossible for him to work, and the things that belong to his peace will be hid from his eyes, as it was declared respecting the people of Jerusalem. They were earnestly labored with to persuade every one deeply to consider these things, and to lay hold of the offers of Divine Grace; that they may glorify God in their day, and be made partakers of the hope of the gospel, even the salvation of the soul. —*William Evans.*

Scientific Notes.

Ocean Trout.—The sea fisheries of the cou try have been prosecuted on a very large scal not the least important among which is th which relates to the capture and utilizatic of the Menhaden or Mossbunker. An in mense capital is now invested in this busines employing several hundred sailing-vessels ar quite a number of steamers, and having ma ufactories all along the coast for the conve sion of the fish into oil and scrap. Man millions of gallons of oil were made in 187 A recent method of utilizing this fish consis in converting it into an article of food, whic is sold in hermetically sealed cans, either a put up in oil or in pickle. A single establisl ment at Port Monmouth, New Jersey, co sumes two hundred bushels daily in the sun mer, in the manufacture of what is technicall known as "Ocean Trout."

The Effect of Lightning on Trees.—The th ory that the splitting of the trunks of tree by lightning, is the result of the sudden ev poration of the liquids contained within the has received much confirmation from exper ments made by Osborn Reynolds, who su ceeded in splitting small sticks of wood b passing the electric spark through them afte they had been impregnated with water. H also burst small glass tubes which were fille with water, although the same tubes whe empty, allowing the electric spark to jum through them without in the least disturbin them. The most striking experiment made b him was upon a tube three-eighths of an inch e terior and one-eighth interior diameter, whic could stand a pressure of at least two hundre atmospheres to the square inch; this tube wa fourteen inches long, and bent at a right angl A very large electric flash being sent throng the tube, it was split by the first discharg and the pieces thrown to a distance of severa feet. The inner surface of the tube was, i fact, completely pulverized, as though it ha been struck by a hammer. Reynolds est mates that the pressure must have been mor than one thousand atmospheres.

Footprints in Solid Rock.—Considerable in terest has been excited from time to time b announcements of the discovery of suppose human foot-marks in the solid rock; the lates being an account in the *Nashville Union*, c their occurrence at the narrows of Harpeth It may not be amiss to state here that ther can be no question of the artificial origin c all these marks, the similitude of the huma foot being a favorite form of picture-writin among the aborigines. Several well-executed specimens are in the National Museum a Washington, and others are to be found else where. They are usually executed in lime stone, slate, or sandstone, and are of very rud workmanship, notwithstanding all encomium upon their marvellous perfection. On clos examination they will be found cut throng the lamination of the rock, instead of indent ing it, as would be the case if produced by naked foot traversing a surface in a plasti condition.

Decrease in the European Bison.—It is we known that the living representatives, in Eu rope, of the European bison, which is closel allied to, if not identical with, the America buffalo, consists at present of a single herd i Lithuania, the property of the Emperor o Russia. Recent reports indicate a gradua decrease in their numbers, with a probabilit of eventual extermination. It is many year

since the number exceeded 1000, and in 1858 it was but 559; in 1861, 541; and in 1872, 528.

Taming the Zebra.—For many years the zebra has been considered as absolutely untamable, but one or two instances of the contrary being recorded, and considered as remarkable exceptions to the general rule. The Acclimatization Society of Paris, shortly before the Franco-German war, commenced experiments with a view to determine whether their taming was actually possible or not, but without much progress, as the exigencies of the siege made it necessary to convert them, with other animals in the society's gardens, into articles of food.

In 1872, a number of extremely vicious zebras were secured, and the experiment renewed. At first they were entirely unmanageable, but became more docile after horses were kept with them for some time. Since then they have been readily harnessed, and are found to work steadily and well. The bulletin of the society now announces that there is no question as to the possibility of domesticating the zebra, if treated kindly, and that they can be usefully employed for draught animals, having great endurance and vigor, and occupying a position between the horse and the ass, but in all essential respects corresponding with the latter animal.

Introduction of Prairie Chickens into the Eastern States.—Quite an extended movement is taking place, having for its object the introduction of prairie chickens, or the pinnated grouse, from the West into the scrubby lands of the Eastern States, and especially of Long Island. An augury of success is furnished by the fact that, when the country was first discovered, these birds were extremely abundant in many parts of New Jersey, Pennsylvania, Long Island, and the islands and coasts of the New England States as far as Cape Cod. They have, however, been almost exterminated, a few only existing in the mountain region of Pennsylvania, in Martha's Vineyard, and possibly in parts of Long Island. According to a memorandum in *Forest and Stream*, two pairs of grouse were obtained about five years ago, and placed in the vicinity of Snow Hill, Maryland. The first season they raised twelve or thirteen young, and it is now estimated that, in that section of country, the number has risen to about two thousand. The residents in the neighborhood of this experiment take great interest in it, and are very particular not to allow any molestation. The passage of a law was also obtained forbidding their being killed for five years.

Wooden Soles for Shoes.—Wooden shoe-soles are manufactured by Bohme, of Schandau, by means of a machine specially devised for the purpose. These internally have the shape of the foot, and when attached to leather uppers form shoes not only as elegant in appearance, but as comfortable, it is said, as those with leather soles, from which, indeed, they cannot be distinguished, although costing only half as much. Worn-out soles can be replaced at a trifling cost, the same uppers outlasting two or three soles. Red or white beech wood is mainly used in their manufacture.—*Extracted from Annual Record of Science and Industry for* 1874.

The testimony given to us, as a people, in various branches, hath been a stone of stumbling and a rock of offence to many, who have wished for our crown without our cross, and have overlooked and despised the peculiarity of our testimony, or rather the Lord's testimony through us. The language, fashions, and customs of the world, though by many deemed indifferent, are not so to us, but are a part of the growth of that lofty Lebanon, which the day of the Lord is to come upon, as well as the cedars; and when that day comes, it will burn as an oven, with prevailing heat, and leave them neither root nor branch.—*Samuel Fothergill.*

For "The Friend."

The following extract from the biography of the late Mary Anne Hawkins, is offered for publication, and commended to the serious consideration, not only of the young, but also of the older members of our Society. This amiable and benevolent Christian, was one of the founders of the "Home for the Friendless" in New York; and during a useful life, devoted much of her time to the interests of the friendless and destitute. For the last twenty-two years of her life, she was a helpless invalid; yet retaining her mental faculties to the last; she continued to be an *active* worker in the cause of moral reform, and during thirteen years of that time *never failed* in attending the weekly meeting of the "Board of Managers" of the "Home!" It was toward the latter end of her life that the following occurrence took place.

"A young friend to whom she was strongly attached, thinking to amuse her, related the circumstances of a fashionable sociable, which she had attended the previous evening. Mrs. Hawkins listened to the recital, and as the names of some of the party were mentioned, and some of the petty rivalries which formed a part of the amusements were described, her eyes filled with tears.

When the young lady ceased she asked in quiet but earnest tones, 'Were not those persons professors of religion!'

'Why yes,' was the answer, 'but we didn't do anything wrong, only had a good time.'

'But,' she responded, 'I can't see how Christians *can* enjoy such things. It does not seem to me a proper way to spend their time.'

Some further conversation was had upon the subject, when she said, 'Well, you must excuse me, I am no longer young, and such things as you were relating struck me as inconsistent with a Christian profession, and *I could not help speaking.*'

She afterward said, '—— is a good girl, I don't know but I offended her by speaking as I did, but it did seem *so wrong* for *Christians* to spend their time in such amusements, that I had to speak. Oh it is so sad to think how many young Christians live in these days.

My dear sister, you and I have lost nothing by giving up parties, fashionable calls, &c., and the round of claims that engross so much of the time of many of our acquaintance. We have the truest enjoyment in our chosen field, with all its toils and cares. We have found more real satisfaction in thinking of the known good accomplished, than those who enjoy only a life of ease and worldly pleasure.'"

Selected.

Keep low, *there* is your safety, and look not out, but to the Lord, whose eye is watching over you for good; and his hand is full of blessings to be poured down upon you, if you give him not occasion to withhold them from you, by letting your minds wander from him. Therefore let a holy care and zeal be kept in by all, to keep their minds close to the Lord; so will he bring up a godly concern upon your minds, for the honor of God, and a holy, strict discipline amongst you; that all that profess the holy Truth, walk as becomes Truth in their life and conversation; and that those who do not, be dealt with, and if possible be reclaimed; and if not, to clear the holy Truth of them, and to wipe off the scandal that may be cast upon your holy profession, by their disorderly walkings.—*Epistle of James Dickinson to Friends.*

THE FRIEND.

SEVENTH MONTH 3, 1875.

LONDON YEARLY MEETING.

The account of the proceedings of the Yearly Meeting recently held in London, including speeches made by members, and others, occupies twenty-eight pages of the British Friend. From it we learn there were twenty Quarterly Meetings, represented by 133 representatives, the Clerk being J. S. Fry. A committee was appointed to consider a proposition to hold General Meetings, which reported in favor of instituting such meetings, and appointing a committee to assist committees of Quarterly Meetings in holding them: this was adopted. The numerical statement of the number of members shows 6,793 males and 7,406 females, being an increase over last year's enumeration of 131. There are 322 meetings; four less than last year. Quarterly Meetings were directed to receive reports from "Mission Meetings," and send summaries thereof to the Yearly Meetings; and the Meeting for Sufferings was requested to have the meetings regularly held for Scripture reading, inserted in the "Book of Meetings," and distinguished by the letters R. M. When the state of the Yearly Meeting was under consideration, one member remarked, that it was found the introduction of Scripture reading in the meetings for worship, had not had the effect of removing the deficiency in the attendance. There appeared much concern, on account of so many meetings being without a minister, and consequently were held in silence. One member complained, that notwithstanding the Yearly Meeting had, last year, sanctioned the reading of Scripture in meetings for worship, a young man had been rebuked for having done so, and he (the speaker) emphatically declared they must "assert their right," so to use the Scriptures, now the conclusion had been come to. The committee on arrangement for the Yearly Meeting, having stated in its report, there were some meetings in the neighborhood of London, having no resident acknowledged minister, and would therefore probably be held in silence, suggested that any minister having a concern to go, should attend there, it called forth some remarks from three or four, as being unprecedented, but was accepted by the meeting.

A proposition from Durham Quarterly Meeting, that "the distinguishing principles of our Society should be more generally taught among our members," called forth considerable remark. It was, however, thought there was not sufficient time to give it the consideration it required, and it was conclud-

ed to insert it in the printed account of the Yearly Meeting.

The report of the Conference held upon the changes to be made in the Queries, was adopted. Twelve Queries are "to be read and seriously considered," by Quarterly, Monthly, and Preparative Meetings, "at least once in the year," at such times as each meeting may deem suitable, but the parts of two of them only—respecting holding and attendance of meetings for worship and discipline—are *required* to be answered. Monthly Meetings are *encouraged* to report to their Quarterly Meetings, from time to time, on such subjects as they may desire to communicate.

From various statements of sentiments expressed in the meeting, it appears that music is now pretty generally admitted into the families of Friends; the "General School Conference," had recommended it to be taught the girls at one of the schools in Ireland, and I. Sharpe, who visited the women's Yearly Meeting, though expressing his uneasiness at the excess to which dress and music were being carried, yet advised some of the young women to "see if they had not a work to do for their Lord, in the religious use of their musical talents."*

Reading the Scriptures in meetings for worship is now an established practice, and from the reiterated depreciation of silent meetings, and the frequent expression of the desire that each meeting should be furnished with a preacher, it looks probable, that the time is not far distant when it will be deemed necessary to appoint persons, to have "pastoral" care of meetings.

A very few voices appear to have been raised against the changes made; one Friend remarking, that "He had some faith in that which remained amongst [them], and encouraged faithfulness in the remnant whose eyes had not been blinded, who saw many of those things which he and others deplored; but unhappily, their faith ebbed out; they felt they could do nothing."

There was large expression of the divine favor believed to be bestowed on the meeting, and the evidence afforded, that it was moving in the right direction. The editor of "The British Friend," who has on more than one occasion heretofore, expressed his approval of the original doctrines and testimonies of Friends, gives it as his opinion, that the conclusions on subjects of great importance "in regard to the welfare of the body," were *generally satisfactory*, and advises quiet submission to the altered circumstances. The legislation appears to be such as was to be expected from a body, that, last year, endorsed the religious character and labors of E. Ash.

* Quoted from the account of the Y. M. in "The Nonconformist," which adds, "Such advice, the truth of which is now generally recognized by Friends, is, nevertheless, opposed to the spirit and letter of former exhortations issued by the Yearly Meetings, and even still circulated in the Society's official books of advice. But on this, as on various other matters, of late years, a silent revolution of opinion and practice has taken place among the Friends."

SUMMARY OF EVENTS.

Foreign.—Heavy rains have caused an unprecedented overflow of the river Garonne and its branches in the south of France. These streams have their rise on the slopes of the Pyrenees, and the volume of water was vastly increased by the sudden melting of the mountain snows. In many instances small towns were deluged or swept away before the inhabitants could make their escape. The destruction of property has been fearfully great, the damage in the city of Toulouse alone being estimated at from $60,000,000 to $75,000,000. In Toulouse and its environs about 2600 houses were swept away, and 900 persons drowned. At least 2000 persons, it is said, perished in all the flooded district.

The National Assembly has voted a sum of money for the immediate relief of the sufferers, and in Paris and other places subscriptions have been opened for the same purpose. A committee with President MacMahon at its head, has been formed to collect funds.

Fearful inundations are reported in Bohemia, Moravia, Corinthia, the Tyrol, &c., with some loss of life and great destruction of property. Many bridges have been carried away, thousands of cattle drowned, and crops in some districts totally ruined.

It is officially announced in London that the King of Burmah has given a satisfactory explanation of his course of action to the British Envoy, and has also granted to Great Britain the right to send forces through his dominions to western China, if requisite for future expeditions. By this action the king has removed all cause of war.

The House of Commons, at the close of an earnest debate, rejected the bill to repeal the contagious diseases act, by a vote of 308 to 126. The government opposed the bill on the ground that the act it sought to repeal afforded great protection to the army and navy.

More heavy commercial failures have occurred in England.

Some 20,000 Hindoo residents of Bombay have lately signed a petition asking the British Parliament to give India the right of representation in that body, and protesting against the injustice of imposing heavy taxes upon the nearly 200,000,000 of British subjects in India without either their knowledge or consent. They ask for sixteen representatives, to be selected either from the natives or English-born population of India.

Liverpool, 6th mo. 28th.—Uplands cotton, 7⅜*d.*; Orleans, 7 9-16*d.* Red winter wheat, 9*s.* a 9*s.* 9*d.* per cental. Spring wheat, 8*s.* 1*d.* a 8*s.* 9*d.* California white, 8*s.* 10*d.* and 9*s.* 1*d.*

The French Assembly has passed the public powers bill to a third reading. The bill was ably advocated by Buffet, Minister of the Interior. He remarked: "In organizing a government for France we did not start from an abstract point of view. We asked for the conditions necessary to place the executive in harmony with French customs and traditions. Even if you could prove that the public powers bill was incompatible with the Republic, we think the country would sacrifice an abstract principle and prefer a government more in harmony with its own character."

Gambetta made a speech lately to his political friends in which he said the Republicans, forgetting old hostilities, joined hands with their former opponents as friends whom they previously misunderstood. They desired the dissolution of the Assembly in the interests of continued progress. The Republicans had abandoned none of their principles. They must advance step by step, aiming for the realization of the principles of the revolution.

The second trial of Count Von Arnim resulted in his being convicted of abstracting State papers of the character of public deeds which were entrusted to him in his official capacity. The court declared that there was no ground for the charge of embezzlement or offences against public order. His sentence was nine months imprisonment. It is said Von Arnim will carry an appeal to the Supreme Tribunal.

A Berlin dispatch says: The government is preparing a Parliamentary measure prohibiting public religious processions. This is aimed at the Catholics.

A Brussels dispatch says that the Belgian Chamber of Representatives has passed a bill making the offer to commit a crime an offence, and prescribing penalties therefor. The vote stood 75 to 6.

A Madrid dispatch says: It is officially announced that the important Carlist fortress of Miravet, on the river Ebro, after a siege of several days, was surrendered unconditionally to General Campos, with 39 officers and 550 men. Four cannon and a quantity of war material were also captured.

The *Allegemeine Zeitung* announces that the recent excavations near the old Dipylon at Athens have brought to light the foundations of a house belonging to the time of Mithridates, in which were found fifty silver coins of the same age, some of which are of great value and unique in character.

Later details of the great earthquake in South America, show that the first reports of the disaster were not exaggerated. It is stated that the first shock, accompanied by loud subterranean detonations, levelled every wall in the city of San Jose de Cucuta, in Colombia, burying under its ruins about 8000 human beings out of a population of 10,000.

Disastrous storms have occurred in Hungary. A dispatch from Buda says, a furious thunder storm passed over that city the 28th inst. The lightning was incessant, and hail fell in such quantities that the roofs of the houses and the surrounding hills were covered two feet thick with ice. The waterfall was extraordinary. Torrents swept through the streets of Buda carrying men, vehicles and everything movable down into the river. Many houses were suddenly flooded and demolished before their inmates could escape. Five hundred of the inhabitants are missing, and at least one hundred have been drowned or killed by falling walls. All the railways are interrupted.

United States.—There were 522 deaths in New York city last week, and 334 in Philadelphia, including 32 of scarlet fever, 28 cholera infantum, and consumption.

The Indians of the Red Cloud Agency have consented to relinquish their right of hunting on certain grounds in Nebraska. They are to be paid in horses, cows, wagons, and harness. This treaty throws open the Indian lands in Nebraska to settlement by the whites.

Wm. P. Jenney, geologist, who was sent by the Secretary of the Interior to the Black Hills to investigate the truth of alleged gold discoveries in that region, reports that he has discovered gold in small quantities on the north bend of Castle Creek, in beds of quartz gravel. Gold is found from Castle Creek southwardly to French Creek. The region has not yet been fully explored, but the yield of gold thus far has been quite small. On French Creek the deposits of gold bearing gravel are very unfavorably situated. The water supply is small, and the grade too little to admit of the tailings being carried off by the stream.

The Assistant U. S. Treasurer at New York has been instructed to sell $5,000,000 of gold at intervals during the Seventh month.

A recent census of Providence, R. I., shows that city to have a present population of 100,700.

The total funded and unfunded debt of the city of Philadelphia is stated by the Mayor to amount to $[illegible] 290,463, of which $11,650,000 was incurred for water purposes, and $8,300,000 for park, and Centennial Exhibition.

The exportation of wheat and flour from the Pacific coast for the year ending 6th mo. 30th, will amount to about 10,250,000 centals of wheat, valued at $16,000,0[illegible]

The Markets, &c.—The following were the quotations on the 28th ult. *New York.*—American gold, 11[illegible] U. S. sixes, 1881, 126¼; do. 1867, 125⅜; new five [illegible] cents, 118⅜. Superfine flour, $4.45 a $4.65; State extra $4.90 a $5.30; finer brands, $5.50 a $8.00. No. Chicago spring wheat, $1.14; No. 3 do., $1.12; amber western, $1.31. Oats, 60 a 65 cts. Rye, $1. Western mixed corn, 78 a 79 cts.; yellow, 81½ a 82 cts. *Philadelphia.*—Middlings cotton, 15½ a 16 cts. for uplands and New Orleans. Superfine flour, $4 a $4.25; extra $4.50 a $5; finer brands, $5.50 a $7.50. White wheat $1.38 a $1.40; amber, $1.30 a $1.32; red, $1.28 a $1.[illegible] Rye, $1.05. Yellow and mixed corn, 79 a 80 [illegible] Oats, 62 a 63 cts. Lard, 13½ a 14 cts. Clover-seed, [illegible] a 12¼ cts. Sales of 3100 beef cattle at prices ranging from 4 to 8 cts. per lb. gross, mostly between 6 and [illegible] cts. Sheep sold at 4 a 5½ cts. per lb. gross. Receipts 20,000 head. Hogs at $11 a $11.50 per 100 lb. [illegible] Receipts 3500 head. *Chicago.*—No. 1 spring wheat $1.02½; No. 2 do., 99½ cts.; No. 3 do., 97 cts. No. 2 mixed corn, 68 cts. No. 2 oats, 51¾ cts. No. 2 rye, [illegible] cts. No. 2 spring barley, $1.20. *St. Louis.*—No. 2 winter red wheat, $1.30 a $1.31; No. 2 spring, 95 [illegible] No. 2 mixed corn, 64 cts. Oats, 54 cts. *Milwaukie.*—No. 1 spring wheat, $1.06; No. 2 do., $1.03. Oats, [illegible] cts. Corn, 65 cts. Lard, 13½ a 14 cts. *Baltimore.*—Flour, $4.25 a $8.25 per barrel. No. 1 western amber wheat, $1.32; Pennsylvania red, $1.25 a $1.27. Yellow corn, 81 cts. Oats, 64 a 76 cts. *Cincinnati.*—No. 2 wheat, $1.18 a $1.23. Corn, 66 a 69 cts. Oats, 55 a [illegible] cts. Lard, 13½ a 14 cts.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

John Griffith.

(Continued from page 362.)

"Great hath been the concern of the church in its largest collective body; as appears by frequent and very pressing affectionate advice, caution, and counsel to the youth, to read the Holy Scriptures, and other profitable books, carefully to refrain from all such which may have the least tendency to alienate their minds from the holy fear of God, and a sober virtuous course of life, or which are barely for amusement, being unprofitable; whereas time is very precious, short, and uncertain; therefore it should be carefully improved to the soul's everlasting advantage. Moreover, that the youth do yield strict and careful obedience to the Divine Monitor within, to parents, and all those who have the rule over them without, carefully to shun the vain unprofitable amusements, as well as the corrupt conversation of the world: earnestly admonishing all, to avoid every thing in their dress and address, which might have the least tendency to render them suitable for an intercourse, league, or amity with the children of the land; or of a depraved degenerate world, that wallows in pollution and great defilements, lest they should be drawn aside, as Dinah was, by going out to see the daughters of the land; and as the children of Israel were, by their woeful intimacy with the daughters of Moab and Midian. Read the whole chapter; not forgetting the dreadful fall of Solomon, the wisest king, who, by contracting intimacy with those that were strangers to God, and his holy covenant, came to have his heart drawn away from the living and true God, who had appeared to him in Gibeon; and so greatly debased himself, as to bow down to their paltry dumb idols. Time would fail to recapitulate one half of the mournful instances recorded in the Holy Scriptures, and other authentic accounts, concerning the hurtful consequences of God's people mixing and joining with the nations. It is their safety to be separate, and to dwell alone.

Our youth have been also highly favored with a living powerful ministry, which hath often reached the *witness of God in their hearts.* What a wonderful favor is this! when we consider that the greatest part of Christendom, almost ever since the apostles' days, have deprived themselves thereof, by substituting human wisdom and learning in its place; so that the panting thirsty soul could meet with little from their ministers, but the muddy nauseous waters of Babylon to drink; neither could they direct to the pastures of Christ's flock; but counsel was darkened by a multitude of words without knowledge, and the commandments of God made void by the precepts, inventions, and injunctions of men. What a blessed time is your lot cast in, even when evangelical Light and Truth hath discovered itself in perfect purity! Oh! that our youth would consider and deeply ponder in their hearts, that notwithstanding the great and earnest labors many ways bestowed in godly love and zeal for the whole Society's preservation in the way of truth and righteousness, yet very sorrowful and obvious hath been the declension in practice of many amongst us. A mournful inundation of undue liberties has flowed in; many have made grievous advances in those corrupt, perishing pleasures, and trifling amusements, which our truly pious predecessors wholly denied, and turned their backs upon, and have left us large and lively testimonies, by way of warning and caution, carefully to avoid being entangled with such yokes of bondage. All these things have prevailed for want of abiding in the fear of God, and duly considering that he is ever present, beholding all our words and actions, be they ever so much concealed from the view of mortals; yet he knows them altogether. When the mind is suffered to turn to his pure Witness in the heart, we find reproof, correction, and judgment, for giving way to wrong things: and as the youth abide in subjection thereunto, they will be afraid to transgress its pure law in the mind; which they will find agree exactly with the precepts and injunctions recorded in holy writ, respecting their duty to God, to their parents, and all mankind.

The reason why many, who see their duty, fail in the performance, is their departing from the perfect law of liberty, and of the Spirit of life in their minds. They may be informed concerning their duty by outward means and law: but the ability is only to be found arising from the inward law, agreeable to Rom. viii. 2: 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' In obedience and humble subjection to this holy law, youth would enjoy that pure peace, heavenly serenity, and sweet consolation of soul, which infinitely surpasseth all the treasures and pleasures of the earth; and would have a well-grounded hope of a happy eternity. It is the adversary that leads to that obduracy and self-willed rebellious state of mind, to be observed in some of the youth, who, by their uncontrollable dispositions, administer great sorrow and anxiety to their parents and friends, being puffed up with vain conceits in their unexperienced minds, that they are more capable of judging for themselves, than those of greater experience are for them; by reason whereof too many, it is to be feared, have rushed on to the ruin of body and soul.

Very great is the danger when the young and unexperienced are proud and opinionated. This naturally raises above instruction, putting them out of the way of being truly profitable, either to themselves or others. Such, unless their hearts are mercifully turned by a supernatural power, are never likely to be fit for governing families, or to act as members in the church of God. Seeing, unless their unmortified wills and tempers are submitted to (however unreasonable) they will break the peace of society, and violate the wholesome order thereof, being like the unsubjected bulls of Bashan.

When any assume the outward form of religion, and take upon them to be active members, without a change of heart, they prove a painful burthen to living members; neither can such make suitable help-mates as husbands or wives; nor can they in that state rightly fill up the honorable stations of parents, masters and mistresses, friends, neighbors, or tradesmen. I do therefore, in much affection, and desire for the welfare of tender youth, caution and warn them carefully to avoid the company and conversation of such, though under the same profession; who disregard their parents, and those who have the rule over them; who slight or speak contemptuously of their betters, such as ministers and elders, &c., or of the Christian advice frequently given forth by the yearly and other meetings, or of the wholesome discipline established amongst us as a people in the wisdom of truth: do not join such in marriage, however great the outward prospect may appear; for tender religious minds cannot be happy with such in that connection. And as the fear of the Lord is the beginning of wisdom, and that which makes and keeps the heart clean, learn it in tender age; by it you will be taught to remember your Creator in the days of your youth, and, agreeable to the injunction of our blessed Lord, to seek first the kingdom of God, and his righteousness, and all things necessary here will be added. Divine wisdom, as it is regarded, will direct your steps in the course of this short pilgrimage, in the choice of proper help mates, and all other affairs of consequence. The same watchful Providence will be over you in care, guidance, and protection, if you look to it, which attended those who lived in his fear, as you may read in the Holy Scriptures.

It greatly behooves you to look diligently to the foot-steps of Christ's companions, who walked with him through many tribulations, having washed their robes, and made them white in the blood of the Lamb. Be truly contented with that low, humble, self-denying way which you see they walked in; you can never mend it. If you seek more liberty than that allows of, it will only bring upon you darkness, pain, and vexation of spirit. Take notice of Friends' writings in early times, and

for a considerable number of years, how wonderfully the power and love of God was with them, and how marvellously they were protected amidst the raging foaming waves of earthly powers, combined to lay waste the heritage. What encouraging and excellent accounts had they to leave upon record for us, concerning the mighty powerful overshadowing of the canopy of heavenly love and life in their religious assemblies, and of the glory of God shining forth amongst them! This, through the mercy of God, is not departed; though there have been some removes thereof.

Dearly beloved youth: Lay to heart the great slackness of zeal which appears in too many; the dimness, flatness, and the painful gloominess, which spreads itself over our assemblies in this our day, hard to break through, many times depriving us of the heavenly places in Christ Jesus our Lord! It is not of Him we are in this condition, but it certainly is our own fault, because wrong things are suffered to prevail. Oh! that our youth may be stirred up in a godly zeal to cry out fervently with the prophet Elisha, 'Where is the Lord God of Elijah?' And to be as vigilant as he in ardent endeavors to be endued with the same Spirit, to succeed those honorable worthies who are removed from works to receive a blessed reward. Consider the business of your day is to come up in a faithful succession, maintaining the cause and testimony of God, left with you by your ancestors, or those who are removed as above. Stand fast, therefore, in the liberty purchased for you by great sufferings, and shedding of innocent blood; be afraid to trample thereon; which all certainly do, who turn away from the truth, as it was received, held forth, and maintained by them. May it be very precious in your eyes from generation to generation, until time shall be no more! Those who otherwise esteem it, turning their backs thereupon, violating the blessed testimony thereof in its several branches, will (unless they repent) be wholly rejected and cast off, as being unworthy of so great an honor, as that of holding forth a standard of truth and righteousness to the nations; and others will be called and chosen for that great and glorious work: yea, the Lord is able to raise up of those who may be compared to the stones, and to make them Abraham's children, by doing his works; while those, who might have been the children of the kingdom, may by disobedience provoke him to exclude them.

I shall conclude this affectionate address to our youth with the words of Christ, by his faithful servant John, to the church in Philadelphia, 'Behold I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.'"

(To be continued.)

The ways of heaven are dark and intricate;
Puzzled in mazes, and perplexed with errors,
Our understanding traces them in vain,
Lost and bewildered in the fruitless search,
Nor sees with how much art the windings run,
Nor where the regular confusion ends.

Addison.

The Grasshopper Plague.

Texas Prairie, Lafayette Co., Mo., June 1, 1875.

While the locusts or grasshoppers were with us last fall we noticed they were busily engaged in depositing their eggs in the ground in the highest and warmest place they could find, and most generally in the hardest and barest spots. In the spring, about the 25th of April, grasshoppers began to come out and destroy the young vegetation, and by the 20th of May the whole earth seemed to be alive with the pest. On the 25th they took up their line of march like unto an army. By this time the oats were a foot high, the meadows and pastures were waving with the luxuriant growth of bluegrass, timothy and clover. The early-planted corn was up ready for cultivation. The gardens were arrayed in all their spring beauty, the peas in bloom, radishes, the lettuce and rhubarb ready for table use.

On the 26th, three grand armies surrounded the farm I occupy. One came from the farms adjoining on the west, one from the south, and the other from the east. We were out in the field plowing our early corn. At noon we took out our teams for dinner. When we returned to the field, after noon, we could not see the rows of corn, nor tell where to plow. As by the wand of a magician, the whole field of corn was swept clean. The oats turned from a bright green to a pale yellow; the gardens melted away as the morning dews, and as far as the eye could see to the west and south, there was no green thing left but the foliage on the trees, except here and there a small patch that escaped the moving armies; and at present there are enough stragglers lingering behind to keep down the corn and grass as it begins to regrow. Some of the farmers think the corn and grass will regain its growth if the pest soon leaves, but I am of the opinion that all the early corn is destroyed.

The future is dark and gloomy, and what makes it worse in this section of the country we had a very dry season last summer, and the chinch bug made the corn and oats crop very short. The hay is all fed out, and there is nothing remaining to feed our teams but stubble of the oats and grass, except what corn and feed is imported from other places. There are but few farmers that have the means to procure feed with. The wealthy have and are sending all their surplus cattle away into the more southern and eastern counties to be grazed, but what will become of the poor and friendless? Many are selling what little stock and plunder they can for what it will bring, and that is but little, and they are making preparations to go north and east, hoping to get work for themselves and teams to support their families. Corn is selling at present from $1.25 to $2 per bushel for seed, and inferior at that. Cows that brought from $25 to $35 a month ago, will not bring more than half that amount at present. For horses and mules there is no sale. We had just finished planting our corn, 90 acres in all. To-day there is not more than ten acres left that can be seen in the rows, and enough 'hoppers left eating at it to clear it up in another day. The oats are gone beyond redemption; the potatoes cut level with the ground. The people agree with one accord that it is a visitation from the Most High. The Governor of the State has issued his proclamation setting apart Thursday, the 3d inst., as a day of fasting and prayer for the removal of the dire calamity, and it will be more generally observed in this prairie than any day heretofore.

The old settlers say it is a more gloomy time than even the gloomiest days of the war, when the hostile armies and bush-whackers were making their daily raids, for then starvation did not stare them in the face, as it now does. This evening while I write, there remains in my view about one acre of dogfennel in the hog-lot adjoining the barn; it is brown with the hoppers that have crawled up on it to roost during the night. Every stem of the weeds is as completely covered with them as if covered with ice in midwinter, and each post and rail in the fence is covered as thick as a bee-hive is covered with bees.

When the grasshoppers travel, they generally go as one vast army, following a road or path, and when they come to a stream of water they stop, as if to reconnoitre and consult. They can swim like ducks, but do not like to cross the stream if the current is too strong. They will follow along a burdock hedge for a mile on either side of it, particularly if they are moving north or east. The wings on the early hatched are now about half grown, and many predict that as soon as they are full grown, the hoppers will rise and leave us, as they did last fall.

The country from Lexington to Kansas City is stripped entirely bare, and for one hundred miles south of us at present, and how far east they may extend, none knows. They extended twenty miles east of Lexington last fall.—*Correspondence of the Public Ledger.*

For "The Friend."

Mary Capper.

The constraining and restraining power of the Lord, was early felt in the heart of this faithful, dedicated handmaiden of the Most High; and in glancing over her memoranda,—penned ere she became a member of the Society of Friends—we shall be able to trace the unfoldings of the grace of God upon her heart, revealing to her mind many things which in his Divine sight were not pleasing to Him; yet, as she gave heed to these secret manifestations, and yielded to the convicting power of His Spirit working within, ability was afforded her from time to time, to give up to the requirings of her Heavenly Father, at first it may have seemed in little things, but as they were given heed to, and as her will yielded unto His will, added strength was granted as more weighty and important sacrifices seemed to be called for at her hands.

A short sketch of her early life, with some extracts from her journal, is offered for the earnest perusal of our young Friends, with the sincere desire that it may induce them to enquire closely and examine their own hearts, endeavoring, in the ability which may be given them, to see how far *they* are yielding *their* wills to the will of their Heavenly Father, who looketh upon the heart and knoweth all our secret thoughts and desires, and from whom nothing can be hid.

Let us, whilst looking over the records of those who have passed away, (whose lives may prove as shining lights upon our pathway, for our encouragement to endeavor to follow them as they followed Christ,) remember that we must not trust to what they may have done as *always* being *just* what we are to do; but bear in mind that it is only as the

Lord makes known to *us* His will concerning *us*, likewise granting help and strength in the performance of our varied duties, bringing our wills in subjection to His Divine will, that *we* can know of a walking acceptably before Him.

Let us endeavor to submit ourselves unto Him, allowing Him by his Holy Spirit to come into our hearts to cleanse and to purify, and prepare them for His abiding place; for His temple wherein we may know of His kingdom to be set up and established.

Mary Capper was born in Staffordshire, England, the 11th of 4th mo. 1755. She was educated and brought up in the religion of the Episcopal Church, to which her parents were conscientiously attached; they early accustomed their children to the perusal of the Holy Scriptures; she alludes to her mother as being a "deeply tried Christian."

About the age of ten years she was placed under the care of an aunt, and by her was instructed in the strict observance of religious forms, to remember the text of every sermon she heard, and to write the Collects, &c., but remarks, she did not remember much serious impression being made upon her mind. Although brought up to such observances, yet was she allowed to attend theatres and various places of amusement, and mentions that she does not recollect that any remarks were made in regard to its being wrong, or of its being misspent time.

Quite early in life she was *confirmed*, or became a member of the Episcopal Church, and in alluding to the promises made at that time, in regard to "denying all pomp and vanity, to walk in the will of God, and in His commandments all the days of her life," she adds, "Knowing that I came very short of this, I was distressed, and mourned in secret. I was afraid to mention my feelings, as they seemed strange, and I did not know of any one who had the like." Truly, such promises made in our own strength can never be kept. It is only as we trust in the alone Source of all strength, that we shall be enabled to walk uprightly before the Lord, or to yield obedience to the Divine will.

Her brother Jasper, who was four years her senior, seems to have had great influence over her, and to whom frequent recurrence is made; it may perhaps not be amiss at this time to introduce him to our notice, he being first convinced of the principles of Friends, and afterwards mainly instrumental in bringing his sister into an acquaintance with them.

"When quite young, he was sensible of the quickening influence of the Holy Spirit visiting his soul, and it became his practice reverently to read a portion of the Holy Scriptures before he left his room in the morning. On these occasions he frequently sat for a time in silence, in order to wait upon Him, who, he felt persuaded, alone could open the sacred writings to his understanding. While a young man, he accompanied his brother James (who was about to take orders as a clergyman) to London, and during their stay there, they called upon an acquaintance of the family, a Friend. Upon being informed of James' prospects, she gave them a description of the qualifications which she deemed essential to a true minister of the gospel. This address, while it produced little effect upon the mind of James, sank deeply into that of Jasper, and he was, in consequence, induced to go to a Friends' meeting. Farther reflection, enquiry and conviction, were the means of attracting him very closely to this religious Society; but he had much suffering to pass through, in various ways, before he became a member of it. His parents were very much opposed to his being united to such a body, his father treating him with a severity which was cause of great sorrow to his affectionate heart; yet he was enabled to remain firm in what he saw to be required of him. He obtained employment in London, where he was kindly noticed by a few Friends, and the house of John Fry, in Whitechapel, was always open to him.

Whilst in much distress of mind on account of his father's objecting to assist, or even to see him, he went to a Friend's where he met with Barbara Drewry, who was engaged in religious testimony. Upon quietly taking his seat, without knowing anything of his situation, she addressed him very remarkably, expressing her apprehension that he was under great conflict respecting some requiring of duty; and her full belief that, if he became obedient to the will of the Lord therein, though he might be called upon to give up all that was most dear to him, and every prospect of outward advantage, yet the Lord would abundantly recompense him, and would ultimately bless him, not only with spiritual, but with temporal increase. This proved to him like a brook by the way, and contributed to strengthen his resolution to make a surrender of his all to Divine disposal. Being fully convinced of the necessity of a truly religious life, he soon became sensible of a sincere desire for the best welfare of his dear connexions, and wrote to his sister Mary, endeavoring to awaken in her mind a serious concern for her eternal salvation."

(To be continued.)

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 363.)

10th and 11th.—Cut out ten pairs of pantaloons for the boys; thus I find my little knowledge of tailoring to be of advantage in preparing clothing for these children, where no tailors are.

22d.—Hands are at work arranging things more comfortably at the house and surroundings. Most of the putrefying matter about the building has been removed. A gate is placed so as to obviate the necessity of the work cattle being driven through the play-yard, and a fence is being run across so that the wild cattle may be corralled without passing through the school grounds, and last Seventh-day the cattle were issued to the Indians from the old butcher pen, situated a mile or more down and across the river from the school.

28th.—After our meeting for worship went with the Agent to see a sick Indian. He is a very old man, perhaps eighty years of age, we found him lying in the open sun, on a platform made by driving stakes into the ground, laying poles across and then tying willow rods together with strips of bark or rawhide, with only a blanket thrown over his naked body. We got him into the house, administered some medicine, and then went to Guadelupe's, who is about to start to the Kiowa camps, at the request of Superintendent Hoag.

5th mo. 9th.—This morning while a couple of our small boys were at play, one of them became suddenly angry, and seizing a sharp cornered club, dealt the other a hard blow on the head, inflicting a severe scalp wound. The blow very fortunately fell upon a thick portion of the skull, or he might have been killed. I sewed up the wound, dressed it with camphor and sugar, and put him to bed. The other boy was locked up in the chamber, and kept there all day, food and water being carried to him.

In the course of the day Captain Black Beaver came in and talked to the scholars in the school-room, then went into the chamber and talked to our little prisoner. He told him how badly it made him feel when he heard what he had done: "That his teachers feel badly, the agent feel badly, his chief and all his friends, when they hear what he had done, and more than that his Father in Heaven was displeased—He sees us all the time—He knows all the time, all we do, all we think: He does not like to see his children get angry, quarrel and hurt each other. You ought to be very sorry, your teacher do right to look you up, so you think how bad you been and not do so any more. You ought to live like brothers, and love each other, then you feel good, make your teachers, your chief, and your friends feel glad, and God will make you happy." A christian sermon from an Indian. Captain Black Beaver, though commencing life as a wild Indian trapper, is now a professor of Christianity.

Early in the evening the mother of our prisoner came in, and in a loud, excited, angry voice, demanded her son in order to take him home. I informed her in a calm but firm voice, that she could not take him away, but if she wished to see him I would let her into the room, but she must first promise not to attempt to take him away, as I had sent for his chief, Guadelupe. She agreeing to the terms, I took her into the room, where he was lying upon his bed, she soon had him up and made for the door, having hold of the boy. The door being open she was about to pass out with him, upon which I took hold of him and she of me, whereupon I closed the door and locked it. She spoke a few words to her daughter who was outside the door, who immediately ran down stairs, mounted the old woman's pony, and went to their village—I supposed for some of her older brothers. I soon got her out of the room and went down stairs. The Agent and interpreter having been sent for, I explained the case to the old woman, and wished to hear what she had to say. She said the boy did right, as the other boys all plague her boy till he get mad. I replied, I knew that sometimes other boys plague him, sometimes he plagues other boys; she knew Indians all love to joke one another, but they ought not to get angry at fun; that the other boy only threw a green plum at her boy, and then he struck him with a club. She instituted enquiry of the scholars, who told her that was all, the other boy threw a plum at him, which hit him on the forehead. Whereupon she talked largely about the maliciousness of throwing a plum and hitting her boy's forehead, he ought to get mad and do something. I wished her to think of the difference between being hit with a small plum which she knew could hurt no one, and being struck a forcible blow with that club, holding it up to view. She then said that white people and Indians were different, and walked in different roads; that their way was when they get into quarrels to draw their

clubs, tomahawks, or pistols. To which I replied, "she knew that was not the good way," to which she for the first time assented, and I continued, that I was wanting to bring them into a better way than they had been following. The white man's road was when any one got angry and hurt another, to shut him up where he could hurt no one else; that if the thing were turned about, and her boy had been the one hurt, and I had shut the other one up, where he could have a bed to lie upon, his meals and drink carried to him, she would have thought that I had not punished him with sufficient severity; she only looked at one side, I had to look all around so as to see both sides, and take such measures as would stop the recurrence of any more such acts. If I allowed such things to pass unnoticed, the practice might become frequent, perhaps some one be killed, it might be her boy, but I expected to keep him a prisoner until his chief came, not only for his good, but for the good of the school, that other boys might know what to expect.

I then told her that I had expected to have him come down to the evening exercises, but as she was here, and had once attempted to take him away, contrary to orders, she must promise to let him remain, and not try to get him away. To which she replied, she would get him away if she could, if he came down. I told her if that was her intention he should not come down, and I wanted her to remember that it was she that was keeping him up stairs confined in the dark room alone, as I should have had him come down had she not been here, or had given me her word not to try to slip away with him, and closed the interview. The old woman remained all night. During the evening exercises, another son of the old woman came outside, and slyly made the effort to get him and his clothes out of the chamber window; but the exercises closing, that design was frustrated and not again attempted. The next morning, after his mother had gone away, the boy was brought down to the school, but at noon an older brother who was watching an opportunity to steal him away, accomplished his design and took him home. It was to have prevented this that I had sent for Guadelupe, who came to the Agent, but not to the school, so I had no opportunity of talking with him in order to get him, if he approved of the course I pursued (which he told the Agent that he did) to forbid their stealing him away, as it would injure the usefulness of the school, if not entirely destroy all discipline in it, if women and young men may come and steal the children away whenever they are brought under correction. In a few days the boy was sent back to school, but being determined that this practice should be nipped in the bud, I got Captain Black Beaver to go with me to see Guadelupe, who came back with us to the school, in order to have the benefit of an interpreter. I had a long talk with him about his not coming to me when I sent for him, and the stealing of the boy from school by his mother and brother, telling him I had come a long way to try to teach their children a better way than they had been following. They knew that I would not hurt their children, that when they get out of the way, and I undertake to bring them back unto the right road, and try to cause them to leave off their bad ways, if their parents or friends steal them away, it makes my hands hang down, I can do nothing. I cannot prevent their watching around and stealing their children when I do not know it, and if that is the way they expect to do, the school had better stop, for I could do nothing toward controlling the scholars. He said, when he found out on Monday that the boy was not sent back to school, he went to his mother and brother, told them they had done wrong in taking him from school, that they must send him back at once, and not take him away any more without the consent of the teacher. He then made a speech to the scholars. Thus had he without my knowledge taken steps to prevent the continuance of such occurrences, showing his confidence and interest in the school.

6th mo. 4th.—Poor little Nellie Block died this morning, after a lingering illness of some months. She was an interesting and beautiful little girl of Creek and Caddo descent, and one of the sweetest tempered children it has been my lot to have the care of. Took all the school children to see her and to attend the burial this afternoon. Her remains were buried upon the top of the hill north-west of the Agent's house. Most of her clothes, and a coverlet or two, were placed in the coffin and when it was let down into the grave her mother threw in at the head a bundle of clothes which had been tied up by themselves and kept out of the coffin. To-day I had some talk with agent Tatum relative to my going among the Kiowas, I having felt best some time since to write to him, offering myself to that service, since which I have felt very little of the concern, further than a confirmation of its having been of the requiring of a merciful and compassionate Father, who cares for even the most benighted of his workmanship. A way appears to be opening for my going among them.

12th.—My last forenoon in school, as Captain Black Beaver has a team going to Wichita in company with a train, which is to leave to-morrow, and there being but two more days of school, A. J. Standing being willing to undertake to close the quarter, I made arrangements for going home for a short visit. Started on my homeward journey on the morning of the 13th, arrived at Wichita on the morning of the 20th, having made a very quick trip across the plains, during which we passed about twenty-eight thousand head of Texas cattle, two ox trains, one of thirty-five wagons, the other of forty-five, also one mule train consisting of four wagons, but not a buffalo or an antelope was seen by any of our party. The waters, especially of the Canadian, were high, but not so as to detain us. Took the cars early in the morning of the 21st, stopped a short time at the Superintendent's office at Lawrence, and arrived at Cedar Rapids about one o'clock in the morning of the 23d. It being First-day, and no train running, I made arrangements for forwarding my luggage and walked home, a distance of eighteen miles, arriving a little past seven o'clock in the morning. Being favored to find my precious family well, and being thankful for my preservation and return once more to them.

(To be continued.)

A Cardinal's Oath.—The oath which a Roman cardinal is required to take, and which, as we presume, Cardinal McCloskey has taken, commits him to the absolute supremacy of the Pope in both his pontifical and civil character. Among other things, he must swear that he "will be faithful and obedient to St. Peter, the Holy Apostolic Roman Church, and our most Holy Lord, the Pope, and his successors;" that he "will give them any assistance in retaining, defending, and recovering the Roman Papacy and the Regalia of Peter with all my [his] might and endeavor;" that he "he will resist unto blood all persons whatsoever who shall attempt anything against them;" that he "will seek out and oppose, persecute, and fight against heretics and schismatics against our Lord the Pope;" that he will maintain "the constitution of the Blessed Pius of 1567, and the declarations of his successors, particularly those of Innocent IX., 1591, and those of Clement VIII., 1592;" that he will maintain the Papal claims to various Italian cities; and that he "will not seek absolution from any" of the articles enumerated in his oath.—*Late Paper.*

Extract from a Letter by John Newton, dated in 1773.

"I suppose you have heard I have been ill; through mercy I am now well: but indeed I must farther tell you, that when I was sick I was well; and since the Lord has removed my illness, I am much worse. My illness was far from violent in itself, and was greatly sweetened by a calm submissive frame the Lord gave me under it. My heart seemed more alive to him then, than it has done since my cough, fever, and deafness has been removed. Shall I give you another bit of a riddle; that, notwithstanding all the changes I pass through, I am always the same? This is the very truth. 'In me,' that is, in my flesh, 'dwelleth no good thing;' so that, if sometimes my spirit is in a measure humble, lively and dependent, it is not because I am grown better than I was, but the Lord is pleased to put forth his gracious power in my weakness; and when my heart is dry and stupid, when I can find no pleasure in waiting upon God, it is not because I am worse than I was before, but only the Lord sees it best that I should *feel* as well as *say*, what a poor creature I am. My heart was once, like a dungeon, out of the reach of day, and always dark: the Lord, by his grace, has been pleased to make this dungeon a room by putting windows in it; but I need not tell you, that though windows will transmit the daylight into a room, they cannot supply the want of it. When the day is gone, windows are of but little use: when the day returns, the room is enlightened by them again. Thus unless the Lord shines, I cannot retain to-day the light I had yesterday; and though his presence makes a delightful difference, I have no more to boast of in myself at one time than another; yet, when it is dark, I am warranted to expect the return of light again. When he is with me, all goes on pleasantly, when he withdraws, I find I can do nothing without him. I need not wonder that I find it so, for it must be so of course, if I am what I confess myself to be, a poor, sinful, helpless creature in myself. Nor need I be over much discouraged, since the Lord has promised to help those who can do nothing without him, not those who can make a tolerable shift to help themselves. Through mercy he does not so totally withdraw as to leave me without any power or will to cry for his return. I hope he maintains in me, at all times, a desire of his presence; yet it becomes me to

wait for him with patience, and to live upon his faithfulness when I can feel nothing but evil in myself. In your letter, after having complained of your inability, you say you converse with many who find it otherwise, who can go whenever they will to the Father of mercies with childlike confidence, and never return without an answer; an answer of peace. If they only mean that they are favored with an established faith, and can see that the Lord is always the same, and that their right to the blessings of the covenant is not at all affected by their unworthiness, I wish you and I had more experience of the same privilege. In general the Lord helps me to aim at it, though I find it sometimes difficult to hold fast my confidence. But if they speak absolutely in regard to their frames, that they not only have something to support them under their changes, but meet with no changes that require this support, I must say, it is well they do not live here: if they did, they would not know how to pity us, and we should not know how to understand them.

"We have an enemy at ———, that fights against our peace, and I know not one amongst us, but often groans under the warfare. I advise you not to be troubled by what you hear of other folks' experience, but keep close to the written word, where you will meet with much to encourage you though you often feel weary and heavy laden. For my own part, I like the path best which is well beaten by the footsteps of the flock, though it is not always pleasant, and strewed with flowers. In our way we find some hills, from whence we can cheerfully look about us; but we meet with deep valleys likewise, and seldom travel long upon even ground. I am, &c. JOHN NEWTON."

The earthquake which occurred in South America on May 18th, has caused a great amount of suffering. The whole town of Cucuta has disappeared, as well as nearly all of the promising villages in the State, eighteen or twenty in number. The town of Cucuta has suffered more than has been imagined, for besides the entire destruction of the city, a band of thieves has caused a greater pecuniary loss than the earthquake, carrying off all the merchandise and coffee they could possibly get hold of, and starting fires in many places. Coffee bags were emptied and used to carry away stolen goods, jewelry, and other valuables. After the earthquake, rain fell plentifully for some time, and the goods and coffee remaining were much damaged. All books and papers are lost. The Custom House and the coffee stores in the Los Cachos were sacked and afterwards set on fire and destroyed. Scarcely anything valuable is left among the ruins. A singular incident is related of a man in Cucuta, who miraculously escaped injury during the earthquake. He was standing on the balcony of his residence when the earthquake occurred, and the walls falling made a prisoner of him, although he was uninjured. He was expecting every moment to be crushed in the ruins, when a second earthquake occurred, when the walls all fell outward, thus leaving him perfectly safe. Troops have been sent from Pamplona to prevent more atrocities in the district by the thieves. Relief expeditions have been sent to the ruined districts, and everything has been done to alleviate the sufferings of the survivors. The loss of life has been estimated at from 10,000 to 15,000 persons, and the number injured is very large.—*Phila. Ledger.*

Selected.

SUMMER STUDIES.

BY EMELINE SHERMAN SMITH.

Far removed am I to-day
From colleges and schools,
From all that wise professors say,
From all the teachers' rules;
Yet pleasant studies I pursue,
For something always sweet or new
Is taught me, every passing hour,
By bird or breeze, by tree or flower.

At early morning comes the wren—
A wondrous happy little sprite—
To warble o'er and o'er again
His story of delight.
The winds may blow, the skies may frown,
The sudden shower come pattering down;
This cannot darken or destroy
The little heaven of light and joy
Which glows within his tiny breast,
And by his song is still exprest.
Oh, cold and dull the heart must be
That cannot learn from such as be
To be content and grateful still,
Thro' storm or shine, thro' good or ill!

And then this gentle summer breeze,
This wandering minstrel of the air,
That breathes in wordless harmonies
Such blessings everywhere!
How graciously it helps to-day
The weary boatmen on their way!
How many toiling spirits bless
The comfort of its soft caress!
Passing the harvest-field but now,
It touched a fainting laborer's brow,
With touch so light, so cool, so bland,
He thought 'twas like his baby's hand,
And straightway felt new vigor come
With this sweet memory of his home.
Stealing along by garden wall,
It crept through cottage casement small,
And lightly kissed the fevered cheek
Of a sick child, whose spirit meek,
Cheered by this guest from hills and streams,
Forgot awhile the weight of pain,
And wandered off, in happy dreams,
To brooks and meadow-paths again.
Soft summer breeze! I learn from thee
That humblest instruments may be
Sweet ministers of charity.

Ye waving trees that lent your shade
In the bright summers long gone by,
When 'neath your friendly foliage played
Such gleeful souls, the birds and I!
Ye are as ready now as then
To shield me with your sheltering arms—
To woo and welcome me again
From all the busy world's alarms.
Oh! beckoning trees, your whispers seem
Echoes of childhood's happy dream,
And all your lulling charms attest
That early friends are oft the best.

But sweetest lesson learned to-day
I learn from what the flowerets say—
Those "meek apostles of the ground"
That speak, though uttering not a sound,
The tender truths which bless and cheer,
Like words of angels whispered near.
Earth may be dark with many an ill,
But these fair preachers tell us still,
That every life, however fleet,
If lived aright, hath mission sweet—
Mission to soothe the sad unrest
Of weary brain or wounded breast.

Oh! be it ours to learn by heart
The gentle rules that flowers impart—
To dwell, as they, with modest grace
In proudest, as in humblest place;
To give, as they soft balm bestow,
Some gracious boon to high and low;
To look with meek and hopeful eye
Alike to clear or clouded sky:
To smile, e'en when the storms assail,
And trust a love which cannot fail—
That heavenly love which makes so fair
The world that flowers and mortals share.
—*Home Journal.*

For "The Friend."

The Settlement of Friends at Dunkirk, in France.

(Continued from page 366.)

The members of the Society who first settled at Dunkirk, among whom was Benjamin Rotch, appear to have removed from Nantucket about the year 1788. They were soon followed by others, and as the business proved profitable, the number of vessels engaged in it rapidly increased, until, as stated by Rochefoucault, in his "Travels in the United States," no less than forty ships sailed from Dunkirk in 1793, to pursue the whale fishery in distant quarters of the globe. The establishment of the business here, and the employment it furnished to a considerable number of mechanics and other workmen, contributed materially to the commercial prosperity of the town.

The settlement was not unfrequently visited by Friends from England, and is thus referred to by Sarah Grubb, who, in company with George Dillwyn and others, attended several public meetings here, on their way to Germany, in the Sixth month, 1790: "We spent a full week at Dunkirk, to a good degree of satisfaction, perceiving the blessing that these new settlers may be in that land, and at this important juncture, if they wisely keep to, and are graciously kept by, the preserving, unchangeable Spirit of Truth. They are at present worth visiting, and their number is likely soon to be increased from Nantucket."

In the latter part of the year 1790, William Rotch returned to Dunkirk, and in the expectation of an absence of two or three years from home, was accompanied by several members of his family. A few months after his arrival, he and his son were called upon to attend the National Assembly in Paris, a body which had been convened since his former visit to France, and which, amid the rapidly changing phases of the Revolution, was at this time exercising the chief power.

He remarks: "We were joined by John Marsillac,* in presenting a petition to that body for some privileges and exemptions connected with our religious principles. The petition was drawn up by John Marsillac before we reached Paris, and notice given that it must be presented the next day. In perusing it we found some material alterations necessary, and in some instances it was difficult to express in French the alterations we had made in English, without losing their force. On account of not understanding the French language, it was impossible to have such expressions as I thought necessary, inserted, and the time was so short, that we were obliged to let it pass with much fewer amendments than I wished. The hour was come for presenting it and the previous notice given of the Quaker petition, I suppose, drew every member in town to his seat. The galleries for spectators were filled, and many could not be accommodated; nor did we wonder at this curiosity, considering the novelty of the subject. We had been with Brissot de Warville,† Clavier, and some

* John De Marsillac was a member of the small Society in the south of France, which professed views similar to those of Friends.

† John Pierre Brissot de Warville was at this time a prominent member of the National Assembly. As an earnest advocate of the abolition of slavery, he had in previous years visited England, where he had become acquainted with several members of the Society

others, looking over the petition until the latest moment, and must now proceed to the Assembly. They, with several others, had come to accompany us, and just as we were moving, some one observed, "You have no cockades; you must put them on." We told them "We could not. It was a distinguishing badge we could not make use of." "But," said they, "it is required by law to prevent distinctions, that people may not be abused, for their lives are in danger without them, and there was always a large body of the lower classes about the Assembly, that we had to pass through." We replied, that we could not do it, whatever might be the consequences; that we were willing to go as far as we could, and if stopped we must submit to it. We saw that our friends were full of fear for our safety. We set out with no small apprehensions, but we trusted in that Power which can turn the hearts of men as a watercourse is turned. We passed through the great concourse without interruption, and reached the waiting room of the Assembly. A messenger informed the President of our arrival, and we were immediately called to the bar.

John Marsillac read the petition, with Brissot at his elbow, to correct him in his emphasis, which he frequently did, unperceived, I believe, by all except ourselves. At the close of every subject, there was a general clapping of hands, and the officers endeavoring to hush them. This hushing, I thought was hissing, from my ignorance of the language, and apprehended all was going wrong until better informed. After the reading was concluded, the President, Mirabeau, read his answer. The clapping was repeated at the end of every subject.

At the close the President said, "The Assembly invites you to stay its sitting." As we were passing to the seats assigned us, a person touched Benjamin, and said, I am rejoiced to see something of your principles brought before this Assembly." He did not know who it was. After we were seated, several members came to us for conversation on our principles. We remained until the Assembly rose, and then retired to our lodgings. We next found, that a visit to the influential members at their private hotels was necessary to impress them with the reasonableness of our requests. We accordingly proceeded. John Marsillac, Benjamin and myself, met with a polite reception from all, except two, and nothing more from them than a careless indifference. [One of these] was Talleyrand. After endeavoring to impress him with the foundation of our petition, he made no reply, and let us pass silently away.

We generally found a number of persons with the members we visited, not of the Assembly, but applicants, soliciting their favor for the different objects they were pursuing; and the features of our petition always led to an opportunity of opening our principles at large, particularly that respecting war. They invariably inquired and listened with great attention, and seldom was any opposition expressed. We had much conversation with Bishop Gregory, who was a very catholic man, and liberal in his sentiments, and much esteemed; and also with Rabout St. Etienne, then bishop of Autun. He was a very valuable man, and, I believe, a blessing to many over whom he presided. He was one who fell a victim to the guillotine under the sanguinary reign of Robespierre. He was inclined to converse much on non-resistance, and thus summed up what he considered the view of its advocates, of pure Christianity: "If an assassin comes to take my life, and I conscientiously refrain from taking his to save it, I may trust on some interposition for my deliverance. If, however, no interposition appearing, I still refrain from precipitating a soul unprepared into eternity, and he is suffered to effect his object on me, I may hope to find mercy for myself."

The address to which reference has been made, is as follows. It was presented by Friends without removing their hats.

"The respectful petition of the Christian Society of Friends, called Quakers, presented to the National Assembly of France, by William Rotch, 2nd mo. 10th, 1791.

"Respectable Legislators:—The French nation having appointed you her legislators, and your hearts having been disposed to enact wise laws, we solicit the extension of your justice and benevolence to the Society of peaceable Christians to which we belong. You know, that in several States of Europe and North America, there are a great number of Christians, known by the name of Quakers, who profess to serve God according to the ancient simplicity of the primitive Christian church. Several towns and villages of Languedoc contain a number of families attached to this primitive Christianity. Many other families which came from America have settled at Dunkirk, under the auspices of the late government, in consequence of the invitation given to the inhabitants of Nantucket, for the purpose of extending the French fisheries. These islanders have proved themselves worthy of your kindness by their success, and the same motives will induce them to continue to deserve it.

Concerns, however, of far greater moment have this day brought us before you.

In an age signal for the increase of knowledge, you have been struck with this truth; that conscience, the immediate relation of man with his Creator, cannot be subject to the power of man, and this principle of justice hath induced you to decree a general liberty for all forms of worship. This is one of the noblest decrees of the French legislature. You have set a great example to the nations which continue to persecute for religion, and sooner or later we hope they will follow it.

We have come to implore the spirit of justice, that we may be suffered without molestation, to conform to some principles, and to use some forms to which the great family of Friends, called Quakers, have been inviolably attached since their rise.

Great persecutions have been inflicted on us on account of one of those principles, but to no purpose. Providence has enabled us to surmount them without violence. We mean the principle which forbids us to take arms and kill man under any pretence—a principle consistent with the Holy Scriptures, "Render not" said Christ, "evil for evil," but do good to your enemies." Would to heaven this principle were universally adopted. All mankind becoming one family would be brethren united by acts of kindness.

Generous Frenchmen, you are convinced of this truth. You have already begun to reduce it to practice. You have decreed never to defile your hands with blood in pursuit of conquest. This measure brings you, it brings the whole world one step nearer to universal peace. You cannot therefore behold with an unfriendly eye, men who accelerate it by their example.

They have proved in Pennsylvania that vast establishments may be formed, raised, and supported without military force, and without shedding human blood. We submit to your laws, and only desire the privilege of being here, as in other countries, the brethren of all men, never to take up arms against any. England and the United States of America, where are brethren are far more numerous than in France, allow us peaceably to follow this great principle of our religion, nor do they esteem us useless members of the community.

We have another request to make, which we hope you will not refuse us, because it flows from those principles of justice to which you do homage. In our registers of births, marriages and deaths, we have preserved the simplicity of the primitive church. Our maxims forbid useless forms, and limit us to those which are necessary for ascertaining the terms of human life, consistently with the good order of society. We request that our simple registers may be deemed sufficient to legalize our marriages and births, and authenticate our deaths, by causing a declaration to be made before a magistrate.

Finally, we request that we may be exempted from all oaths, Christ having expressly forbidden them in these words, "You have heard that it hath been said by them of old time, perform thine oaths; but I say unto you swear not at all, but let your yea be yea, and your nay, nay." Wise legislators, you are persuaded as well as we, that an oath is no assurance of sincerity, that it can give no additional force to the declaration of an honest man, and doth not deter a perjurer. You admit that an oath is but a peculiar way of making a declaration,—as it were a peculiar mode of speech; we hope therefore you will not refuse to hear us in ours. It is that of our common Master, that of Christ. We trust that we shall not be suspected of a wish to evade the great purpose of a civil oath.

We are earnest to declare in this place that we will continue true to the constitution which you have framed. We will cherish and respect it, and it is our full purpose to follow the laws in all their purity. On the other hand, if our words, if our evidences, are found to be false, we willingly submit to the penalties on false witnesses and perjurers.

Can you, respectable legislators, hesitate to grant our requests? Cast your eyes on the history of our Society in the countries in which we are established. More than a century hath elapsed, and we have never been found in any conspiracy against the government. Our temperate rule of life forbids ambition and luxury; and the purpose of our watchful discipline is to preserve us in the

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of Friends, and interested in their religious character and principles. In 1786 he published a defence of Friends against the misrepresentations of one of his own countrymen, the Marquis de Chatelleux, contained in his "Travels in North America." Brissot himself visited the United States in 1788, and on his return to France issued an account of it, in which he relates with much warmth of feeling the favorable impressions left on his mind by his intercourse with Friends in this country. As one of the leaders of the Girondist or moderate party, he was finally impeached and led to the guillotine in 1793.

practice of those manners to which we were led by the exhortations and example of our founder.

We esteem employment a duty enjoined on all, and this persuasion renders us active and industrious. In this respect, therefore, our Society may prove useful to France. By encouraging us you encourage industry. Industry seeks those countries where the honest, industrious man will be under no apprehension of seeing the produce of a century of labor snatched away in an instant by the hand of persecution. Now that France is becoming the asylum of liberty, of equal law and brotherly kindness, and to these sources of prosperity, perfect liberty for every individual to obey the dictates of his conscience in relation to the Almighty, what prospects of advantage will arise to influence our brethren who inhabit less happy climes, to settle in France, a country favored by nature, as soon as they learn that you have granted them the same civil and religious liberty which they enjoy in England and the United States of America.

Such is the respectful petition we present for the relief of our brethren in France, and the good of a country which we love. We hope among your important engagements in reforming this great empire, and multiplying its sources of happiness, you will extend your justice and regard to us and our children. It will bring you the reward of the Almighty, and the love of virtuous men."

The Old Catholic Synod.

The second annual synod of the German Old Catholics has just been held at Bonn, the first having been held at Whitsuntide last year. The synod is composed of the bishop (Reinkens), the synodal committee, all the clergy of the diocese, and a delegate for every 200 self-supporting men. The committee referred to plays an important part in the organization. It consists of four priests and five laymen, of which the bishop is *ex officio* the chairman. The committee has to present a budget of general church expenses, the several items of which have to be discussed in the synod; and if these general expenses cannot be met in other ways, the synod must apportion the sum still wanting among the several congregations, according to their numbers and capability, and request them to furnish it. While I am writing, the synod is not yet over, but as far as possible I will give an outline of its proceedings.

The reports of the present condition of Old Catholicism up to March 31st, so far as accounts had been received, were encouraging. In Prussia, there are thirty-two recognized churches, with 6,040 men, representing 18,765 persons, and giving an increase of men for 1874 of 1,458, and in all, of 1,727 persons. Places not yet recognized by the bishop are not included in the report. There are twenty-two priests which are to be added. The State had given 37,565 marks or shillings, and the offerings of the people for nineteen places (which furnished a full report), were 63,998 marks, or about £3,200. In Baden the number of men in thirty-five constituted churches is 4,371, the total number of persons being 14,993—so that in the year the number has more than doubled. There are in addition to these a number of places not included, because they have not accepted the Old Catholic constitution. That the law of June 15th, 1874, which granted the use of the churches, has exerted a favorable influence, is clear. In fifteen places where there were then none, there are now regular societies, twelve of which have been recognized by the State. In fourteen parishes the Old Catholics are in a majority, and have therefore not only the joint use of the churches, but in case of a vacancy they will also have the endowments, which is already the case in four of these. In 1874 there were only four priests there, now there are sixteen. The State has granted in Baden £300. In Hesse Darmstadt there are four churches, with 212 men and 684 persons in all; an increase of one church, 64 men, and 124 persons. In Bavaria there are at least 4,245 men and 13,000 persons in all, with about a dozen priests. In Wurtemberg a congregation has been formed at Stuttgart of 57 men and 102 persons in all. When it is remembered that there are in all Germany 15,006 men, and in all 47,737 persons, 54 priests and 32 churches, recognized by the State as parishes, nearly 150 societies, &c., (the number of which is indeed far greater), and when it is borne in mind that the movement has had to contend with great difficulties in the want of churches, the subscriptions which the members have to make, and the opposition which the Ultramontanes raise, it must be admitted that the progress has been, for three years, something remarkable. * * * * In the winter season of 1874-5 there were fourteen Old Catholic divinity students at the University of Bonn, the number being now eleven.

The proposal lately made in Dollinger's letter that the Greek Church should take part in the synod, has been successful. On Sunday, May 9th, the Professor of the Greek orthodox theology chose as representative to the Synod, Philotheos Bryennios, professor of theology at Fanar, Joannes Anastasiades, professor at the theological seminary in the island of Chalki, and the Archimandrite Germanos Grigoras. A committee was appointed at the same time to answer the letter of Professor Dollinger. The proceedings of the synod are far more important than those of the Congress, which is held at the end of summer, and Protestants will do well to observe its proceedings and judge for themselves as to the movement. Some high Lutherans call the movement a Catholic "Protestantenverein"—by which they mean that it holds the same place in the Roman Catholic Church as Schenkel's rationalistic movement does in Protestanism. They allege that it is a manufactured article, and does not rest upon any deeply-felt religious necessity of the people; it has not had any difficulties to encounter worth naming, but has, on the contrary, met with all possible favor; that it has only prospered in those countries where the governments have been peculiarly favorable to it; and that it will die out as soon as the Church struggle comes to an end. They add that the report is wrong in giving three years as the age of the movement, which they say is four years old, and that 50,000, a number not yet reached, is but small in a population of fifteen millions of Catholics. But the fact is, some of these High Church papers are not worth listening to. Old Catholicism is not clerical enough for them. It must, however, be admitted that there has not been found as yet in the movement the deep religious earnestness of Luther's movement, nor even the enthusiastic rising of the masses which marked the rise of German Catholicism thirty years ago under Ronge, Blum and others—a movement which quite collapsed in the revolutions of 1848, and the wretched remnants of which are found now only in a few scattered rationalistic, or (still better expressed), infidel congregations. It is sincerely to be hoped that Old Catholicism has a better future before it. —*The Nonconformist.*

The church is never more alive to the cause of its adorable Head, than when under suffering, and the present afflictions will be sanctified and made a blessing to us if we rightly profit by them.—*William Evans*, 1852.

THE FRIEND.

SEVENTH MONTH 10, 1875.

The Yearly Meeting of Canada, which has recently been held, commenced on the 25th of Sixth month. There were in attendance a number of strangers—ministers, their companions and others. The sitting on Sixth-day was occupied principally with the usual opening business, and with reading the certificates of those in attendance, and the epistles from other Yearly Meetings. A proposition was introduced, that a meeting for worship should be held every morning at 8½ o'clock, in the old meeting-house which stands in one corner of the yard, for such as chose to attend it. Considerable time was spent on this subject, and objections were made by a number of the older members of the Yearly Meeting; others desired it might be tried; and several who were present from other Yearly Meetings, spoke in favor of it. It was finally settled, that the Yearly Meeting would not appoint such a meeting, but that those who wished might meet as proposed without being called to account for so doing. The reports sent up from the Quarterly Meetings, showed the whole number of members to be 1,624, being an increase of five in the past year.

On Seventh-day, the representatives reported they could not agree on the name of a Friend as Clerk. The former Clerk and assistant were continued. The principal business of the sitting, was the consideration of the state of Society. Three Queries were read and answered.

On First-day, three meetings for worship are regularly held, at 10 A. M., and 3 and 7½ P. M. On the present occasion these were largely attended by the people of the neighborhood, who behaved in a becoming manner. The service of these meetings was marred by the absence, in a great degree, of those intervals of solemn silence, which are a peculiar and most desirable feature of the public worship of our Society.

On Second-day, the remaining Queries were read and answered. The advantage of vocal prayer in families, when collected for reading the Scriptures, was strongly urged by some of the strangers, but a needed caution was expressed by a concerned Friend of the meeting, who reminded those present, that a *fresh anointing* was needed for every exercise of the kind.

On Third-day, the Clerk read a suitable minute which he had prepared, embodying

the exercise of the meeting when the state of Society was under review. A proposal was made to hold General Meetings, as has been done in some other places, but it was set aside. The appointment of a committee to visit subordinate meetings was suggested, and the subject seemed to take some hold of the minds of those present, but it was judged best not to enter upon that service at this time. A list of the meetings and their locations, and the times of holding them, prefaced by an historical account of their establishment, had been prepared in accordance with a conclusion adopted the year before, and was now read. From this document (which was ordered to be printed) it appears that the meetings in the two Western Quarterly Meetings, Yonge Street and Norwich, were originally branches of Philadelphia Yearly Meeting.

The consideration of the report of the Boarding School Committee occupied a long time, evincing the lively interest felt in this concern. It appears that the Committee had received £1000 sterling in aid of their enterprise, from London Yearly Meeting, in addition to nearly the same amount collected by private subscription from outside of their limits, principally among the members of Philadelphia Yearly Meeting and their friends, amounted to about $24,000. The Yearly Meeting authorized the Committee to enter upon the erection of suitable buildings, with the understanding that the amount to be expended should not exceed $25,000. Some friends thought the present site for the buildings not as suitable as might be obtained, and suggested the purchase of another in the immediate neighborhood, on more elevated ground, as presenting superior facilities for drainage, &c. After some deliberation, this matter was referred to the School Committee; and it was subsequently understood that the committee were willing to make the desired change, if the new site (which covered ten acres of ground, and would cost $2000) could be procured by a special subscription, without drawing on the funds already in their hands.

On Fourth-day morning a meeting for worship was held, and the business of the Yearly Meeting was finished in the afternoon sitting. Returning minutes for those in attendance, and epistles to other Yearly Meetings, were the principal matters that had remained unattended to. The meeting closed in solemn silence, under a sense of the restraining and comforting presence of our Holy Head.

SUMMARY OF EVENTS.

Foreign.—More heavy commercial failures have been announced in London and other parts of England, several of them with liabilities ranging from $1,250,000 to $3,750,000.

The latest advices from the Fiji islands report that there is no diminution in the ravages of the measles and typhoid fever on the islands.

Emigration returns at Liverpool continue to show a decrease. During the Fifth month the number of emigrants was 5915 less than in the corresponding month last year.

Advices from Cape Town state that the Assembly of Cape Colony has unanimously adopted resolutions in favor of the annexation of some independent territories south of Natal, inhabited by about 150,000 Caffres.

The difficulty with the King of Burmah has not yet been satisfactorily adjusted. The king still refuses to allow the British troops to pass through his territory.

The steamer Peruvian, from London to Quebec, carries out 560 Mennonite emigrants.

London, 7th mo. 3d.—Consols 94⅛. U. S. ten-forty bonds, 104½.

Liverpool.—Uplands cotton, 7 3-16*d.*; Orleans, 7⅞*d.*

Further details of the great inundation in the south of France have been received. It is announced that 100,000 persons will be wholly dependent on public charity for months to come. The number of persons drowned in Toulouse alone was about 2000, and in the whole inundated district it is estimated at 3000. President MacMahon has made a tour of inspection in the desolated districts. His appeals for aid have been, it is said, responded to with much liberality.

The *Journal Officiel* publishes a decree appointing a special committee for the purpose of encouraging Frenchmen to participate in the Philadelphia Centennial Exhibition and facilitating the efforts of those who intend doing so. The committee is composed of members of the Assembly, merchants and other persons, a number of whom hold relations with the United States.

A Paris dispatch of the third inst. says: An important meeting of the three groups of the Left was held last night. Three hundred and thirty deputies were present. A resolution was unanimously passed agreeing to abstain from unnecessary discussion, so that all necessary bills may be passed by the middle of August. Provision was made for a committee to negotiate with the Ministry, the Duke D'Audiffret-Pasquier, and the leaders of other parliamentary groups, with the object of fixing a day for the dissolution of the Assembly.

The ex-Emperor Ferdinand I. of Austria, died on the 29th ult., at Prague, aged 82 years. He abdicated in 1848, and has since lived in obscurity. He was a well disposed man, but mentally feeble and readily controlled by those around him, and was thus unfitted for the position he filled as head of a great empire.

A special dispatch from Vienna to the Standard reports that the peasants of Deva and vicinity, in Transylvania, have revolted against the nobles and defeated a battalion of militia. Many persons have been killed, including two judges. The regular troops have been sent to the scene of the outbreak.

The Italian Senate has passed the public safety bill for the prevention of brigandage in Sicily and elsewhere. The bill had already been adopted by the Chamber of Deputies.

The Pope has sent $4,000 for the relief of the sufferers in the South of France.

The dispatches from Spain report many conflicts between portions of the government forces and those of the Carlists. In some of them, according to the Madrid accounts, the Carlists suffered severely, but the Carlist dispatches represent matters differently. Probably on the whole the situation is not materially changed.

A London dispatch of the 3d says: Dispatches from Madrid confirm the report of General Jovellar's victory over the united Carlist bands of Dorregaray, Cucula and Villalain. General Martinez Campos, with the army of Catalonia, effected a junction with Jovellar yesterday, and the combined forces are now making preparations to attack Cantavisja.

At the latest dates from the south of France heavy rains continued falling. There has been great destruction of bridges, as well as other property.

The population of Japan has increased 150,000 since the census was taken at the close of 1873. A recent investigation of the number of converts to Christianity in Japan gives the following results: Greek Church, one missionary, 3,000 converts; Roman Catholic, forty missionaries, 20,000 converts, and Protestants seventy missionaries with 200,000 converts.

A terrible typhoon visited Hong Kong on the 31st of Fifth month, causing the destruction of one hundred and fifty junks and much other property. The steamer Poyang was wrecked near Macao, and one hundred and twenty-five lives were lost.

The Chinese government has appropriated $60,000 for representation at the Philadelphia Centennial Exposition. The local government of Hong Chow proposes to send silks and porcelain independently.

The vote upon the bill for the introduction of civil marriage in Switzerland, is reported to be 205,588 for, and 181,057 against the measure.

A Paris dispatch of the 5th says, that the different groups of the Right have held a meeting and decided to oppose a dissolution of the Assembly next month.

United States.—The Public Debt, the first inst., amounted to $2,128,688,726, having been reduced $1,431,250 since 6th mo. 1st. The cash in the Treasury consisted of $79,854,410 in coin, and $3,973,751 in currency.

The interments in Philadelphia last week were 541, and in New York 616. Some days of very warm weather were followed by the usual increase of mortality among children. The mean temperature of the Sixth month in Philadelphia, by the Hospital record, was 72 deg., the highest during the month 94.50 deg., and the lowest 53 deg. The amount of rain during the month 5.25 inches. The average of the mean temperature of the Sixth month for the past 86 years is given as 71.83 deg., the highest mean during that entire period was in 1870, 77.21 deg., the lowest, 64 deg., occurred in 1816. The entire rainfall of the first half of 1875 appears to have been 16.81 inches, against 21.47 inches in the corresponding months last year.

The Green Bay (Wis.) *Gazette* says that on the 8th of Sixth month there were still hundreds of square miles of ice on Lake Superior, and that from the deck of the steamer between Sault and Houghton, masses of ice twenty feet thick were in almost constant sight.

The population of the city of Milwaukie, Wis., according to the State census just completed, is 101,049.

Private advices received from the Black Hills Expedition, represent that investigations are proving the country to be richer in gold than has heretofore been supposed. The earth down to the bed-rock in many places contains particles of the precious metal. Professor Janney's second dispatch re-asserts his first statement that there is not enough gold to warrant extensive mining undertakings.

The United States Life Saving service has been in operation since 1871. During this time the number of disasters in the vicinity of the stations have been 161. The number of lives in peril are reported at 2469. The number saved has been 2441. The value of property imperilled is reported at $6,060,336, and the value saved $4,376,916. The stations extend from the eastern coast of Maine to Cape May, and from Cape Henry to Cape Hatteras.

On the 3d inst. 615 cabin passengers and 1494 steerage passengers left New York for Europe in five steamships.

The assessed value of real estate in the city of New York, for 1875, is $883,643,545, in 1874 it was $881,547,995. The assessment of personal property shows a great decline, the amount assessed for this year being $217,300,154, against $272,481,181 in 1874.

Of the deaths in Philadelphia last week 17 were caused by sunstroke, 44 scarlet fever, 83 cholera infantum, 30 convulsions, 16 diptheria, and 24 marasmus. There were 56 deaths of children between two and five years of age, and 230 under two years.

The Markets, &c.—The following were the quotations on the 3d inst. *New York.*—American gold, 117⅛. U. S. sixes, 1881, 122½; do. 1867, 122; new five per cents, 118½. Superfine flour, $4.55 a $4.75; State extra, $5.10 a $5.45; finer brands, $5.50 a $8.00. No. 1 Chicago spring wheat, $1.25; No. 2 do., $1.18; red western, $1.37; white Michigan, $1.44. State barley, $1.45. Oats, 65 a 69 cts. Rye, $1.09. Western mixed corn, 78 a 81 cts.; western yellow, 84 cts. *Philadelphia.*—Cotton, 15⅝ a 16 cts. for uplands and New Orleans middlings. Superfine flour, $4 a $4.25; extras, $4.50 a $4.75; finer brands, $5 a $7.50. White wheat, $1.38 a $1.40; amber, $1.31 a $1.33; red, $1.28 a $1.31. Rye, $1.04. Yellow and mixed corn, 81 a 83 cts. Oats, 62 a 67 cts. Lard, 13½ a 14 cts. Clover-seed, 12½ cts. *Baltimore.*—No. 1 western amber wheat, $1.32; No. 2 do., $1.31; western red, $1.30 a $1.31; No. 2 Milwaukie spring, $1.19½. Southern white corn, 85 a 87 cts.; yellow, 81 a 82 cts. Oats, 62 a 66 cts. *St. Louis.*—No. 2 winter red wheat, $1.32. No. 2 mixed corn, 67 cts. No. 2 oats, 54 cts. Lard, 12½ cts.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—Joshua H. Worthington, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

Died, at his residence in Marion township, Linn county, Iowa, on the 22d of 1st mo. 1875, Job Young, an esteemed member of Springville Monthly Meeting of Friends, in the 61st year of his age. He was firmly attached to the doctrines and testimonies of Friends as promulgated by the worthy founders of our religious Society, and his life corresponded therewith. The sufferings of a short illness were endured with Christian patience and resignation, and his friends have the consoling belief, that through the mercy of our gracious Redeemer, he has been admitted into the haven of rest prepared for the righteous.

——, in this city, on the 13th of 6th mo., Hannah Wood, in the 89th year of her age, a member of Philadelphia Monthly Meeting.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 372.)

The following report of the state and progress of the school was written out and signed ready for presenting to the Agent at the conclusion of the term:

To J. Richards, U. S. Indian Agent,

Respected Friend,—The school was opened as a boarding school, 11th mo. 15th, with eleven names on the list, which has since increased to thirty-eight, the average attendance for the first half of the term was sixteen and a half, for the last half twenty-six and a half, the greatest average any one week was thirty-one and one-fourth.

The ages of the scholars range from five years to twenty, they are mostly of the Caddoe and Delaware tribes, with a few Creeks. Nearly all have shown aptness, ability and a commendable zeal in their studies. Two-thirds of them now at the close of the school, reading fluently in books, using the 1st, 2nd and 3rd Readers, the remainder on Charts. Twelve have made commendable progress in writing; their copy books being models of care and neatness. Several show considerable talent and interest in drawing and printing, which have formed an important part of our school exercises. Geography and the multiplication table have been used as concert exercises. In acquiring the former the scholars have shown remarkable aptness, having now a general acquaintance with the maps of the world, North and South America, and the United States; also a knowledge of the more remarkable animals, and the races of man inhabiting the different parts of the world. Several show good abilities for mental work, readily counting by 2s, 3s, 4s, 5s, and 6s, and have made some progress in written arithmetic. Spelling appears to be peculiarly difficult, owing, no doubt, to their ignorance of the formation of written language; by far the greatest progress being made by those who had acquired some knowledge of the English language.

The general demeanor and moral behavior of the scholars are much to their credit, there seldom happening anything to mar the perfect harmony of the school. Until the latter part of the term, owing to lingual difficulties, it was impossible to impart much religious instruction; we have now in the school as a scholar, a good interpreter, through whom we have endeavored to impart some of the truths of Christianity, which have been listened to with marked attention, and we believe the seed falls upon good ground. Owing, however, to the practice of dismissing the scholars on Sixth day evenings, we have been unable to organize any First-day exercises for their instruction, which we regret.

The parents and guardians of children show commendable interest in the school, both by visiting it and taking measures to secure the regular return of their children; the chiefs and head men of the tribes generally, appear alive to the necessity of education, and have rendered valuable assistance by their occasional visits to the school, and addresses to the scholars.

One marked feature in the school is the small attendance of girls as compared with that of the boys, the prevailing idea appears to be, the boys ought to be educated, while it matters little about the girls; those, however, who have attended have manifested no lack of ability or aptness in learning, though evidently from the effect of home training, they are more inclined to stand in the background, not coming forward with that promptness which characterizes the boys. The health of the school has been pretty good in the main, though in the spring there were a few cases of ague, and one or two cases of pneumonia in the winter. One death has recently occurred among the scholars, and there are two cases of sickness at the present time.

Respectfully submitted,

THOMAS C. BATTEY, Principal.
A. J. STANDING, Teacher.

In accordance with an apprehension of duty, as explained in the preceding pages, I stopped at the Superintendent's office, while on my way home, for the purpose of consulting with him and the Agent of the Executive Committee, respecting establishing myself in the Kiowa camps. The Kiowas were at that time a wild depredating tribe, who had hitherto resisted all attempts to bring them into friendly relations with the government or to a knowledge of civilized life—were still continuing to commit depredations upon the white settlements, stealing horses and mules, murdering men and women, and carrying their children into captivity. The Superintendent and General Agent, by whom the necessary arrangements would have to be made, approved of the concern, but could see no opening by which it could be accomplished at present, and I continued my journey toward home.

The succeeding summer, they with parties from other tribes whom they could induce to join them, murdered not less than forty white persons, stole several hundred horses and mules, and took three white children captives, so that the agent in discouragement wrote to me that from present appearances he did not think it would be prudent to go among the Kiowas that winter, and proposed that I should go to one of the bands of the Comanches instead of the Kiowas, at the same time expressing a desire to see me at the agency.

Notwithstanding this discouraging view, my mind was still secretly drawn to the Kiowas, and without knowing how the thing would work out, I felt best satisfied to make my way to the Kiowa and Comanche Agency, giving up in my mind to work awhile among the Comanches, if way did not immediately open for my going among the Kiowas.

Accordingly on the first day of the 10th mo. A. D. 1872, I parted with my very dear wife and children, and started on my intended journey to the Kiowa Agency, via Lawrence in Kansas, where I arrived about midnight of the 2nd of the month. Here I was detained until the afternoon of the 4th, on account of the absence of the Superintendent. I was much discouraged upon his return in finding no arrangements made for me, and that there would likely be none for some time to come, or at least until the return of the Indian delegation from Washington. I however felt best satisfied to proceed on my journey, and took the cars that evening for Wichita, Kansas, arriving there on the 5th, late in the evening. This being as far as I could go by the cars, and no mule or ox train being about to start, in the direction I was desirous of going, for some time, I joined a couple of young men who were going to cross the plains on horseback, to the point where I was intending, they having ponies sufficient to carry me and a part of my luggage. Making arrangements for the transfer of my trunk by the first ox train, we started on our journey of 240 miles, about 11 o'clock on the 8th of 10th mo. 1872.

10th mo. 8th.—Evening. put up at a ranche kept by a man from Pennsylvania, who though very genteel in his manners, and appearing disposed to accommodate travellers to the best of his ability, retails liquors by the dram, permits card-playing, &c. His ranche, like most others, is built of logs and roofed with dirt, on which is quite a growth of grass and weeds. Two large herds of Texas cattle are being pastured here, and are enclosed in a yard near the ranche at night. The Texan herders were drinking and playing cards until late in the night, and as one small room serves for kitchen, dining-room, sitting-room, bedroom, store, saloon, and corn crib, there was not much room between my bed on the floor, and the gambling table, where these degraded beings were keeping up their wild orgies, swearing, drinking, smoking, and shuffling their cards. I wished I had made my bed out of doors on the ground; however, knowing why I was there, I was favored to withdraw my mind from these unfavorable surroundings, and feeling a degree of comfortable quiet, soon dropped to sleep.

9th.—This morning much of the time we witnessed a phenomenon of optical illusion,

much spoken of by travellers. About 10 o'clock a short distance ahead of us appeared to be a lake, studded with beautiful islands, which were covered with trees, the shore of this imaginary lake was fringed with trees swaying back and forth in the breeze, which gradually disappeared at our approach, while others equally beautiful would be formed, to greet our vision farther on. These also disappearing as we drew near, continued an ever varying scenery of land and water, though not a drop of water was visible upon the parched surface of the plains. At one time, on our right, could be traced for a great distance, a long winding river, fringed with timber, the bank being plainly visible in that portion of its course which lay near us, flowing onward in front of us and across our course toward our left, where it seemed to discharge its waters into a boundless ocean; the surface of which, near the shore, was studded with islands, covered with waving trees. Upon the shores of these, unceasing billows rolled and broke in white foaming surges, stretching away to the utmost extent of the vision. At the same time, farther round to our left, and apparently not over half a mile distant, appeared a beautiful grove, the tree-tops gracefully swaying in the breeze, but as we drew near, lake, river, ocean, islands and groves, like the panorama of a dream, gave place to the unchanging and monotonous landscape of the plains.

12th.—Last night and the night before, the wolves and coyotes exercised their vocal attainments by discoursing the most diabolical music that human ears ever need listen to, no doubt to their own satisfaction, as they stopped of their own accord. It is certainly not very entertaining, while with weary, aching limbs, enveloped only in a blanket, stretched upon the bosom of mother earth in these dreary and solitary wastes, courting "Tired nature's sweet restorer," to be thus serenaded throughout the long hours of night by these hungry and blood-thirsty animals, who are only prevented from bestowing closer marks of attention by their cowardly instincts. At this moment, while I am seated at the door of the ranche (where we have put up for the night) writing, a pack of fifteen or twenty grey wolves are hovering about in plain sight, waiting for the darkness of night to give them the desired opportunity of trying their murderous teeth upon some unfortunate straggler from a Texas drove. They often pursue such for many miles, tearing out pieces of living flesh with their steel like jaws, as they scour the plains in headlong flight, until the poor animal, worried out and exhausted by the loss of blood and muscle, as well as his own furious efforts to escape his merciless tormentors, yielding to the imperiousness of fate, falls heavily in their midst, and is torn limb from limb ere life is yet extinct, 'midst the horrid snarls and growls of his foes.

There are besides the coyote, three varieties of wolves, that I have seen in this country: the black or brown wolf, the grey, and the white or mountain wolf. The latter, though larger than the others, is not nearly so numerous. The grey wolf may be said to be the wolf of the country, and is a fierce but cowardly animal; I have frequently seen a dozen in a pack, but have not known of their attacking man, though they are more bold when the ground has been some time covered with snow, and they are pressed with hunger. The coyote is more slim, more of a grey and less red color than his more northern namesake, and is very abundant.

(To be continued.)

For "The Friend."

Mary Capper.

(Continued from page 371.)

In the last number a letter was alluded to as being addressed to Mary Capper by her brother Jasper; it seems that it failed in producing the effect designed; the following is extracted from his reply; it is inserted at this time to show how deep was his concern in regard to her spiritual welfare, as well as to bring before our view some truths of importance which it may be well to bear in mind, seeing we also must one day answer before the Great Judge, of the "deeds done in the body, whether they be good, or whether they be evil."

"London, 28th Sep. 1776.

"Dear Sister, * * * If I remember right, I addressed myself to your heart before, but you have answered me in haste, and I am sensible never asked your poor heart one question about it; but in the strength of your own reason have confided, and I will endeavor to prove that you have trusted to a broken reed; therefore answer me a question; and if your heart does not give the negative, then ask yourself, if you do not deny your Redeemer, by making the Gospel of none effect. Did your heart assent to this assertion in your letter? viz., that you 'look upon a sincere, humble and uniform adherence to the rules of moral duties as the substance of our faith and doctrines.' Surely not! for this excludes Christianity; as it is possible to be a strict moralist without one grain of true religion; for many of the heathen were so, and even Atheists may be so.

Our blessed Saviour himself condemned the Scribes and Pharisees, who were strictly moral; they carried themselves uprightly as to their moral characters, and were looked upon by the world as the best of men: they fasted twice in the week, and were not (as one said of them) extortioners, unjust, &c., and they gave tithes of all that they possessed; yet what does the Lord, who knew their hearts, call them? Hypocrites, who prayed to God with their lips, but whose hearts were far from Him!

How is it frequently with us? are not you and I like unto them?

If we believe that we 'must one day give an account for every idle word;' and that, 'whether we eat or drink, or whatsoever we do, we must do all for the glory of God,' (which we must believe, or deny our professed faith,) can we watch too narrowly over ourselves? or endeavor, too carefully, to avoid what may tend in the least to alienate our affections from the things which are above?

'To enjoy is to obey.' Was our Saviour sent upon earth as a pattern for us? Did He enjoy the good things in this life in the manner you speak of? We are told to use the things of this life so as not to abuse them, but never to rejoice in them, that I remember. When the Apostles were beaten, and departed from the presence of the council rejoicing, was it enjoying the good things of this life? No! it was rejoicing in the Lord; and I believe, that to enjoy his presence, we must obey his leadings. Read the first chapter of John and tell me what you can make out of it without this belief. In the epistle to the Corinthians, the ministers of God are spoken of, 'as sorrowful, yet always rejoicing.' Were not these, think you, called by those who did not listen to them, a morose set of fellows? Yet, were they not enjoying and obeying? Thus it is with almost all religious people.

My intention, was not to accuse nor to dictate, but to warn you with a desire to enquire after these things.

In true brotherly love, being sensible of my own errors, from a very sinful neglect,

Your true friend and affectionate brother,

JASPAR CAPPER."

No remark is preserved respecting the effect of this letter on Mary Capper's mind, but it appears to have induced her to reflect very seriously upon her own condition, and to make some enquiry into the faith and practice of the Society to which her brother had become so much attached. She was at that time in very delicate health, and her parents resolved (probably under the influence of various motives) to place her in a family in France, for a time.

On this account she was brought into new and trying circumstances; a few extracts from her journal at this time, will perhaps give to the reader a deeper appreciation of the sacrifices which she had afterwards to make, in order to obtain peace of mind, and enable her to become the humble disciple of a crucified Lord.

From an early entry in her journal she writes of having had much serious conversation with her physician (a Dr. Knowles), saying, "that her heart felt interested in every word that fell from the mouth of the worthy doctor;" also, adding: "I wish I could prevail upon all my acquaintance to lay aside all their trivial ways of killing time, by playing at cards and such diversions, and in their room to institute improving, rational conversation, it would undoubtedly be better for society in general: we should then enjoy ourselves in reality. How far more praiseworthy those are who spend their time in searching after and admiring the wonderful power and goodness of the Almighty, than such as think of little but the gratification of the senses; who scarcely know or consider how or wherefore this grand universe is supported, or whether governed by a Supreme, All-powerful Being!"

About this time she seemed to entertain some ideas in regard to entering a convent, but was turned aside from carrying out this plan by the "worthy doctor" of whom she speaks.

At one time she mentions having accompanied some friends to the opera, and afterwards of her great disgust; and in speaking of the actress she says: "In the midst of my chagrin, I could not help feeling emotions of pity for the poor unhappy wretch, who, in her serious moments, must call to mind a life spent in such a manner; how melancholy a retrospect! I may truly say, my intended pleasure was turned into actual pain. I was very ill afterwards.

Oct. 24th, 1776. My brother Jasper called upon me: he was not pleased at my last night's expedition; in truth I was vexed at myself. I could not help making a comparison between the different feelings with which I retired to rest last evening and the night before; one all hurry and confusion, without one rational idea; the other calm, serene and pleasing: with a train of ideas, delightful,

quiet and composed. The doctor was at home all the afternoon, and we had much serious conversation, in which my heart was interested, the doctor and his wife explained the benefit arising from silent meetings, which I am convinced must be very great; we are then freed from all external objects, and wait upon the Lord, in silent submission, which must doubtless be a far more acceptable sacrifice than those forms of prayer that are repeated by the lips when the spirit is far from God. This silent meditation is certainly an excellent preparation for vocal prayer."

(To be continued.)

For "The Friend."

Four Years in Ashantee.

Among the books on Africa recently issued from the press is one with the above title, describing the adventures of two missionaries, a Swiss, F. A. Ramseyer, and a Silesian, J. Kuhne, who had been stationed at Anum on the Gold Coast, and were carried off as captives by an incursion of Ashantees, and detained as prisoners for four years at Coomassie, the capital of that country, until released by the approach of the British army under Garnet Wolseley. The narrative was written by Ramseyer, and fully confirms the statements of other authors as to the bloody and debasing character of the superstition which prevails among the Ashantees and other tribes.

The unsettled condition of the country had alarmed the missionaries, but after deliberating on the case, they concluded to remain at their post, trusting that in any contingency they would be respected as men of peace. Their capture is thus described.

"While engaged in the veranda, my wife observed the glitter of arms among the tall grass bordering the footpath which led to the town. A troop of warriors soon appeared, greeting us civilly in their own language, but at the same time pointing their guns. We advanced, calmly enquiring from whence they came. 'We are friends from Coomassie,' said they, and beckoned us to approach. They took our offered hands, and when we assured them we were missionaries, having nothing to do with the war, but quietly remaining when all others had fled, they withdrew their loaded guns, adding that, 'we were quite right,' and begging us to accompany them to their leader, who was close at hand and wished to see us; meanwhile, they would guard our station, which might otherwise suffer from his pilfering crew.

"Having really no choice, we, at their suggestion, arrayed ourselves in our best to do the chief honor, took a little refreshment, and followed our guides. I pocketed a few presents, and my wife took two tins of milk, the baby's bottle, and a warm woollen rug—why, she hardly knew, as we were told we should soon come back—but alas, from that fatal moment we beheld our much-loved home no more.

"We formed a singular procession, headed by a half-clad soldier, armed with gun, bowie knife, and a long leathern whip under his arm; next myself, carrying our babe, then my wife and Mr. K., three soldiers bringing up the rear. We were soon met by hundreds of painted negroes, who, despite the efforts of our leader to turn them back, rushed up the hill shouting the name of Adu Bofo. It was easy to see that their aim was the spoliation of our house and property; yet they did us no harm personally, and were even outwardly polite, acceding to our request to point their muskets away from us. In the company of this riotous crowd we at last approached the town. Its silence was broken now—the Ashantees had indeed taken possession. They fixed on us their glaring eyes as they vociferated in triumphant tones and noisy songs their own heroic deeds. We sought in vain for their captain, though they assured us he was near. Alas! on the very spot where I had so often stood proclaiming God's message of peace, all was havoc and confusion; débris of all kinds was scattered about the strects.

"We were driven forward under a blazing sun, passing burning houses, whose scorching heat increased our sufferings terribly. For four hours the merciless march continued, and we were urged onward faster and faster, till, on our strong remonstrance of such continued effort being required of a woman, they promised us a sedan chair to carry us back to Anum in the evening. A few yams, and some milk for the little one was our food until we reached Pekyi, a town which was said to have surrendered to Ashantee unconditionally, yet one house alone remained entire among smouldering ruins. Our enquiries after the captain were answered by the command to march on, 'but only a very little further.' Some food was also offered, which we pocketed, for fatigue and excitement deprived us of all appetite. A company of naked prisoners were just then led past us, bending under the burden of their chains. How we pitied them; yet the close surveillance under which we were, and the exultant tones of the men contending together for the honor of having caught us, increased our fears that we were prisoners too. These fears were soon sadly confirmed, for on looking up we caught sight of a long line of soldiers, heavily laden with our own household goods; so that we at once perceived the deception which had been practised upon us, and realized our helpless condition. The assurance of our gracious God that He would never forsake us alone sustained us in that moment of agony!"

Their sufferings on the march with the army, from fatigue, exposure, insufficient food, and being placed in irons at night, were very severe. Yet they met with those who manifested a feeling of compassion, by presents of food and kind words. Their infant son was unable to endure the hardships to which he was exposed, and the want of suitable nourishment. The result is thus described:

"Meanwhile, the little fellow's weakness increased, and the end was evidently at hand. At times he lay quite still, but painful restlessness succeeded. Kind people came constantly to inquire for him and offer sympathy, while the queen [of Sokoree] brought eggs and tried to comfort us with the assurance that if we saw the king, the child would recover. When I begged some palm oil for a night light, telling them he was dying, they still tried to console us saying, 'No, no, he must not die; the king will not allow it.' Oh! how hard it was to suppress the bitter feelings which would rise against those who had murdered this innocent babe by their cruelty! To our surprise he lived till morning, when his eyes brightened; he ate an egg with appetite, and even began playing with the buttons on his mother's jacket, which he had long ceased to notice. This was only the last flickering of the flame, he gave one more look of silent intensity, as if he wished to say, 'good bye,' and all was over. Precious child, into whose brief span of life so much of suffering was crowded!"

"When the people heard us praying they came to the door of the room, and looked earnestly and sadly at the corpse. After vainly seeking for some boards to make a coffin, I begged our visitors to plait two baskets of palm branches, one to serve as a shell, the other as a cover, and here the precious tiny form was laid, covered with his ragged clothing. Brother K. picked some flowers to put in his hands, and according to the custom of the country, a few mats and two yards of calico were sent by the princess, a mark of sympathy which gratified and soothed us in our grief. At four o'clock we laid him in a peaceful grave, under beautiful banana trees, the usual burying-place for children, only two hundred paces from our house."

"After an hour of quiet grief (during which Ageana [their caretaker] had been drinking with his friends, probably celebrating a kind of 'wake'), we were summoned to meet the soldier who had gone to Coomassie for the cow, and had returned accompanied by an ambassador, wearing a large round gold plate on his breast. They were followed by two soldier boys bearing six ells of colored cloth, a third with a sugar loaf in a brass plate on his head, and a fourth with a stately ram. The king sent us greeting, and was grieved to hear of the illness of our child; a milch cow could not be found, but the cloth he said would form a bed, and the ram and sugar would be useful; he had also sent some gold dust, in value about nine dollars, of which Ageana took possession. He hoped we should be easy and have patience, for in a short time we were to appear before him, and be permitted to return to our own home.

"We replied briefly that 'the things had come too late.' The ambassador then endeavored to comfort us by assuring us of the friendship of the king, and his wish that we should be sorrowful no longer. His kind words found their way to our hearts, and the prospect of returning to our work and to our brethren, prevented our sleeping much that night."

(To be continued.)

Selected.

The Watch.

In the course of our visiting families here, during our silent sitting in one of them, my mind was much taken up in thinking of a watch, and the several wheels and movements thereof, until I was grieved at such trifling thoughts, as I esteemed them; when suddenly there appeared something instructive therein, and I had a freedom to say, the several parts thereof seemed to represent the excellent faculties and gifts bestowed on man. Though the wheels, &c., of a watch were truly made and placed in their proper order, yet there must be a main-spring to give them motion; so the gifts and faculties of men must have their main-spring and cause of motion to every good work, a zeal to the honor of the Lord their Creator, and a fervent, holy desire to answer the end of their creation; and as there is a regulating spring to a watch, so also there should be the true knowledge of God and of themselves experienced in His light, to pre-

serve from going too fast, knowing by His heavenly instruction that no wisdom, zeal, strength or ability, will enable to do the Lord's work for His honor and the good of man, but that which God giveth.

In order that a watch may answer the end intended by its maker, there is a visible face and hands to discover the inward motion, thereby showing time: so it is needful that man should be a co-worker with the spirit and gift of grace in his heart, that others beholding the light thereof, might be taught to glorify God, and in His light so to number their days and walk in His fear, as to die in His favor.

As a zeal for the cause of truth and fear of falling short of duty may at times prompt man to rush on too fast, it is needful that he should wait in humble reverence to feel the love of God and the influence of that knowledge and wisdom which is from above, and experienced by those who are spiritual, that the end of all their labor may be, in the spirit of meekness, to restore those who are overtaken in error. In order that men may dwell in that which gives ability to labor with success in the Church of Christ, it is needful that their minds should be enclosed in the bosom of Truth, in humble retirement, to be preserved from the various tumults, cumbers, cares and temptations of the world, which would otherwise clog their minds and deprive them of their true spiritual sense and motion. So, in a watch, it is needful that all the inward parts, which are so curious, should be enclosed from damps, vapors and dust, otherwise it would be deprived of its motion and become useless for keeping time.

My intent in this relation is to show the infinite condescension of Him whose mercy is over all His works, to instruct the children of men, each as it were in his own tongue or language, suitable to his understanding; the man being by trade a watchmaker. He seemed to be tenderly reached, and we parted in a degree of sweetness; it was the Lord's doing and marvellous to me, praised be His holy name forever!—*Jno. Churchman.*

Selected for "The Friend."

Declensions—Revivals.

Religious Societies have their times of declension, and their seasons of renewed refreshment and zeal. The declensions generally accompany outward ease and prosperity; the revivals *follow sufferings and trials.* The religious Society of Friends has, in its various branches, partaken of such changes. Amongst its members in the city of Philadelphia, before the war of the American revolution, lukewarmness abounded, the love of many had waxed cold, the spirit of the world had obtained too much pre-eminence. In vain did the faithful cry out against the manners, the maxims, the principles of the world around; those who had not submitted to the cross of Christ, who held their religion by birthright, who loved the honors which man can give, were not prepared to support principles they never understood—to maintain peculiarities they inwardly despised. *The ground* from which those peculiarities and principles sprang would have been clear to them, had they been true Christians indeed, brought to understand more fully the voice of the Spirit, through walking in obedience thereto. * * A time came to test their principles.—*Thomas Scattergood and his Times.*

Selected.

THANKFUL HEARTS.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

R. C. Trench.

Selected.

THIS DARK WORLD AND THAT BRIGHT LAND.

Earth with all its sin and sadness,
Pain and sickness, grief and care;
Heaven, with its unspoken gladness,
Light and love, and all that's fair;
How the two contrasted stand—
This dark world, and that bright land.

Here the eye grows dim with weeping,
Here the cheek is wan with woe,
For the loved ones who are sleeping,
For the hopes that are laid low;
In the light of heaven's ray,
Tears of earth are wiped away.

Here our toilsome way pursuing,
Compass'd round with many foes;
Pleasures are not worth the wooing,
Thorns are found with every rose;
There—the sorrowful are blest;
There—the weary are at rest.

Here a lonely watch we're keeping
On the battle-plain of life,
Lest the foe should find us sleeping,
And unfitted for the strife;
There the war and conflict cease,
Heaven's atmosphere is peace.

Here our painful cross we're bearing,
Where our Master leads the way
Here the shame and grief we're sharing,
That for us upon Him lay:
There we lay our burden down,
Change the cross into the crown.

Here the parting word is spoken,
Where our hearts the closest cling,
And upon the spirit broken,
Like a knell its accents ring;
There, before the Saviour's throne,
Parting is a word unknown.

Lofty Habitations.

The following passage occurs in the Life of John Coleridge Patterson, Bishop of the Melanesian Islands, who was killed by the savage islanders a few years since. Here is a passage showing how the naturalist's love of the curious may co-exist in the same mind with the religious fervor of the missionary. In the island of Bauro he found, during one of his voyages, a small tribe of people who have built houses for themselves on the tops of high trees. To these they retreat at night as a protection from their enemies, and sleep in them.

"The Bishop, who had three Mahaga boys to bring back, was anxious to see these curious nests, and, if possible, to pass the night in one of them; so he went to the place—a swamp surrounded by a strong wall, inside which grew the trees on which the houses were built. The houses were six in number, they were on the highest trees in the neighborhood, and the ladders leading to them were planted on the strong wall before mentioned. The boughs had been lopped away, until quite near the tops of the trees; and the ladder that led from the wall to one of the houses was 60 feet long; not quite upright, however. The tree was growing at some little distance from the bottom of the rock, and a plumb-line let down from the veranda of the house to the ground proved the distance to be 94 feet. The floor was made of bamboo matted, and measured 23 feet by 11 feet, and the roof and sides were of palm-leaf thatch.

"The ladders were very curious; they consisted of a pole in the centre, to which cross-pieces of wood about two feet long were lashed by vines, and, to steady these and hold on by, there were double shrouds of supple-jacks. On one ladder fifty feet long there were forty-two rings, at unequal distances apart. The Bishop and William Pasvorang, who had gone on shore with him, saw men, women and children, running up and down the ladders, and walking about the bare branches high up by the tree-houses, trusting entirely to their feet, and not touching with their hands.

"The Bishop, whose shoes were wet and slippery with landing, did not think it right to run the risk of an accident, but he let Pasvorang go up, knowing he was as much at home among the shrouds of the Southern Cross as any sailor. Pasvorang came down saying, 'I was so afraid my legs shook. Don't you go! going aloft is nothing to it.'

"The people who lived in these houses could not understand what any one could be afraid of. They were anxious the Bishop should come and visit them, and when he said 'I can't go up there, I am neither a bird nor a bat, and I have no wings if I fall,' they thought he must be joking.

"While he was speaking he saw a woman with a load on her back walking up a ladder to a tree only a little lower than the one Pasvorang had tried, doing it as if it were the most natural thing in the world, and not attempting to catch hold with her hands.

"The Bishop spent the night in one of the bamboo houses in the swamp at the foot of the trees, and heard the women singing high up above him, as if they were in the clouds. He had plenty of time to listen to them, for the great likelihood that there might be scorpions in the hut, the croaking of the frogs and the screams of the cockatoos and parrots kept him awake. He was not sorry to get back to the vessel in the morning; but a day or two later he and Mr. Atkin went on shore together, and this time they did manage to get up to the wonderful nest, which, when you had climbed up to it, proved a great deal more curious than pleasant. The Bishop's night at the foot of the tree had been uncomfortable enough, but he would have been even more uncomfortable if he could have had his wish, and slept up there."

Patterson's life was thus spent passing about from island to island, often in imminent danger, but every where bent upon errands of philanthropy and religion. He made peace among warring tribes; he endeavored to encourage any germ of civizilation which he might have planted or discovered. His courage was only equal to his love; he took his life in his hand, always going unarmed among the savages and taking great risks to make

them understand that he did not suspect them. It was in this way that he met his death. He went alone on shore at the island of Napuka, on the 20th of September, 1871, and did not return. The crew of the Southern Cross (the vessel in which he made his journeys from island to island) knowing that there was commotion and violence upon the shore, sent a boat for the bishop. They found his canoe empty and his body in the water. He had been murdered in retaliation for cruelties which some whites had just practised upon the islanders. It really seemed, from the condition of his body when found, that there had been a party among the savages who had tried to save him and who had dressed his body honorably after his death.

For "The Friend."

John Griffith.

(Continued from page 370.)

The following, continued from J. Griffith, being "Observations concerning the nature and necessity of the new birth," is especially commended to all unto whom these may come.

His expressive words in relation to regeneration—"that which can alone lay *a sure foundation* for happiness, both in time and eternity"—should lead not only every sin-bowed captive, but every quickened soul, with every candidate for heaven to the most heart-searching enquiry, What do I know of the way of the cross or the way of life on the terms here laid down; or has there been experienced by me that new birth unto righteousness without which no one can see the kingdom of God! Is it not painfully evident that the professors of Christianity of the modern day, for the most part perhaps, have found a smoother and less self-denying path to walk in than that through which Nicodemus was directed unto the saving knowledge of Him which is life eternal, and of that birth not of corruptible seed, but incorruptible, by the word of God which liveth and abideth forever?

But whatever may be the superficial views that some may entertain on this great subject, or how muchsoever others may turn away from or ignore it, the truth must ever remain fundamental:—"Except a man be born again, he cannot see the kingdom of God." But where there is a willingness wrought, as J. Griffith represents, to submit to the Saviour's thoroughly cleansing baptism of fire and the Holy Ghost, whereby regeneration is begun, carried on, and, as patience has its perfect work under the same, ultimately perfected, how does the Lord of life and glory, the omnipotent Captain of salvation, the Eternal Friend of all those who live and put their trust in Him, prepare the way and lead in it all those who feeling the malady of sin—the plague of their own hearts—are disposed to capitulate only for life, and to seek reconciliation with Him on any terms, saying in the depths of humiliation and contrition: "A Saviour or I die; a Redeemer or I perish forever!" These shall not be disappointed in the hope of eternal life, though sore may be the trials, parching the droughts, and rough and long the way in which, from Egypt to Canaan spiritually, they may be led. For He who awakened Nicodemus by the message with power conveyed, and so confirmed him in the truth thereof, as to cause him to speak well of his name (John vii. 50, 51), and also at His crucifixion to bring largely of myrrh and aloes for His burial, can, in like manner, convict and restore all now through His Holy Spirit, and gather unto the eternal fold of endless peace and joy.

Perhaps we are safe in saying, there is nothing that turns so many away from the narrow way of the cross unto regeneration and holiness of life, as the spirit of this world! That spirit which rules in the children of disobedience; and which suggests the belief or possibility, of a way to the kingdom in which we can serve two masters, and love the world, while at the same time professing to be the servants of Christ! But what a conscience-lulling and soul-destroying opiate is such a doctrine; and what a bane is conformity to a world that lieth in wickedness, and that crucified the Lord of life and glory! How this conformity leads to resist the reproofs of instruction—the Saviour's pleading voice! How oft induces to turn from compunctions which, if cordially yielded to and embraced, would secure Divine mercy and condescension to the soul! How it causes its votaries to become double-minded and unstable, so that they make no progress! How it makes them to be lean from day to day, because halting between two opinions; and to remain destitute of the life and power of godliness, which a death unto self and a life unto righteousness, through the washing of regeneration and the renewing of the Holy Ghost, ever gives to all those who turn from the conformity spoken of and submit to the discipline of the Saviour's cross, and are engaged to maintain a habitual communion with Him and the God of their lives through the Holy Spirit.

By frequent lapses in the direction alluded to, and a conformity oft to the leavening spirit of the world, our spiritual senses become so benumbed that a clear distinction of the shades between Truth and error grows very difficult. The Spirit of God becomes more and more grieved; the heart little by little gets stupefied; while the exercise of prayer—the Christian's vital breath—grows cold, formal, and ineffectual, according to what is written: "Ye ask and receive not, *because ye ask amiss.*" O! that all this might be averted by the yielding of ourselves unreservedly to that baptism unto regeneration, which alone purifies the heart, which opens the blind eye and unstops the deaf ear; and we are enabled to see and to hear of the things which belong to our peace before they are hid from our eyes. It is this which John Griffith pleads for, in the following lively and stirring essay on this great subject as follows:

"*Observations concerning the Nature and Necessity of the New Birth.*

"The standing doctrine preached by our Lord Jesus Christ to Nicodemus, of the necessity of being born again, John iii. 3–8, and what is delivered by John the Baptist concerning the baptism of Christ with the Holy Ghost and fire, being the same in substance, which is also set forth by the prophet Malachi, under the lively metaphors of a *refiner's fire, a purifier of silver,* and *fuller's soap,* with many other passages of like import in holy writ, although of the utmost consequence to be rightly understood, weightily considered, and deeply pondered by all, is by the generality much overlooked, and amazingly neglected. That which *alone can lay a sure foundation for happiness,* both in time and eternity, is hardly thought of by many with desire, or even with any degree of seriousness; unless it be to shun and evade the force of that power, which thereby would separate them from their beloved lusts and fleshly gratifications. In order to effect this, many and exceedingly absurd have been the conjectures and dreams of a great part of mankind; but all to shun the cross; that corrupt self, with all its seeming rich treasure and adorning, might be saved. This self, in many, has been more fond of a religious kind of ornament and treasure, than those of any other sort; towards whom the subtile transformer hath not been wanting plentifully to furnish all those minds who have a religious turn. Antichrist, as an eminent author observes, can bring forth in his church a likeness or imitation of every thing that is to be found in *Sion.* O then! how greatly it behoves mankind to press after a certainty; since nothing can possibly centre the soul in a more deplorable state, than a mistake of this kind.

"But some are apt to doubt whether such a thing as an infallible evidence of our adoption is attainable here; though so fully asserted in the Holy Scriptures. This is not to be wondered at, with respect to those who are in the natural unrenewed state; seeing the natural man, according to Paul's doctrine, 'understandeth not the things of the Spirit of God, neither indeed can he know them, because they are spiritually discerned.' But I am persuaded none, who have really experienced the new birth, remain doubtful or scrupulous concerning this important truth. It seems to me altogether unreasonable to suppose Infinite Goodness, who knows the fallibility and great weakness of his creature man, should leave any, whose hearts are fully devoted to yield obedience to his will, in a state liable to mistake the same, or in any wise ignorant of his Divine approbation, upon a careful discharge of their duty to him. This holy evidence in faithful souls is indeed the white stone, and in it a new name written, which none know save those who receive it; being an assurance that their names are written in heaven: from whence arises a joy, which is unspeakable and full of glory.

"A sense of the wrath of God against evil, doth often make deep impressions upon the minds of many; so that they in painful remorse are ready to cry out for mercy and forgiveness of their sins. And seeing this sensibility upon the mind of man, that he has displeased his Creator, neither doth nor can proceed from any thing in man, but the pure witness of God placed there; so it is quite reasonable to conclude, that this Divine Witness, upon our faithfully discharging the duty we owe to God, according to its discoveries, will impress our minds with a sweet sense of Divine approbation, agreeable to Rom. viii. 16: 'The Spirit itself beareth witness with our spirit, that we are the children of God.' With many other passages in holy writ of like import.

"When any are really disposed to be religious, great care should be taken in their first setting out. Many have been marred upon the wheel, for want of patience to endure proper tempering; endeavoring to be formed into vessels, before they have passed through the necessary operation. This has been for want

of thoroughly knowing themselves. For every thing that appertains to the creaturely will, and forwardness of desire to choose and act for itself, must die upon the cross; therefore there must be a remaining as without form and void, to endure all sorts of storms and tempests, until the effective Word saith, *Let there be light!* making by his own power a perfect separation between the light and darkness in the little world (viz. man), as he did in the great world. Until this is really experienced, man is not in a condition to be placed upon the wheel, to be formed into a vessel of honor. But there must be a time for drying, and enduring the furnace.

"These wonderful operations, which I have, in an allegorical way, only just touched upon, must necessarily make very deep and lasting impressions upon all, who have been so happy as so far to experience the nature of that regeneration, without which none can see the kingdom of God. When any are come thus far, there will be no occasion to make use of dreams and uncertain conjectures in forming a judgment concerning their adoption. That Divine birth which is raised in them, naturally cries Abba Father! leaving them no room to doubt, when he is pleased to appear (which they are taught to wait in the patience for) of their having passed from death unto life; or being translated from under the power of darkness into the kingdom of the Lord Jesus Christ; which consisteth in righteousness, and peace, and joy in the Holy Ghost."

(To be continued)

Selected.

Letter by John Woolman.

Beloved Friend,—My mind is often affected as I pass along, under a sense of the state of many poor people, who sit under that sort of ministry which requires much outward labor to support it; and the loving kindness of our heavenly Father, in opening a pure Gospel ministry in this nation, hath often raised thankfulness in my heart to Him. I often remember the conflicts of the faithful under persecution, and now look at the free exercise of the pure gift, uninterrupted by outward laws, as a trust committed to us, which requires our deepest gratitude and most careful attention. I feel a tender concern that the work of reformation, so prosperously carried on in this land (England) within a few ages past, may go forward and spread among the nations; and may not go backward, through dust gathering on our garments, who have been called to a work so great and so precious.

* * * * I look at that precious gift bestowed on thee, with awfulness before Him who gave it; and feel a care, that we may be so separated to the Gospel of Christ, that those things which proceed from the spirit of this world, may have no place amongst us.

Thy friend,

JOHN WOOLMAN.

Good and gracious is that Being who is mixing our cup of life for us with bitter as well as sweets, in order that we may not be tempted by the agreeable part of it, to rest too much contented therein, but, tasting also of the unpleasant alloy, may be the less grieved to leave it, our affections be more weaned from it, and our spirits may have a keener relish for a state of perfection and unmixed happiness. Many certainly are the troubles of one sort or other which attend us. It is our wisdom, our duty, our interest to seek diligently for ourselves that peace which overbalances them all.—*Richard Shackleton.*

For "The Friend."

The Settlement of Friends at Dunkirk, in France.

(Continued from page 375.)

At the close of the reading of the Address of Friends, Mirabeau, President of the Assembly rose and thus replied.

"Quakers who have fled from persecution and tyrants, cannot but address with confidence the legislators who have for the first time in France made the rights of mankind the basis of law; and France now reformed, France in the bosom of peace, which she will always consider herself bound to revere and which she wishes to all other nations, may become another happy Pennsylvania.

"As a system of philanthropy we admire your principles, they remind us that the origin of every society was a family united by its manners, its affections, and its wants, and doubtless those would be the most sublime institutions which would renew the human race, and bring them back this primitive and virtuous original.

"The examination of your principles no longer concerns us. We have decided on that point. There is a kind of property no man would put into the common stock—the emotions of his soul, the freedom of his thoughts. In this sacred domain man is placed in a hierarchy far above the social state. As a citizen he must adopt a form of government, but as a thinking being, the universe is his country.

"As principles of religion your doctrines will not be the subject of our deliberations. The relation of every man to the Supreme Being is independent of all political institutions. Between God and the heart of man what government would dare to interfere? As civil maxims your claims must be submitted to the discussions of the legislative body. We will examine whether the forms you observe in order to ascertain births and marriages be sufficient to authenticate those descents which the division of property, independent of good manners, renders indispensable.

"We will consider whether a declaration, subject to the penalties against false witness and perjury, be not in fact an oath. Worthy citizens, you have already taken that civil oath which every man deserving of freedom has thought a privilege rather than a duty. You have not taken God to witness, but you have appealed to your consciences, and is not a pure conscience a heaven without a cloud? Is not that part of a man a ray of dignity?

"You also say that one of your religious tenets forbids you to take up arms, or to kill a man under any pretence whatever. It is certainly a noble philosophical principle, which thus does a kind of homage to humanity; but consider well whether defence of yourselves and your equals be not also a religious duty. You would otherwise be overpowered by tyrants. Since we have procured liberty for you and for ourselves, why should you refuse to preserve it?

"Had your brethren in Pennsylvania been less remote from the savages, would they have suffered their wives, their children, their parents, to be massacred, rather than resist; and are not stupid tyrants and ferocious conquerors, savages?

"The Assembly in its wisdom will consider all your requests, but whenever *I* meet a Quaker, I will say, 'My brother, if thou hast a right to be free, thou hast a right to prevent any one from making thee a slave. As thou lovest a fellow creature suffer not a tyrant to destroy him. It would be killing him thyself. Thou desirest peace, but consider, weakness invites war. General resistance would prove an universal peace.'*

"The Assembly invites you to stay its sitting."

The address presented by William Rotch, and the reply of Mirabeau, were directed by the Assembly to be printed.

William Rotch remarks in reference to the presentation of the Address. "The object of our petition was of little consequence compared with the opportunity we now had of somewhat spreading a knowledge of our principles;—above all, that of the inward light or Spirit of God in every man as a primary rule of faith and practice."

"We met with a number of serious persons who were in a great measure convinced of the rectitude of our faith, and they gathered about us at our hotel, one evening after another, one inviting others to come, until those social meetings in our apartments became exceedingly interesting. The conversation almost wholly turned on religious subjects, and they always appeared well satisfied with the hours thus spent. It was then a turbulent time in Paris, and much more so afterwards. Several of these valuable persons fell in the reign of terror, and others are beyond my knowledge; but the remembrance of those evenings, and the feeling of Divine influence that attended them, will, I believe, never pass away."

The turbulent condition of public affairs at this time, manifested itself in violent outbreaks in various parts of France.

"In the course of 1792," William Rotch remarks, "fresh trials awaited us. A great insurrection took place in Dunkirk, founded on a rumor of exportation of corn. Several houses were attacked, their furniture destroyed, and the families, among whom were particular friends of ours, but just escaped with their lives. At last the military were called out in aid of the civil authority, and fifteen of the rioters were killed, before [the rioters] were quelled. The head of one of those families escaped in disguise, and his wife and daughter were secretly conveyed to our house at midnight, from whence, before daybreak, a Friend escorted them to the chateau of her father, sixty miles distant. Martial law was proclaimed, and whenever five men were seen together in the street in the evenings or night, orders were given to fire upon them. It was indeed an awful time."

On the 20th of 4th mo. 1792, war was declared by France against the house of Austria. In the 8th month, 1792, influenced by a mob, the king surrendered his supreme power to the National Assembly, which then assumed

* The fallacy of this assertion was remarkably exemplified by the events which shortly afterwards occurred in Europe; when alarmed by the spread of wild republican theories, the excesses of the populace, and the progress of the revolution in France, the neighboring powers concerted plans of "general resistance," on the ground that the cause of Louis XVI. was that of all the monarchies of Europe. At this juncture, perceiving that a combination was being formed against her, France did not wait to be attacked, but struck the first blow by declaring war against Austria, and thus entered upon that career of destruction which finally involved nearly every country in Europe.

the functions of government. Bloody massacres took place in Paris, and internal dissension and foreign war threatened the whole nation with ruin. In the latter part of this year, the inhabitants of Dunkirk were alarmed by the near approach of an army under the Duke of Brunswick; which ineffectually besieged the town of Lisle, 48 miles distant. It however retired without effecting its object.

An illumination was ordered on account of the victories of the French over the Austrians. This brought serious apprehensions upon Friends, fearing lest their houses might be destroyed by the mob, or personal violence be used in case they should not participate in it. William Rotch says: "A great trial now awaited us, which I had anticipated with serious apprehensions, that of an illumination for the victories of the French over the Austrians. The illumination was announced for to-morrow evening. Having very little time to consider what could be done, Benjamin and myself thought it best to go at once to the mayor and magistrates then assembled, to inform them we could not illuminate, and the cause. 'That as we could take no part in war, we could not join in rejoicing for victory.' On opening the subject they were much alarmed for our safety, and asked what protection they could afford us. We replied, 'That is no part of our business, we only wish to put our refusal on the right ground, and remove any apprehensions that we are opposing the Government.'

"'Well,' said the mayor, 'keep to your principles. Your houses are your own, the streets are ours: and we shall pursue such measures as we think proper to preserve the peace of the town.' We retired, though not without some fear, that they would send an armed force. Should this be the case, and any life lost in endeavoring to protect us, I thought it would be insupportable. However they took another course, and sent men to erect a frame before our house (and three other houses occupied by those of our denomination) and hung a dozen lamps upon it. The mayor had also the great kindness to have a similar frame with lamps placed before his own house; and he once, and the magistrates several times, walked before our house, to see that all was quiet, for they were in great apprehension.

"The evening being fine, and great numbers walking on the streets, they generally stopped to enquire, why this singular illumination? They were answered by a person placed there by the mayor for the purpose. On his informing them that we were not opposed to Government, but were Quakers, they went on their way. We had all withdrawn into a back parlor, where we spent the evening, and thus passed this trying hour unmolested.

"A circumstance occurred in the afternoon previous, which I believe in part contributed to our remaining quiet. My son was passing and observed a number of men conversing very earnestly. One said, 'If there are any aristocrats who do not illuminate, they will be destroyed.' Benjamin then observed to him that he hoped that would not be a criterion to judge aristocrats by, as he could not illuminate; and gave the reason. The man who had been so earnest, then addressed him thus: 'I am glad I know your reasons, and I will do all in my power to prevent your being injured.' Another of the company said, Mr. Rotch, that man can do more with those people you have most to fear, than any man in the town;' and I have no doubt he used his influence with those very people. Thus we may frequently see a concurrence of circumstances in our preservation, by many attributed to chance. I believe it is rather the watchful care of our Heavenly Father, undeserving though we may be.

"Another illumination took place soon after, when the same course was pursued by the mayor. A young man was passing our house in the evening late, when many of the lamps were extinguished, and saw two men searching the ground. On enquiry what they were seeking, they said, 'We are looking for something to demolish these windows, they are aristocrats, and do not illuminate.' He told them they must not molest us as we were no aristocrats, but Friends, whose religious principles forbade public rejoicings on any occasion, and he persuaded them away. Of this we were informed by the young man's father in the morning.

"The next illumination was on the occasion of the arrival of the commissioners from Paris to stir up the people to action. My son being absent, I persuaded Louis de Banque to go with me to the commissioners and as my interpreter, give my reasons for taking no part in it. We found them in one of the forts, and after Louis had communicated what I wished, the principal among them came to me, and taking me by the hand, desired we would do nothing contrary to our scruples.* After some friendly conversation and kindly expressions, he turned to a large body of people present, and thus addressed them: 'We are about establishing a government on the same principles that William Penn, the Quaker, established in Pennsylvania, and I find there are a few Quakers in this town, whose principles do not admit of public rejoicings, I desire they may not be molested.'

"That same evening the commissioners assembled the town at the Town House, and addressed them on their public affairs, and in the course of it again took up our case, and as before desired we might not be molested, but protected. We afterwards found that several candles had been stuck upon some pillars on the outside of our house, though we did not know of it at the time. This must have been done by mechanics in our employ; several of whom passed much of the evening in walking before our house to see if there was any service they could render, and telling those who inquired, that we were Quakers and not aristocrats." In a letter to his son-in law, Wm. Rotch alludes to this occurrence: "Thus have we been once more mercifully preserved through another scene of danger, which at first was too much for my little fortitude to sustain; but that that secret Power had vouchsafed to appear in a wonderful manner for our deliverance, as at several other times since our arrival in this land, which is a cause of much thankfulness, and ought to reanimate us to hold on to the testimony which is committed to our charge; but these trials are severe, especially at this time of imminent danger, when life is so easily taken by a misinformed populace. This last trial, however, will I think, render our situation less dangerous than heretofore, on account of the public manner in which our reasons were made known, but we are placed in a perilous situation. But as, I believe, it is all in wisdom, and will I hope tend to advantage in the best sense, I am reconciled to stay until the object of our coming as to business, is accomplished fully."

(To be concluded.)

* This person was a member of the National Assembly, and recognized Wm. Rotch as the Friend who had presented the Address to that body.

True Humility.—Without humility, a contrite heart and a prevailing prayer for pardon are impossible. Without humility, though we be scarlet with sin, we only "go about to establish our own righteousness, not submitting ourselves to the righteousness of God." We try to forget our real selves, by dwelling on the good but mistaken opinions which others may have formed of us. All is hollow beneath the surface of the character, but we hug the delusion that all is sound. We shrink from that sight of God, and of ourselves, from that simple acknowledgment of fact, which, when we face it, must leave us in our shame, trembling indeed before the Infinite Purity, yet not without a hope and a remedy at the bar of Infinite Mercy. It is only when the proud heart is broken, that a man casts himself at the feet of our crucified Saviour, to pray for the atoning stream of blood which may wash out his deep stains of guilt, and give him peace in giving him pardon. Without humility, religious progress is impossible. Pride is the destruction of the principle of progress.

Without humility, no soul that has turned to God, and is learning to serve Him, is for a moment safe. The whole life of the living soul is the work of Divine grace; and while pride claims merit for self, and therefore goes before fall, humility confesses day by day, "By the grace of God I am what I am."—*H. P. Liddon.*

THE FRIEND.

SEVENTH MONTH 17, 1875.

There is no doubt that a responsibility rests upon us for the right use of all the talents committed to us, and among these of the influence which we are able to exert over others. The advice of the apostle, that every man look not on his own things [exclusively] but also on the things of others, implies that we must in our actions consider the effect they may produce on those around us, and not selfishly regard our own comfort or ease or self-indulgence alone. This subject has latterly been brought to mind, with especial reference to the duty devolving upon the children and families of those who occupy conspicuous stations in the church, such as ministers, elders and overseers, to live such watchful and consistent lives, that the service of their parents may not be hindered by their evil example. The apostle Paul advises Timothy, that a bishop [overseer] must be one "that ruleth well his own house, having his children in subjection with all gravity;" and that the deacons should be such as rule "their children and their own houses well." When persons in such responsible stations endeavor to perform the duties that may devolve upon them, in watching over and laboring for the good of those with whom they are connected, how greatly will their hands be weakened, and the force of their admonitions be de-

stroyed, if offenders can retort upon them and say that their own children show no good fruits from their care! Surely a double responsibility should be felt by the families of such, to help their concerned parents in the faithful discharge of their more public duties, by living such self-denying, innocent and godly lives, as may enforce to others the precepts and advice of their parents. This is pleasantly illustrated in the following simple incident related by a Friend of Philadelphia in a letter to a country relative, more than twenty years ago.

"Some years ago a Friend was placed in the situation of overseer in a meeting in this city. Sitting shortly after at work one evening, with one of her daughters at her side, who was about 14 years of age, the child expressed her opinion of the great responsibility of the station, and her earnest desire that she herself might so live and walk as to bring no shade upon her mother's profession and station. The mother gazed for a moment in astonishment at her child, and then wept; and in their respective measures of Christian attainment they mingled in feeling together, as each was bathed in tears. In that unity they continued to walk, until the elder was taken home in a ripe age, but in the midst of usefulness; and the other is pressing forward for the mark of her high calling. The incident, recalled by one of the parties after more than 40 years, I thought very touching."

"The Daily Remembrancer on Peace and War," by John Hemmenway, is the title of a small volume of 215 pages, issued by the "Peace Association of Friends in America," at New Vienna, Ohio. It consists of extracts from more than 230 authors, and is designed to promote the spread of the principles of peace. It may be procured by addressing Daniel Hill, at New Vienna, Ohio, and will be sent by mail on receipt of 75 cents. The object of the book is certainly a good one, but it has been cause of regret to us to observe that in a work bearing the imprint of an association of Friends, our testimony in regard to the use of the heathen names of the days and months has been entirely departed from. We believe that this inconsistency in the support of our Christian testimonies has a tendency to weaken the influence which the book might otherwise exert.

Many of our subscribers are aware that by a change in the Post-office laws, the postage on periodicals, which was formerly paid by the person who received the paper, must now be pre paid by the publisher, when the papers are mailed. To meet this expense, 10 cents per annum will be charged in future to those who receive their papers through the mail; and our subscribers will please forward that amount when renewing their subscriptions.

SUMMARY OF EVENTS.

FOREIGN.—A special dispatch to the Times from Calcutta says: Sir Douglas Forsyth was not instructed by the British government to demand the right of the passage of troops through Burmah. In his interview with the king he only intimated that a sufficient escort would be sent with any future expedition to Western China to protect it against violence. The king replied that Burmah would protect any expedition, and troops must not be sent.

The British Commissioner to the Philadelphia Centennial Exhibition has presented an official report to his government. He says the arrangements for the convenience of the exhibitors are such as to secure them unusual advantages.

In the House of Commons, Disraeli made a statement in regard to the contemplated visit of the Prince of Wales to India. It is proposed that the prince shall start for India on the 17th of Tenth month next, and his visit will last six months. The Premier stated that the expenditure necessary to insure due pomp and dignity would be $710,000, for which sum a grant is requested. Five members made speeches protesting against the grant, which was to be further debated on the 15th inst.

In the House of Commons John Bright presented a petition signed by 60,000 members of the agricultural laborers' unions and others, asking for an extension of household suffrage to counties and boroughs, and for a redistribution of seats in Parliament. Trevellyn moved the second reading of the household franchise or counties bill. W. E. Forster supported the bill, and said the principle involved had already been decided upon its merits by all parties. The proposed measure was one of such pure justice that its eventual passage was inevitable. The House divided and the motion for a second reading of the bill was lost by a vote of 166 yeas to 268 nays.

The Radical clubs of London have decided to call a mass meeting of the people to protest against the Parliament grant for the expenses of the Prince of Wales' visit to India.

On the evening of the 5th, a banquet was given by the Americans in London in honor of the anniversary of the Declaration of Independence. This proceeding aroused the indignation of some zealous British patriots. The London Standard declared that none but Americans would venture upon such a display of bad taste and discourtesy as was shown in the celebration referred to, and none but the English would tolerate it. It was hardly decent for any loyal Englishman to participate in the celebration of English disasters. The American insurrection was about the most unprovoked rebellion in history. The Standard asserts that most of the moral and intelligent portion of the American people would joyfully exchange their institutions for the order, honesty and loyalty of the empire from which a century ago they made their insane revolt.

Moody and Sankey terminated their revival meetings in London on the 11th inst. The interest excited in them is said to have continued unabated to the last.

Liverpool, 7th mo. 12th.—Middling uplands cotton, 7¼*d.*; Orleans, 7 7-16*d.* Red western spring wheat, 8*s.* 5*d.* a 9*s.* per 100 lbs.; red winter wheat, 9*s.* a 9*s.* 2*d.*; California white, 9*s.* 2*d.* a 9*s.* 5*d.*

The Madrid dispatches continue to report the successful operations of the government forces. According to those dispatches, the Carlists are being by degrees pushed back towards the Pyrenees. The Alfonsists have relieved Vittoria, which was besieged by the Carlists.

The London Times, in a review of Spanish affairs, does not take a hopeful view of the situation. The Times declares that all the bright hopes that Alfonso brought to Spain have vanished. His best generals are less active than under Serrano. The first attempt to strike decisive blows brought defeat instead of victory, nor has the king been more successful in Madrid. The Church remains in an attitude of sullen protest, demanding an impossibility. The attempt to please it, by banishing the Liberal professors and coquetting with the old principles of religious persecution has failed to satisfy it and enraged the Liberals. The Ministers dare not allow the King to summon Parliament lest they should let loose a torrent of popular discontent. The press of Madrid is muzzled to prevent it from being disloyal. The treasury is in such a state that the government cannot pay the army or navy.

Madrid advices of the 10th, report a battle in the province of Alava, in which the Carlists were defeated. Many of them were captured, including one hundred and seventy-one officers.

The French Assembly has passed the public powers bill to a third reading by a vote of 546 to 97. The result is believed to be an indication that the majority are determined not to delay the hour of dissolution.

A Paris dispatch of the 8th says: A meeting of the French Committee to promote the representation of France at the Philadelphia Exhibition was held yesterday, to examine the question of transportation. The Minister of Commerce presided. It was ascertained that the rate of freight from Paris to Philadelphia was two-thirds less than from Paris to Vienna, and one-half less than from Paris to London.

The number of persons drowned at Toulouse by the inundation is found to be much smaller than was at first supposed. Only 216 bodies had been found thus far.

A dispatch from Rome says: The *Opinione* announces that the Ministerial Commission appointed to consider whether Italy shall participate in the Philadelphi Centennial Exhibition has decided in the negative, on account of the considerable expense necessary. The Washington government has been so informed.

The Turkish students in Paris have been ordered home, the Porte intending to employ the money hitherto devoted to the instruction of these youths in their education at Constantinople.

The insurrection in Herzegovina appears to have been forcible resistance to the endeavor of the Turkish officials to collect arrears of taxes. It extends along the borders of Dalmatia for a considerable distance. Large bands of fugitives, composed mainly of women and children, have crossed the border into Dalmatia. The first attack of the Turkish troops was repulsed by the insurgents, who have raised the Austrian flag in many places. The people have become greatly excited by the circulation of false reports that the Turks intended to extirpate the Christians.

UNITED STATES.—Under the act of 7th mo. 18th, 1874, providing for the gradual resumption of specie payments, the Treasury Department has disposed of about $10,000,000 of five per cent. bonds, and with the proceeds has purchased about nine millions in silver for the purpose of retiring the fractional currency.

The Bureau of Statistics gives the imports into the United States for the eleven months ending 5th mo 31st last, as $490,500,524. During the same period the domestic exports were $517,416,099, and the foreign exports $12,741,501.

For the three months ended 6th mo. 30th last, 45,56[illegible] immigrants landed in New York. For the corresponding months in 1874, the number of arrivals was 68,955 showing a decrease this year of 23,389.

The comparative population of four cities may be inferred from the number of names in each of the city directories. Chicago has 146,133; St. Louis 105,701 Cincinnati 106,977, and Boston 125,769. The directories do not include children, domestics and various others.

The *Railroad Gazette* gives a list of 1124 railroad accidents in the United States during the year ending 5th mo. 31st, 1875. By these disasters 179 persons were killed and 984 injured.

There were 746 interments in New York city last week, and 424 in Philadelphia, including 212 children under two years. There were 92 deaths of cholera infantum, 33 consumption, 21 convulsions, 16 marasmus and 10 scarlet fever.

The Markets, &c.—The following were the quotations on the 12th inst. *New York.*—American gold, 115⅝ U. S. sixes, 1881, 122⅝; do. 1867, 121⅜; new five per cents, 117¾. Superfine flour, $4.55 a $4.85; State extra $5.20 a $5.60; finer brands, $6.00 a $8.00. No. Chicago spring wheat, $1.19; amber western, $1.3[illegible] Oats, 65 a 71 cts. Rye, $1.08 a $1.10. Western mixe corn, 80 a 82 cts.; yellow, 84 a 84½ cts.; white, 90 cts *Philadelphia.*—Middlings cotton, 15¾ a 16¼ cts. for uplands and New Orleans. Superfine flour, $4 a $4.25 extras, $4.50 a $4.75; family flour, $5.00 a $5.50; fine brands, $6 a $7.50. White wheat, $1.38 a $1.40 amber, $1.32 a $1.35; red, $1.28 a $1.31. Rye, $1.0[illegible] Oats, 63 a 66 cts. Lard, 13¾ a 14 cts. Clover-seed 12½ cts. Timothy, $3 per bushel. Beef cattle were in demand and prices higher. About 2300 sold at 7 a 8½ cts. per lb. gross for extra and choice, 6½ a 7 cts. for fair to good, and common from 6 cts. dow to 3½ cts. Sheep sold at 4¾ a 6 cts. per lb. gross, an hogs at $10 a $11.25 per 100 lb. net. *Baltimore.*—Flour from $4.25 to $8.25, the latter the price fo extra family. No. 1 western amber wheat, $1.3[illegible] No. 1 red, $1.33; Maryland red, $1.20 a $1.30; No. spring wheat, $1.25. Yellow corn, 86 cts. *Chicago.*—No. 1 spring wheat, $1.09; No. 2 do., $1.07½; No. do., $1.02½. Mixed corn, 70 a 71 cts.; No. 2 do., cts. Oats, 51 cts. Rye, $1.02. No. 2 spring barle $1.05. *Cincinnati.*—Red wheat, $1.22 a $1.27; ne white, $1.20 a $1.25. Corn, 68 a 70 cts. Oats, 57 60 cts.

ERRATUM.

In the editorial notice of Canada Yearly Meetin published in the last number, page 376, 30th line fro top, the word "friends" should be "funds."

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphi

Physician and Superintendent—JOSHUA H. WORT INGTON, M. D.

Applications for the Admission of Patients may made to the Superintendent, or to any of the Board Managers.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Four Years in Ashantee.

(Continued from page 379.)

At Abankoro, where they were detained for six months, they were joined by another European prisoner.

"On the 27th of August, a white man, accompanied by two soldiers, suddenly entered our yard. He was sunburnt and in rags. He greeted us in French, and we were indeed pleased to hear his sympathising words, 'Madame, je vous plains.'

"We soon learnt that our companion was a merchant from Ho, where he had been taken prisoner by the Ashantees, after the missionaries Hornberger and Müller had escaped His captors beheaded his two mulatto assistants, who had been educated in Europe, then seized, stripped, and tied him to a tree, when he was kept all night, and witnessed the plundering and burning of the station, saw the Ashantees tear the books, chop up the harmonium, and throw away the coffee and flour. When the bell fell from the burning chapel, they lifted and brought it into the camp of Nantshi, Adu Bofo's first officer, and thither M. Bonnat was also taken.

"The people of Ho made an attempt to recover their town, which so enraged the Ashantees that like angry children, they destroyed all the mango and palm groves in the neighborhood. M. Bonnat at first expected to proceed direct to Ashantee, but his attendants decided to settle near us, and when they noticed Ageana's treatment of us they began to imitate, and at last even excelled him, so that our poor friend would have been really starved had we not shared our pittance with him.

"In comparing our adventures we soon learned the history of our new companion. Born in the department of Ain, he had early in life longed to see the world, and therefore joined a Niger expedition in 1867. His ship was wrecked in the first storm at sea on the coast of France. Provided with another small vessel they reached the west coast of Africa. Here M. B. separated from his countrymen and began to trade, with the assistance of his mulatto servants, going further inland until he at length reached Ho. Here he purchased a quantity of cotton in exchange for cloth and powder, and intended to send his goods to the coast. The Ashantees were however approaching the place, and the missionaries urged him to join in their flight, which he refused to do, though he retired to the mission-house with his servants, so as to avoid being involved in the affairs of the town.

"On the 25th of June the sound of drums approached, and red umbrellas were seen glancing in and out among the coffee trees; while the closed doors and shutters were soon pierced by Ashantee balls. M. B. was now dragged out of the window, and his two men were beaten, tied together by the neck, and executed. The next morning he was found by the general Nantshi secured to a mango tree where he had passed the night, and rebuking the soldiers, Nantshi ordered food and clothing to be given him. His own clothes having been stripped off the previous day, he was now clad in man's and woman's dress. Plenty of food was provided, and he was permitted to take what German books he liked from the library. He chose one called 'The way of the cross,' the pictures in which were a comfort to him, though he confessed to us that like the child in the story, he often wished to cut off a portion of the cross which he was himself called on to bear. During the sally of the Ho people four of his captors stood over him with long knives, undecided whether or not to kill him, while the bullets whistled about the hut where he was guarded. It was however finally resolved that he should be sent under strict guard to Coomassie. He believed that he owed the indulgence of never wearing irons on the journey to the report of our blameless conduct.

"Our stay at this place came to an unexpected termination in this way. Salt is rare and expensive in Ashantee, a handful costing four pence, and is not generally supplied to slaves. We had found it necessary to enter on numerous altercations with Ageana, who wished to force us to do without it, which we persistently refused at the risk of being starved, and begged to refer the matter to the king. Two messengers were thus despatched to court, who after a month re-appeared, bringing not only a load of salt and a fine ox, but also bearing a message that the king ordered our removal to another village. Full of apprehension and wonder we prepared for the change, which was most unwelcome to our guards and the villagers. The ambassadors however enforced instant obedience, and we hastened to depart, Ageana complying with the royal command with evident reluctance, in which we could not share.

"On the 15th of February we once more recognized in our forest home the well known sound of 'Forward.' Our sullen old leader was alive again, and we prepared for a march, longer or shorter as the case might be.

"After an hour we reached an irregularly-built village of some size, where we were introduced to the wife of the chief and some aged elders, one of whom showed us into several good houses belonging to himself. An ox was soon slain and distributed with some salt, which act of generosity was deeply felt and acknowledged.

"Our position was here much improved. Not only did the villagers try to outvie each other in kindness, but the son of the chief took a lively interest in 'the white people,' and stood our friend when needful. Presents of fruit, eggs, rice, and onions were brought us from five different villages, and an excellent dish of fufu was daily supplied from the elder's table.

"It was here that the first opportunity was offered us of showing kindness, by befriending a little orphan boy about five years old, whom we observed creeping about unnoticed and reduced to a skeleton. He could not speak, and was regarded as an idiot; but when he saw my wife bringing him food, he would cry for joy. Our kindness to this little sufferer astonished the people. 'They are God's children,' was the exclamation, which opened the way for me to tell them of His love—not quite in vain, for one woman actually went so far as to wash the poor little dirty fellow more than once—an act of singular compassion in an Ashantee. At length death put an end to the sufferings of this touching type of vast numbers of neglected little ones, who thus perish in this dark land!

"In due time we were not only allowed to bathe twice daily, but to walk about freely. On one of our excursions we noticed a small piece of paper not larger than our hand. The sight filled us with delight; it seemed more precious than gold. It had come from Europe—it had been manufactured by white hands."

After remaining a few weeks in this place, the prisoners were brought to a village near Coomassie, and taken before a meeting of chiefs. The object for which they were called was to translate a German letter addressed to them by a fellow missionary, and which had fallen into the hands of the Ashantees. This letter mentioned that messengers had twice been sent to the Ashantee camp offering money for their release, but in vain.

A few weeks after, they were brought before the king himself, and the scene is thus described:

"In the middle of a brilliant circle, shaded by noble palms, sat his majesty of Ashantee, fanned by pages, and surrounded by interpreters and chiefs. A crowd of about three thousand people were seen assembled at a distance. Each chief was shaded by a bright colored umbrella, some twelve feet in diameter, the points of which were ornamented with carved and gilded elephants, pelicans, apes, and human heads; both the king and the chiefs had numerous attendants. The scene was really imposing and very picturesque, and from time to time was animated by sounds of wild music. We were presented while waiting, with two jars of palm wine, and three bottles of gin, after which two fresh sword-bearers appeared on the scene.

"One of these in full uniform was a wonder-

ful figure. He carried the royal sword, in a sheath made of leopard's skins, while hung around him were the rest of his majesty's arms—his cartridge-box, knife, personal ornaments for his neck, arms, and feet, and his cap, with a beautiful, fan-shaped tuft of eagle's feathers, each article glittering with gold. This official was to conduct us into the immediate presence of his sovereign, so we formed a procession. First walked a few of our people, then Mr. K. and M. Bonnat, my wife and I followed, and a few soldiers brought up the rear. We stepped along the semicircle, bowing as we went to the king in the centre, and removing our hats (even my wife's). These salutations were responded to by a friendly nod.

"Our march finished, we sat and received in our turn the greetings of this high and mighty assembly. All rose, the horns blew, the jubilant cry resounded louder than the drum, as the grandees approached us with measured steps. The inferiors preceded, then the great men shaded by their umbrellas, and surrounded by their pages, saluted us as they passed by, each raising the hand. In front of the principal chiefs marched boys, adorned with elephant's or horse's tails, and carrying drums made of the trunks of trees, and horns adorned by human jaws. A few of them had elephant's tusks hollowed out, and emitting a sound surpassing all others in strength and clearness, each musician trying to honor us by producing their loudest and shrillest tones, as they passed us. The chiefs were arrayed in silk, or the brilliantly embroidered cloth of the country; every individual wore his handsomest jewels, especially his massive gold plate on his breast, his carved seat being carried on the head of an attendant, who was followed by soldiers bearing his arms.

"After a number of such personages had passed, the great monarch himself approached. He was heralded by some eighty individuals, each wearing a cap of monkey's skin, adorned by a golden plate, and each holding his seat in his hand. Then came the dwarfs and buffoons in red flannel shirts, with the officials of the harem; there were also sixty boys, every one of whom wore a charm sewn up in leopard's skin, with written scraps from the koran, which were highly valued; this train was followed by five tastefully carved royal chairs, hung round with gold and silver bells, and richly ornamented with jewels, but all black, being stained with the blood of human sacrifices.

"Next, under an enormous silk sunshade, appeared the actual throne chair, encased with gold, and with long golden pipes carried behind it, as well as various wonderful vessels and articles of vertu. A peculiar music was heard rising above the sound of the horns and the beating of the drums. This was produced by some thirty wild-looking boys, each of whom swung, as he marched, a calabash half-filled with stones. This din was anything but agreeable to a European ear, though the performers kept marvellously good time.

"Still larger umbrellas and fans now approached, preceded by a corps of a hundred *executioners* dancing, whose ages varied from boys of only ten years to grey-headed old men; all wore leopard skin caps, and had two knives slung from their necks. The dismal death drum, whose three beats were heard from time to time, closed the procession.

"Now the music became wilder and louder, the ivory horns sounded shriller, the screaming and howling surpassed all description. Led by an attendant under a magnificent sunshade of black velvet, edged with gold, and kept in constant motion, the royal potentate appeared. Boys with sabres, fans, and elephants' tails danced around him like imps of darkness, screaming with all the power of their lungs, 'He is coming, he is coming. His majesty the lord of all the earth approaches!' The boys then retired that the king might be able to look well at us, and enjoy the intensity of his happiness.' Golden sandals adorned his feet; a richly ornamented turban was on his head; his dress was of yellow silk-damask; his hands and feet glittered with gold bracelets and bangles. Half a dozen pages held him by the arms, back, and legs, like a little child, crying continually, 'Look before thee, O lion! take care, the ground is not even here.'"

For "The Friend."

John Griffith.

(Continued from page 382.)

"The great danger of man's being deceived lies in the mysterious workings of Satan, who has a strong hold in those, who, upon their first awakening by the call of Christ, have not suffered his power so far to prevail, as to make them willing to part with all for his sake. There is something exceedingly reluctant in the strong spirit and will of man, to the falling into nothingness of self, and be wholly given up to be guided and upheld by another. This in part arises from the excellency of his frame, and nobility of his understanding, who finds himself in naturals capable of effecting great things, and knows not, till his eyes are opened and enlightened from above, but that he is equally capable of comprehending what relates to him concerning the world to come. Instead therefore of wholly ceasing from his own will, and relying altogether upon the guidance of the Holy Spirit, he is very apt to be active, and imagines God will be pleased with his diligence, in the performance of what he apprehends to be religious duties; such as praying, singing, preaching, or eagerly seeking to join others in those performances; often telling his experiences, and hearing those of others. Whereas it would be abundantly more pleasing to the Almighty, and profitable to himself, to lay his mouth in the dust, silently to commune with his own heart, and be still, until it shall please the Lord to send forth his light and his truth, that the poor helpless creature may move and act in a religious sense, with an understanding informed thereby: seeing every thing that is done in religion and worship, without the sensible guidance of the Holy Spirit, is will-worship and idolatry: for if the Spirit of Christ doth not move and actuate us in religious performances, we are liable to the influences of the spirit of antichrist.

Yet some perhaps, by way of excuse for their not being influenced by the Spirit of Truth in their religion, are ready to call it enthusiasm and presumption in those who assert the necessity thereof, seeming to imagine there is no such thing in our time to be relied upon; yet they will readily own it was so in the apostles' days. But they can give no good reason why the same divine power and efficacy should forsake the true church; since mankind have equal need thereof, and the nature of God's dispensation is now the same as it was then.

Common prudence teacheth us to examine strictly into the clearness and validity of our titles to earthly estates, that we may be fully satisfied we are not deceived or imposed upon by false glosses and specious pretences. Shall we be less solicitous about that which is of infinitely greater moment; viz., our title to an everlasting inheritance? Man should be very jealous over his own heart, which is apt to be partial towards itself, and, through the transformation of Satan, to sooth and flatter him into an apprehension that he is in the way to everlasting happiness, when in reality it is quite otherwise. But, alas! his criterion to form a judgment of himself by, may be the same as that of the Pharisee, who went up to the temple to pray, or rather to recapitulate his own supposed excellencies. He perhaps measures himself by himself, or by comparing his principles and conduct in life with those of others; whereas nothing should be received as a standard in this very important case, but the stamp of divine approbation upon the heart; agreeable to Rom. viii. 14, 15, 16: 'For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.'

Having offered a few hints by way of caution, in order that all into whose hands this shall come may examine themselves without partiality, lest they fall inadvertently into an irretrievable mistake respecting the eternal salvation of their own souls, I shall now endeavor to set forth, from mine own experience, a little of the nature of the new birth, without which none can see the kingdom of God; consequently are no true members of his Church, which is his kingdom, and frequently called Heaven, and the Kingdom of of Heaven, in the Holy Scriptures. It cannot therefore be supposed, that a person wholly unregenerate can be properly qualified for the performance of any religious duty, or even the least service in that kingdom, which he doth not so much as see.

I have, by experience from my childhood, found two spirits or seeds striving in me for mastery or rule: I have discovered them to be irreconcilable enemies one to the other; and that I could not serve them both at the same time. I had an understanding given me, whereby I knew one of those seeds was a measure of the All-powerful Inexhaustible Source of Goodness; and the other, which had indeed in a manner leavened the whole lump, was of a wicked and diabolical nature. By means of this corrupt leaven, I had a strong bias to evil of many kinds; nevertheless, I often found the good striking at the evil, as an axe laid to the root thereof, agreeable to Matt. iii. 10, in order to destroy that which deprived the heir of all things of his inheritance. I was long in a kind of suspence, unresolved which to join with; yet saw all depended upon my determination, and that I had full power of choice. On the one hand, when the awakening visitations of God's Spirit were upon me, it appeared very dreadful to provoke an Omnipotent Being, of unmerited kindness and mercy, to cast my soul into everlasting perdition. On the other hand, especially when those blessed impressions were somewhat worn off, it was next to death itself to yield up all my sensual gratifications, and to expose

myself to the scorn and contempt of the world. However, in proeess of time, the Lord in graeious eondeseension broke in upon my soul, by his judgments mixed with mercy, in such a powerful manner, as that I was made willing to yield up thereunto, come life or death. For indeed I looked for nothing else at that time, but really expected my frail body would sink down under the weight of that unspeakable distress whieh was upon me, and that my sinful soul must be centred in a state of everlasting misery. Now the cry was with Saul, afterwards Paul, with trembling and astonishment, 'Lord! what wilt thou have me to do?' There was no holding baek, or secret reserve then, but whatever was ealled for was given up with all readiness: this being all I could then do. As to performing religious duties, I had them all to learn, though I had been trained up from my infaney in a strict religious way by godly parents. But the very best outward helps, and the most consistent set of religious prineiples, only professed, cannot at all enrieh the soul with heavenly grace.

By carefully enquiring as above, I soon clearly perceived my business was to watch and pray continually; to commune with mine own heart, or the witness of God therein, that I might reeeive fresh instruetion and help as I had need. Self-denial, and taking up the cross daily, was to be my constant employ; in the doing whereof, I had much inward peace and comfort, and a well-grounded hope that I should thereby find, in the Lord's time, the body of sin so weakened, as that the yoke of Christ would beeome easy, and his burthen light.

In order to a happy progress in the life of religion, the great thing is, by abiding in the Divine light, to preserve a elear and distinguishing sensibility between the flesh and the Spirit. There is no doing this without great care and steady attention of mind upon the Divine gift. If the eye goes from this, it is blinded by the darkness; then the man is liable to be misled by a eounterfeit light, and various resemblanees, whieh Satan will east in his way for guidanee and instruction, persuading him all is well and right. To be so misled, and therein established, is a truly deplorable state; it being very unlikely such should ever be persuaded to believe they are mistaken, as they often deride whatever appears doubtful eoncerning their religion and worship. This was evidently the case with a set of professors of uncommon outward sanetity and punctual exactness in the exteriors of their religion, in the time of our Saviour's personal appearance upon earth; notwithstanding which, these very people appeared to be the most inveterate enemies he had amongst mankind. Seeing therefore frail mortals are liable to sueh dangerous mistakes, how exeeedingly circumspect and watehful ought all to be! and what frequent and strict serutinies ought they to make into the state of their own hearts! which can be known no otherwise by any, but as the Lord is pleased to send forth his heart-searching light. This is a high favor, which none receive but those who are turned from the darkness, and are fervently concerned to put away all the works thereof. Very gross is the deception of those, who imagine the work of their eonversion to be an instantaneous work. This can be nothing else but a delusion of Satan, to settle people at rest in a state of self-security as soon as he can. Oh! what a length of time it takes to work out that rebellious, stiffneeked, backsliding nature, which was born in Egypt, before the new generation is raised up, that is fit to enter the promised land!

From what is before hinted, it may be understood, that the good seed, or heavenly prineiple, arising into aseendeney in us over the evil seed or prineiple, and leavening the three measures of meal into its own nature, is essentially a being born again, or with water and the Spirit, or being baptized with the Holy Ghost and fire; or man's enduring the operation of the refiner's fire, fuller's soap, and being purified as silver; all which metaphors signify to us, in a very instruetive manner, the different operations of the Holy Spirit; whieh is to the willing soul sometimes as water, to wash and bathe in, and also to drink of freely; at other times as a refiner's fire, to purge away the filth and dross, that man may be as pure gold, prepared to receive the image and superseription of the King of Heaven; that so, wherever he goes, or whatever he doth, all who have their eyes opened may see whose subject he is.

(To be continued.)

Liberia.

The meeting of the Pennsylvania Colonization Soeiety, brought to the publie notice the fact that the effort to plant and rear up a strong colony of American blacks in Africa still continues, with a likelihood of inereasing rather than diminishing. There are always more emigrants offering than there is money to ship, and these are ehiefly from the south, and go out under their religious leaders, so that the Liberian Colony is pre-eminently religious in tone.

Of the colored raees from which the Amerieän slaves sprung there do not now remain in Afriea as many as the colored people in North and South Ameriea and the West Indies. So that the American blacks exeeed the African blaeks just as the Amerieans who speak the English language exeeed the Engligh speaking people elsewhere.

The one predominant passion of the Liberian emigrant is the same as that of all Amerieans—"earth-hunger." He wants to own real estate; to have a house and home of his own; to be a planter and have crops and live stoek. And he spreads his republie there the same as we do ours, over all the land he ean possibly claim or cover. Henee Liberia with five hundred miles of coast and an unlimited interior, has but a sparse population of a few thousand Amerieans and their descendants and a swarm of aborigines. But the colony is planted firmly and grows with inherent strength and force. Of that there can be no doubt. And all the movements of the last ten years have aimed at interior eolonization as being more favorable to health than the eoast settlements. In two ways this young offshoot of American enterprise can be useful to us. First, it may develop a tropieal agriculture that will give us good crops of coffee, rice, and other tropical products. Second, it may centralize the trade with the interior tribes in ivory, palm oil, gold dust, &c., at a point favorable to our commerce.

As yet American enterprise has only established the one colony of Liberia. But with characteristic practical good sense our people have widened the area of that one from time to time, and preferred to increase that colony slowly rather than to acquire outlying possessions. Should this territory become a permanent, strong and prosperous republie, our impression is that in all future time the great Republic in America must be to the Liberian blaeks the mother country; the elassic land to them as Europe is to us. Hither they will eome to travel for health, and pleasure, and business, and education. And for whatever they draw from us they will give an ample return.—*North American.*

For "The Friend."

Mary Capper.

(Continued from page 379.)

October 26th, 1776. M. Capper's journal resumes.—"Went, with my brother Jasper, to the Quaker's meeting, and was exeeedingly pleased with one of the female preachers. There was silenee nearly an hour and a half, in whieh time I was prepared to receive instruction, and I felt the foree of what I heard. Returned to our lodgings well satisfied with silent worship.

27th. Dined and spent a very agreeable day with Naney Fry's parents, at Whitechapel. I admire the whole family exceedingly; such marks of sincerity and friendly civility I scareely ever received. I shall actually venerate this society of people; for among those that I am aequainted with, there reigns sueh a universal spirit of affection, with a real desire to please, that I cannot help being strongly attaehed to those sentiments whieh are productive of these social delights; to me far more engaging than the pompous parade that attends the proudly great.

November 5th. Read part of the life of George Fox, and found myself interested in his sentiments, which appear to me noble and full of weight.

January 5th, 1777. My health has been so poor for some time past, that I am reduced to a very weak state; but I think, if the happiness of my friends were not as dear to me as my own, I should be far from regretting my present indisposition, as it inclines my mind to a serious eonsideration of those things that are necessary to salvation; a eonsideration which I might have neglected had I been in perfeet health.

15th. Began the day, as usual, with our studies. After dinner, spent two hours at our toilet, and four hours in visiting; a pretty aeeount this to give of the manner of spending our time. I am actually discontented with myself; as so many hours employed to no purpose give me no satisfaction.

February 2nd. Went to vespers for the first time. I was very near the door, and could not see all the ceremonies, but I saw enough to excite surprise. 'My God,' thought I, 'that sueh a number of persons seemingly disposed to serve Thee, should imagine that Thou art pleased with the burning of incense, and the lifting up of hands!' The saerifice of a humble spirit is far more aceeptable to our God, who designs that we should worship Him in spirit.

10th. Company to dinner! I do detest these dinnerings; one loses more time than it is possible for any reasonable person to imagine. It is really a melancholy consideration that so many beings, with faeulties suffieient to render them useful and happy, should content themselves with eating, drinking and playing. I hope these feastings will soon cease, as I should suppose they pass Lent in a more serious and moderate manner. I shall rejoice

heartily when we return to the peaceful Herdingden; for the more I see of the world, the more I am enchanted with solitude, and its lovely train of innocent amusements, that prompt the mind to gratitude and contemplation.

Am very undetermined about attending a large party to the play and a masked ball. Had I only my inclination to consult, I should not hesitate a moment in refusing; but my refusal is considered as a stubborn resolution to be singular; this is a character that I am by no means desirous of, and many ideas rush into my mind to vindicate a compliance with the wishes of others; but on the other hand, I am, from experience, convinced that these noisy diversions intoxicate the mind, enfeeble it, and render it incapable of performing the duties for which we were born. I presume not to judge for others; but for myself, I find it necessary to guard against the tumultuous joys of the world. Nine o'clock. Not at the ball, which is satisfactory, though the cause gives me pain;" (the illness of her friend.)

Have there not often been times in our own experience, when the desire to please others is allowed to gain the ascendency in our minds, and we have given up to please those around us, rather than yield to the secret convictions in our hearts, that would lead us to obey that voice which is pleading, "this is the way, walk thou in it?" Great indeed would be our peace of mind, and greater still our eternal gain, were these secret intimations heeded, and obedience to the "still small voice" (for it is none other) yielded to. Why is there such proneness to please others, rather than serve our Father in heaven? Is it not because He is not, as He should be, the first in our thoughts? or that our hearts are filled with other desires, excluding Him; or it may be trying to serve this world with one half, and giving to Him the remainder? Oh! let us consider, not only our duty, but the all-important command, "Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might." Let us rather seek for that ability and strength, which will ever enable us to "choose the good and refuse the evil," and not fear if by so doing we may incur the displeasure, or lose perhaps the friendship of those who would endeavor to keep us away, or turn us aside from walking in the "straight path." The Lord will not be wanting on His part, for He is ever ready to uphold and to care for those, who in sincerity, turn to Him with full purpose of heart. Oh! that we might in truth, acknowledge Him in all our ways, then would we know of His directing our paths.

(To be continued.)

A tender-hearted father walking with his little son, suppose in the city, when he perceives him gaze up and down and wander from him, withdraws himself behind some pillar, or hides himself in some corner of the street; not that he means to lose him, but to make him cry and seek after him, and keep closer to him afterwards. So doth our heavenly Father with us. He correcteth every son whom he loveth. He hides himself, and, as it were, pulls in the beams of his gracious favor for a time, when we are rambling about in our thoughts, and erring in our imaginations; but it is to make us cry after him the louder, and to keep close to him for the time to come, and to walk more circumspectly than ever we did before.—*Late Paper.*

Selected.

SAFE HOME AT LAST.

Safe Home, safe Home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck;
But O the joy upon the shore,
To tell our voyage perils o'er!

The prize, the prize secure!
The warrior nearly fell;
Bare all he could endure,
And bare not always well:
But he may smile at troubles gone
Who sets the victor-garland on!

No more the foe can harm;
No more of leaguer'd camp,
And cry of night alarm,
And need of ready lamp;
And yet how nearly had he failed,—
How nearly had that foe prevailed!

The lamb is in the fold
In perfect safety penn'd;
The lion once had hold,
And thought to make an end;
But One came by with wounded side,
And for the sheep the Shepherd died.

Selected.

THE LIGHTHOUSE.

The scene was more beautiful far to the eye
Than if day in its pride had arrayed it:
The land-breeze blew mild, and the azure-arched sky
Looked pure as the spirit that made it.

The murmur rose soft as I silently gazed
On the shadowy wave's playful motion;
From the dim, distant hill the lighthouse fire blazed,
Like a star on the midst of the ocean.

No longer the joy of the sailor-boy's breast
Was heard in his wildly-breathed numbers;
The sea-bird had flown to her wave-girdled nest,
The fisherman sunk to his slumbers.

One moment I looked from the hill's gentle slope;
All hushed was the billows' commotion;
And I thought that the lighthouse looked lovely as Hope,
That star on Life's tremulous ocean.

The time is long past and the scene is afar,
Yet when my head rests on its pillow,
Will memory sometimes rekindle the star
That blazed on the breast of the billow.

In life's closing hour—when the trembling soul flies,
And death stills the heart's last emotion,
O, then may the seraph of mercy arise
Like a star on eternity's ocean!

P. M. James.

William Williams and the Colored Man.—At an appointed meeting held by William Williams in Delaware, the Governor of that State and other persons of eminence being present, the subject that opened upon his mind for communication, was, the unlawfulness of war. Fearful of the offence it might occasion, he long bore his exercise in silence, but at last giving up to his duty, he obtained peace of mind. After meeting, whilst sitting in the porch of a Friend's house, a colored man came to the porch, and was invited by the owner of the house to walk in; but he declined, saying he wished to speak to William. "Thy Master," said he, addressing William, "commanded thee to speak, but thou wert afraid, but when thou submitted to it, thou came off victorious." William declared he never was so brought to his feelings before. Thus the poor and weak of the flock are sometimes made use of to strengthen and encourage the Lord's laborers in their work.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 378.)

15th.—Crossing the Cimerone, North Fork, and main Canadian rivers, arrived once more at the Wichita Agency. The latter river when I crossed it last spring, was nearly half a mile wide, deep for fording and swift, but is now, owing to its long course through the parched plains, a mere brook, which a child could easily step across. Proceeding to the school-house, I opened the school-room door without knocking, and stepping in, stood in front of the school. Instantly the room rang with joyful acclamations. Though the scholars kept their seats, they could not resist the impulse to shout my name over and over again, the teacher at first raised up in astonishment, but seeing me in my present condition, travel-soiled as I was, comprehended the whole cause of the uproar, and not having before seen me in such a plight could not refrain from laughter himself. Indeed it really seems pleasant to get among these wild, but really affectionate children once more.

17th.—After lying over one day at the Wichita Agency, I this day came on to that of the Kiowas.

24th.—Several of the school children being very sick, with pleuro-pneumonia, and no nurse at the school, as my time has to be put in at jobbing,—one day at the mill another at whitewashing, &c., I went to the school to take care of the sick children; found one of the boys in a very suffering as well as dangerous condition, the others comparatively easy, but needing careful nursing. To-day, Horseback, a Comanche chief, brought in and delivered up to the agent two white captive boys, whose stories may be told as follows: The name of the elder of the two is Clinton Smith. One year and a half since, he with a younger brother were taking care of some cattle or sheep, but a short distance from their father's house in Texas, when they were seized by a small party of Arizona Apaches, and carried away captives. A few days subsequently, Clinton was sold to a band of Quahada Comanches, by whom he has been held in captivity up to the present time. He is a boy about thirteen years of age, and talks fluently in the Comanche language. His father had been making all the exertion in his power for the recovery of his children, had written to the agent on different occasions, but all had been unavailing, until the present autumn, so many outrages, murders, &c., having been perpetrated in the frontiers of Texas by the wild bands of Indians inhabiting the region of the Staked Plains, including the Kiowas and Quahadas, that government determined upon their chastisement. Col. McKensie with some troops was sent into that region, and falling upon an encampment of the Quahadas, killed several of their men and took about one hundred and twenty women and children into Texas as captives. He afterward discovered an encampment, from which the Indians had fled, and destroyed upwards of a hundred lodges; hence they are finding themselves in a narrow place, cut off from their rations and annuities by their agent, driven from the haunts of the buffalo by the military, and winter approaching, they have but one alternative, and that is to agree upon terms by which they can secure their

rations and annuities, and if possible the liberation of their women and children.

Horseback, though in no wise implicated in the affair, has been among the Quahadas and persuaded them to give up these boys and to come in and make peace with the agent; but they being in mourning for their dead as well as for their women and children, will not come in at present.

Clinton informs that there are other white boys in the camp, but as they were continually watched, they could not speak to each other in English, and he could tell nothing more about them. This boy was clothed and placed in school upon his restoration, and kept there until a suitable opportunity occurred, after some weeks, of sending him home to his friends, who reside near San Antonio, in Texas.

John Valentine Maxie, a boy about nine years of age, was brought in with Clinton Smith, by Horseback, and delivered to the agent; he had been some years with the Quahada Comanches, had forgotten his name and language, and could remember nothing but the scene of his capture. His account of this, as elicited by the interpreter, was, that his father was killed at the woodpile, his mother, together with a babe in her arms, were killed, while himself and a little sister were carried away; but his sister being unable to walk was killed that night. He also was clothed and placed in the agency school. Notices of their restoration were published in the Texas papers, and after about two months the father of this boy came to see him, and found indeed his own son. The real story of his capture, as I learned from his father, was substantially as follows: Some three years since he was suddenly called to go several miles from home, in the early evening, leaving his father, wife, children, and a neighboring woman with her child at his home. It appears that his departure was noticed by some Indians lurking near, who soon made an attack upon the old man (grandfather to the boy) who was chopping wood at the door, the children playing near him. He was killed at once, and the neighbor's child was also killed upon his attempting to run. The women in the house hearing the noise and screams of the children, ran to the door, when the mother of our little captive, with a babe in her arms, was shot, and falling in the door, was drawn in by the other woman and the door closed. When the Indians after shooting an arrow through his leg so that he could not run, seized this boy and his sister and fled with them. The woman was not killed, but the ball after passing through the head of her babe, severed the artery in her arm, from which she came near bleeding to death, but is still living to receive as from the dead this her only surviving child.

Strange as it may appear, after the child had seen his father, though all attempts to bring incidents to his memory by which he might be identified had proved unavailing, it seemed as though a new light had suddenly broken upon him, and not only his name, but several incidents of his early life were unsealed to his memory, proving his identity beyond a question. This boy was in the encampment which was surprised by Col. McKensie, and with great presence of mind mounted a pony, fled to another camp, gave them notice of the approach of the soldiers, and thus prevented their surprise.

10th mo. 28th.—Kicking Bird and seven other Kiowa chiefs came in and delivered several stolen mules to the agent. Upon the subject of my going among them being laid before them, they all gave an unqualified word of approbation, offering to do all they could for me: Kicking Bird himself offering to take care of me, but thought I had better not go among them until the chiefs who have gone to Washington shall return. They claim that they intend now to settle down and not "do bad any more," but travel in the road that Washington makes for them, and until their chiefs come back to teach them Washington's road, they will travel the road their agent makes. Several of the chiefs came round and shook hands with us, saying it felt good to take their agent by the hand again. He told them they might always take him by the hand, by doing right; it was by doing bad—killing people, stealing mules, horses and children, that prevented their taking his hand—they had killed more than forty persons, and stolen a great many mules and horses this past summer, and he had withdrawn his hand, but when they do right, he will give it to them again.

11th mo. 14th.—Since my last entry, when not otherwise engaged, I have been constructing, painting and varnishing, a set of outline maps for the use of my school, if I ever get one in operation at the Kiowa camps. I have made 8 maps on tracing linen, viz: A map of the World, hemispherical; North America; South America; Europe; Asia; Africa; United States; Indian Territory.

This afternoon Horseback brought in and delivered up to the agent, two more white captive boys, which were duly washed, shorn and clothed. Their hair hung in mats, which it was impossible to comb out, and was of course alive with vermin, they were thinly clad and were suffering much with cold, being but poorly protected therefrom by thin muslin leggings and wrappers. After being washed, shorn and clothed their appearance was much improved, they looking like smart intelligent boys.

Adolph Kohn, one of the boys mentioned above, is a German, says he is 11 years of age, speaks German, English, Spanish and Comanche. He says he has a father, mother, and nine brothers and sisters; he was captured some three years since, near San Antonio, Texas, while taking care of sheep; a few days after, his captors—three Arizona Apaches—traded him to a band of Quahada Comanches, with whom he remained up to the time of his delivery. His treatment has been, undoubtedly that of other captives, that is, he has been compelled to herd the ponies and mules, and perform the drudgery for the camp generally. On one occasion a sick child, of which he had the care, died, and he was severely whipped. He is now very much elated with the idea of his deliverance, and the prospect of being again restored to his family and friends. Adolph was placed in school and kept there for some weeks when, a suitable opportunity presenting, he and Clinton Smith were sent home to their friends.

Temple Friend, the other boy brought in by Horseback, though appearing to be a very intelligent boy, having been taken young, has forgotten the English language, remembering only the scenes of his capture. He thinks his mother was killed, while his father (whose given name he remembers to have been John) and sister, older than himself, were away from home. There seemed to be no clue by which this boy could be identified, and the whole household at the agent's were becoming much attached to him, when an old grey headed man, L. S. Friend, a Methodist minister, who had for many years acted as a missionary on the frontiers of Texas, arrived from Kansas, where he now resides, having seen a notice of the delivery of two unknown boys at this agency in the papers, and had come to see if he could recognize in one of them, his long lost grandson. He had spent much money, and had travelled over fifteen thousand miles in unwearied search, and now his efforts were crowned with success. The old man gently put his arm around the boy and drew him towards him. The tears started in his eyes, as he slowly uttered the words "Temple Friend." The boy started as if from sleep, looked at the old man, and having learned a few words of English, replied, "Yes." The old man then pronounced the name of his sister, "Florence Friend." The boy with a look of unutterable amazement replied as before, "Yes."

We learned from the grandfather, that Temple is 13 years of age, was captured in Texas, and has been with the Indians five years. His mother, though transfixed by an arrow through both breasts and arms, having had the cords of her wrists severed, and having been scalped in two places, still lives to rejoice over the return of this her long lost son, "Who was dead and is alive again, was lost and is found."

(To be continued.)

Tools Great Men Work With.—It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed, it is proverbial that a bad workman never had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel.

Ferguson made marvelous things, such as his wooden clock that accurately measured the hour, by means of a common penknife—a tool in every body's hands; but, then, every body is not a Ferguson. A pan of water and two thermometers were ths tools by which Dr. Black discovered latent heat; and a prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of colors.

An eminent foreign *savant* once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the doctor took him into a little study, and pointing to an old tea-tray on the table, containing a few watch-glasses, test-papers, a small balance, and a blow-pipe, said, "There is all the laboratory I have!" Stothard learned the art of combining colors by closely studying butterflies' wings; he would say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practised drawing on the cottage walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket, and made a map of the heavenly bodies by means of a thread

with small beads on it, stretched between his eyes and the stars.

Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; while Rittenhouse, the astronomer, first calculated eclipses on his plow.—*Ch. Intelligencer.*

A few thoughts of John Woolman's as noted down in his journal.

"The work of the ministry being a work of Divine love, I feel that the openings thereof are to be waited for in all our appointments.

Oh! how deep is Divine wisdom! Christ puts forth His ministers, and goeth before them, and oh how great is the danger of departing from the pure feeling of that which leadeth safely!

Christ knoweth the state of the people, and in the pure feeling of the Gospel ministry, their states are opened to his servants.

Christ knoweth when the fruit bearing branches themselves have need of purging.

The gift is pure, and while the eye is single in attending thereto, the understanding is preserved clear; self is kept out; and we rejoice in filling up that which remains of the afflictions of Christ, for His body's sake, which is the church.

The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once labored in the pure Gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light not of Christ who is under suffering, but of that fire, which they going from the gift, have kindled. And that in hearers, which is gone from the meek suffering state into the worldly wisdom, may be warmed with this fire, and speak highly of these labors. That which is of God gathers to God; and that which is of the world is owned by the world."

Leprosy in Canada.—In the Arcadian village of Tracadie, near the mouth of the Miramichi river, there have been lepers for the last eighty or ninety years. A hospital for their benefit is supported by the local government. The leprosy which they suffer is *elephantiasis grocorum*, so called from its tendency to make the limbs swell to elephantine proportions. This disease is understood to have been brought there by a French vessel, which on its return voyage from Smyrna, touched at the Island of Mitylene, and took in a quantity of clothing and some other stores, and on her way to Baubaris Island, a French military port, she was wrecked near the mouth of Miramichi. The people in the neighborhood played the part of wreckers, and helped themselves to the clothes cast ashore, which were supposed to be tainted with leprosy, the consequence of which was that the disease soon broke out among them. Another account is that the vessel brought two lepers from St. Maloes, and that every leper known in Tracadie descended from one or the other of these men.

The opinion there is that the disease is not contagious, but simply hereditary. The people have no dread of it, and persons engaged about the lepers for years never contract it. Not only do the lepers marry among themselves, but such is the feeling among the poor French in Tracadie that there is no repugnance in many cases among perfectly healthy people to taking lepers for husbands and wives. The taint generally manifests itself in every alternate generation. In this way the disease has become permanently seated in the locality, while the general poverty and not very cleanly habits of the French population tend to excite and intensify it.

It first shows itself in the form of small white spots on the breast, then the face assumes a puffy appearance, and there is much pain, languor and drowsiness. The fingers become crooked, the neck swells, the limbs show all the symptoms of dropsy, the nails drop off, and at last the throat and lungs are attacked, and the sufferer dies, a mere mass of loathsome disease. Its duration varies from five to twenty-five years, according to the strength of the constitution.

Leprosy is not nearly so rare a disease as is generally supposed. It is on the increase in many of the British dependencies. In some parts of India one person in every hundred is a leper, and in some parts of the West Indies, as well as in the Sandwich Islands, it is also very prevalent.—*Toronto Globe.*

For "The Friend"

The Settlement of Friends at Dunkirk, in France.

(Concluded from page 383.)

The danger of war between France and England in 1793, finally led to the withdrawal of many of the vessels engaged in the whale fishery from the port of Dunkirk, and the removal of some of the more prominent members of the Society. Wm. Rotch, remarks:

"In the beginning of 1793, I became fully aware that war between England and France would soon take place; therefore it was necessary for me to leave the country in order to save our vessels if they were captured by the English, and I proceeded to England. Two of them were captured, full of oil, and condemned, but we recovered both by being in England, where I arrived two weeks before war took place." In this country he was joined by his wife and family; his son Benjamin and family also removed thither, the latter of whom subsequently became interested in the establishment and prosecution of the whale fishery from Milford Haven. William Rotch and his family returned to Nantucket in the latter part of 1794, and shortly afterwards settled at New Bedford, where he resided during the remainder of his life. The account from which the above has been compiled is thus brought to a close. "When I take a retrospective view of this portion of my life, of the dangers to which I have been exposed, and the numerous privations I have witnessed, to be attributed to nothing but that superintending Power who is ever ready to succor the workmanship of His holy hand, it fills me with astonishment and admiration; and seeing my own unworthiness, I may exclaim with the Psalmist, 'What is man that thou art mindful of him, or the son of man, that thou visitest him?'"

Some notice of the settlement at Dunkirk, extracted from the Journals of ministering Friends who visited it, may be interesting in this connection. In 1792 Martha Routh and Christiana Hustler, the former mentions, "crossed the channel to visit Friends at Dunkirk; about seven families who had lately removed from the island of Nantucket in North America. We visited their families and sat several of their meetings, our valued friend William Bleckly being with us on the like gospel errand. We were obliged to have passports at Calais, which gave liberty for us to travel to any part of France, during the space of one year. After stopping about eight days in the city, we were easy to leave, and wished to go thence by water to Dover; but whilst one of the Friends was gone to the wharf, to see if there was a suitable vessel, it suddenly presented to my mind, we should not get away that day, which I told my companion and other Friends present; and had but just done so, when the Friend returned, saying the city was all in an uproar, the drawbridges taken up, no passage by land or water, and that cannon was going to be placed at the avenues of the streets. This was occasioned by the arrival of an account, that the poor king had attempted to make his escape. It felt an awful time. Next morning, with a fresh endorsement on our passports, we were permitted to go to Calais by land, and crossed the water, the same evening, to Dover, which felt cause of mutual thankfulness."

The same year Friends at Dunkirk were visited by Mary Dudley in company with Elizabeth Pim and Edward Hatton, and also by a committee appointed by London Yearly Meeting. Thomas Shilitoe who from an apprehension of religious duty, had joined the committee, states that after visiting Friends at Dunkirk in their families, a conference with them was held, in which "as it did not appear either to the Friends of the place, or the joint-committee, that those Friends could with benefit to themselves, be joined to any Quarterly or Monthly Meeting in England, a report was drawn up accordingly, to be laid before our next Yearly Meeting, and signed by the whole of the committee."

In 1797 William Savery and David Sands, in the course of a religious visit to the continent of Europe, attended several meetings in Dunkirk, held by Friends. The former remarks in his Journal, "I put up at Judith Gardiner's, a Friend from Nantucket, whose husband died at sea since their settling here." "The few Friends who remain here are respected by the inhabitants, the magistrates, &c., through whose kindness they have been exempted from bearing arms, and at the times of general illuminations they have been signally protected, which must be esteemed a favor from Him who rules and disposes the hearts of men to be kind to such as keep his testimonies." "In the evening the meeting was as large as the room could hold, and the people very orderly, none appeared restless or went out until it concluded. It was a favored time, much tenderness being evident in those assembled. It is indeed cause of admiration to me, that in passing from one nation to another, we find a tender-hearted people everywhere: the Lord has a precious people in this city." He afterwards remarks:

"Accounts arrived of the preliminaries of peace having been signed, and great rejoicings and an illumination took place, but no insult was offered to our Friends, which is very different from England and America, to their

great reproach. Friends enjoy more freedom in France, than in either of those countries."

The *Portland Transcript* gives an anecdote of a man named Churchill, who was one day riding on horseback, when he was met by an old woman, who had not so much of this world's goods as he had. Taking out his wallet, he handed her a quarter of a dollar, and rode on.

He had ridden only a short distance, when he began to soliloquize thus:

"Now, wouldn't I have done better to have kept that money, and bought myself something?"

Wheeling his horse round, he rode back to where the old lady was standing and said:

"Give me that money!"

She handed it to him, wondering what he meant. Placing it in his wallet, and at the same time handing her a five-dollar bill, he exclaimed,—

"There, Self, now I guess you'll wish you had kept still!"

THE FRIEND.

SEVENTH MONTH 24, 1875.

After reading over the account of the late London Yearly Meeting, as published in "The British Friend," we have been forcibly reminded of the language used by Sarah Grubb in a letter to that dignified minister Henry Hull. Among other plain and truthful expressions are the following: "The testimonies given to the people called Quakers to bear, have long been too lightly esteemed by many under our name; yea, by some filling very conspicuous stations in this community. And now there seems no inconsiderable leaning to *that*, out of which the sons of the morning of our day, as a people, were brought by the strong hand and mighty arm of Jehovah. Alas! alas! we are fast going back to episcopalianism, little being wanting with many, to range on this side, except partaking of the outward ordinances of that church. Faith in the atoning sacrifice is abundantly enforced, while there is little said inviting us to yield up the will, with the affections and lusts, to be crucified. * * * They tell us that we have come now to the dispensation of reconciliation, and to that which speaketh better things than the blood of Abel, &c. Yes; but how can we as individuals experience this, or how receive the ministration of justification, save as we know the day of the Lord to be come to our souls, which burneth as an oven, even inwardly and powerfully; wherein all the proud and all that doeth wickedly are as stubble, and the root and branch of the corrupt tree are destroyed. Truly some of us have not so learned Christ, as to conclude that He doth the great work of salvation for us without us; or that we have nothing to do with co-operation." "We who do not profess to see further than our first Friends did, and who consider that the boast of greater light on gospel truth than they were prepared to speak of, is not safe,—I say, we are styled *ignorant, prejudiced* and *uncharitable*. But is not the straitness, in *that* which thinketh it knoweth any thing without the Spirit that searcheth all things, even the deep things of God? and is not that out of the true charity which denies 'Christ within, the hope of glory?'"

This was penned in the early day, the inception of the defection that now seems to be sweeping all before it; when there were not a few in London Yearly Meeting who saw but winked at the first demonstration of the fruits of the unsound doctrines that have undermined true Quakerism, and so beclouded the visions of many, that they cannot distinguish the counterfeit from the genuine religion. To these, Daniel Wheeler states, this dedicated woman, addressing them in the men's Yearly Meeting, said, "That if there was not a coming down from the heights to which many have climbed, there were those amongst them who might be compared to the golden vessels of the temple, such as had really stood the fire, and had not only been rightly filled, but employed of the Lord to communicate to the people, who *would be permitted to be carried away captives to Babylon.*" How sadly have we seen this realized not only in England but in our own country, fulfilling the declaration, he that despiseth the day of small things, shall fall by little and little. Some have stood well for a time, bearing a sincere testimony against the erroneous sentiments and destructive practices gradually introduced, but betrayed by a false charity, and unwillingness to be stigmatized as illiberal and prejudiced, have fallen away little by little, until their strength was dissipated and they have been drawn into the popular current.

We are told that the Society is in a *transition* state, and there is no occasion for alarm at the *extravagances* that attend it. It is indeed true that in many places it is in a state of transition from the pure, spiritual religion held and promulgated by its founders and early members, to the mixed and ceremonial principles and practices of other professors: in England, as S. Grubb states, "fast going back to episcopalianism;" in this country rapidly and closely assimilating to methodism.

Is it any cause for marvel that those who are really convinced of and attached to the doctrines and testimonies, which Friends promulgated and lived up to in the beginning, cannot give the right hand of fellowship to the members who are making or abetting the present revolution in the Society? They see the several steps out of original Quakerism that have been made, since the unsound doctrines, first promulgated by some of much influence, have been more and more generally embraced. They have witnessed that those who early bore a faithful testimony against those doctrines, and predicted the inevitable consequences of their prevalence within the Society, were condemned or scoffed at as ignorant, or bigoted "troublers of Israel." They have seen the testimony to plainness of speech, behavior and apparel, virtually given up, and the dress, the language and the fashion of the world largely adopted. They know that music is taught and practised in the families of members—very generally in Great Britain, and by many in this country, while other amusements and vain customs of worldlings are countenanced. They hear it not unfrequently announced, as evidence of increased liberality among our members, that "ministers" of other societies are invited to take part in the religious meetings of Friends; and they cannot shut their eyes to the constantly recurring exemplification of the natural result of this departure from our principles, in the adoption of practices common among other professors, but inconsistent with the principles of Friends. Congregations are told they can at once, when they will, have their names written in the Lamb's book of life, and they are urged to make vocal "confession" and "consecration;" so that in the excitement called forth, it is not uncommon for many to be on their knees at the same time, or to be seated on the "anxious benches;" and it is spoken of as conclusive evidence of a "special outpouring" of the Spirit, when a multitude, sometimes over a hundred, preach, quote Scripture, or tell their experiences in a meeting. With such a declension from the principles of Friends, it could hardly be long before singing hymns would be introduced as part of worship, and it is now not unfrequently practised. Silent meetings, heretofore frequent among Friends, are denounced as a blemish, and unfitted for mixed assemblies; and in order to diminish their number or prevent their occurrence, reading the Scriptures in meetings for worship has been resorted to, accompanied, on some occasions, with comments by the reader, and thus the fundamental principle of Friends in regard to worship is overturned. Those who cleave to the original religion of Friends, have been greatly blamed for not uniting in the present system of First day schools, and with the "mission schools;" but they judge of the tree by the fruit, and they are convinced, that while doctrines are often taught in them, which are not in accordance with those of Friends—conducted as they sometimes are in conjunction with "ministers" of other denominations—among other hurtful effects, they have greatly weakened the testimony against an hireling ministry, and given currency to assumption by many, of the divine "gift of teaching;" which, with the adoption of the sentiment that the matter for a sermon is to be drawn from the Scriptures, has introduced among us "dry, windy discourses," adapted only to please itching ears. The institution of "missionary societies," foreign and domestic, sending forth whom they please on their errands, and raising large sums to defray the expense of their services, is also subversive of the principles and practices of Friends, in relation to the call to ministerial labor, and the propagation of the gospel. The holding of meetings designated "prayer meetings," and "fellowship meetings," and the reception of large numbers as members, who are ignorant of the doctrines and testimonies of the gospel, as ever held by Friends, are of the same character; and all these innovations have destroyed and are destroying the characteristic faith and usages of old fashioned Quakerism among that portion of the Society that has adopted them, rendering a separate organization from other professors almost useless.

We are not disposed to question the repeated assurances given, that those adopting and promulgating these novelties in the Society think they are right, and believe they are effecting a great change for the better; but they ought to give equal credit to others, who cannot conscientiously, for the sake of quiet and a false unity, barter away the faith of their forefathers, sealed, as it has been, on their understandings by the same Holy Spirit that revealed its truth and scriptural consistency to George Fox and his coadjutors. If those who—to use the language of Sarah

Grubb—"profess to see further than our first Friends did," and "boast of greater light on gospel truth than they were prepared to speak of," really suppose they are advancing under the guidance of the Head of the Church, why do they not openly and honorably act in accordance with the spirit of J. Brown—who appears to be one of their influential leaders in England—and who said in the late London Yearly Meeting, "If then Christ be our authority, how dare we set up the authority of George Fox or Barclay, or Penn, or any one else, and speak, as we have heard so much in this meeting, of 'our principles,' 'the principles of early Friends,' &c."

It is no new thing for those who have disearded some of the fundamental truths of the gospel as ever held by true Friends, to claim that they are only recurring to the primitive faith of the Society. Such was the pretension of Elias Hicks, and his followers claim to be Friends to this day: but the doctrines and testimonies of the Society were clearly defined and fixed by its founders, and neither individuals nor meetings have the power to change or modify them. So long, therefore, as the attempt is made, and there are those who adhere to those doctrines and testimonies, the Society must be "a house divided against itself," and one or the other division will finally fall.

Those who are contending for the faith once delivered to the saints, must be willing to be stigmatized like Sarah Grubb and those who united with her, as *ignorant*, *prejudiced* and *uncharitable:* they need not expect popular favor. Man is prone to disbelief in the self-denying doctrines of the gospel, and averse to allowing them to be carried into practice; and yet he is naturally a credulous being, easily led away by an excited imagination and the contagious influence of example. The little and lowly appearance of Christ in the heart by his Spirit, is as much a stumbling block in the present age, to his self-esteem and selfwill, as the crucified "Nazarine" was to the Jews in the apostles' days. Something visible or outward is more congenial to our carnal nature, and it is far easier to satisfy ourselves with confession of Christ as the Redeemer and sinbearer, than to allow Him to set up his government in the heart, and bring his enemies there into subjection. Patience in suffering for the truth must be mingled with firmness in supporting it, conforming to the advice given by Thomas Loe, when near death, to Wm. Penn, "Dear heart, bear thy cross. Stand faithful for God and bear thy testimony in thy day and generation, and God will give thee an eternal crown of glory that shall not be taken from thee. There is not another way than that the holy men of old walked in, and it shall prosper. God has brought immortality to light, and immortal life is felt, glory! glory! for He is worthy. * * Friends keep your testimony for God. Live with him and He will live with you."

SUMMARY OF EVENTS.

FOREIGN.—A special dispatch to the London Times from Calcutta, says: Further communication has been made to the King of Burmah regarding the passage of British troops through his country, and it is hoped that the king will yield.

The grant to defray the expenses of the Prince of Wales' visit to India was but feebly opposed in the House of Commons, and only sixteen members voted against it.

Doubts having been raised respecting the fulfilment of the treaty of 1873 for the suppression of the slave trade on the east coast of Africa, another treaty was made with the Sultan of Zanzibar while he was in London, which the Ministry hope will be fully carried out. The Sultan left England for the Continent on the 15th inst.

More heavy failures have occurred in England, including a firm of coal merchants with liabilities of $1,000,000.

Heavy rain storms have caused much damage, especially in the west of England. In Wales great numbers of live stock have been washed away.

It is stated that the amount of coin and bullion in the Bank of England at the present time, is the largest ever known.

The weekly return of pauperism in London shows that the total number of paupers for the last week in the Sixth month was 85,233, of whom 32,899 were in workhouses and 52,314 received outdoor relief. Compared with the corresponding week in 1874, 1873 and 1872, these figures show a decrease of 9,179, 16,169, and 20,893 respectively.

Jane Franklin, widow of Sir John Franklin the Arctic explorer, died in London the 18th inst., at the age of 75 years.

A large meeting was held in Hyde Park the 18th inst., to protest against the grant for the Prince of Wales' visit to India. Violent resolutions of disapprobation were adopted almost unanimously.

On the 19th, Disraeli stated in the House of Commons that the government would proceed with the agricultural, merchant shipping, judicature and land transfer bills. He declined to say what disposition would be made of other measures.

London, 7th mo. 19th.—Consols 94⅛. U. S. sixes, 1867, 107½.

Liverpool.—Middling Orleans cotton, 7¼*d.* Wheat, 9*s.* 10*d.* a 10*s.* 2*d.* for average California white.

The French Assembly on the 16th inst. finally passed the public powers bill by a vote of 530 yeas to 30 nays. A resolution was adopted to discuss the Budget on the 19th inst., and then adjourn until the 30th of Eleventh month. A motion made by the Left not to adjourn until the Senate bill and the budget were voted, and the Senators to be chosen by the Assembly were elected, was negatived by a vote of 331 yeas to 371 nays. The Left bitterly reproached the government with betraying the Constitution.

On the 15th Gambetta made an injudicious attack on the government, and with much warmth accused it of supporting the Bonapartists, and maintaining Bonapartist functionaries in office, &c. Buffet asserted that a perfect agreement prevailed in the Cabinet, and that he considered it was rendering a good service to the country to maintain old functionaries who were loyal, although they had served under the empire.

The Left violently protested against these remarks of Buffet, while the Right and the Bonapartists loudly cheered them. It is believed the Left lost ground by the debate.

The Assembly has declared the election of Burgoing, a Bonapartist, in the Department of the Nievre, null and void, by a vote of 330 yeas to 310 nays.

A Constantinople dispatch of the 19th says: "The disturbances in Herzegovina are believed to be serious. The commissioners sent by the Porte to tranquilize the country have reported by telegraph that they are unsuccessful. The whole district between Mostar and the Austrian frontier, down nearly as far as Ragusa, is in a state of revolt, and the insurgents threaten death to all who refuse to join them. The commissioners advise the Porte to send troops forthwith."

The Emperor of Germany has arrived at Ischi, where he is guest of the Emperor of Austria.

Madrid advices continue to assert that the Carlists are being pushed back to the French frontier. A dispatch of the 16th says: Fresh bands of Carlists have taken refuge in France. The commander of the French forces at Tarbes has telegraphed to Paris for instructions as to the course he shall pursue. The provinces of Valencia and Castellon are now free of Carlists. The insurrection is confined to the mountains in Navarre and the Basque and Catalonia provinces. The headquarters of General Jovellar are at Sarinena, in the province of Huesca.

The German government has ordered that the declarations of submission by the Catholic clergymen to the new laws shall be kept strictly secret, the purpose being to secure them from persecution by the Ultramontanes.

UNITED STATES.—The imports at New York for the fiscal year ending 6th mo. 30th, amounted to $367,358,908, and the exports to $343,984,992. In the year previous the imports were $396,090,852, and the exports $354,648,176. This decline in the money aggregates arises in large measure from the fall in prices, and does not show a corresponding decline in commerce. The dry goods imports show an increase—the total being $106,501,211 this year, against $105,478,539 the previous year.

The domestic exports from Philadelphia for the year ending 6th mo. 30th last, included 52,411,629 gallons refined petroleum, 3,662,247 gallons crude, and 1,830,696 gallons naphta and benzine. The exports of breadstuffs were $7,457,884, and of provisions $4,678,730. The total value of exports to foreign countries was $28,588,019, of which $11,279,481 went in American vessels, and $17,308,538 in foreign.

According to a State census just taken, Rhode Island has a population of 258,132, an increase in five years of 40,779.

There were 890 interments in New York city last week, an increase of 147 over the preceding week.

There are about five hundred intruders searching for gold in the Black Hills, notwithstanding the prohibition of the government. It appears that gold is really found there, but not so far in large quantities. A few of the miners have already been killed by Indians.

There were 471 interments in Philadelphia last week, including 216 children under two years. There were 110 deaths of cholera infantum, 38 consumption, 18 of debility, 15 diptheria, 22 convulsions, 12 marasmus and 15 old age.

The Markets, &c.—The following were the quotations on the 19th inst. *New York.*—American gold, 114; U. S. sixes, 1881, 121⅜; do. 1868, 119¾; new five per cents, 116¾. Superfine flour, $5.10 a $5.40; State extra $5.80 a $6.15; finer brands, $6.50 a $8.50. No. 2 Chicago spring wheat, $1.32 a $1.34; red western $1.38 a $1.40; amber, $1.40 a $1.42. Oats, 60 a 66 cts. White corn, 90 a 91 cts.; yellow, 87 cts.; western mixed 84 a 85 cts. *Philadelphia.*—Uplands cotton, 15¼ a 15½ cts.; New Orleans, 15¾ a 16 cts. Superfine flour, $4.25; extras, $4.50 a $5.00; finer brands, 5.50 a $7.50. Red wheat, $1.35 a $1.37; amber, $1.38 a $1.40; white, $1.45. Rye, $1.05. Yellow corn, 86 cts.; mixed, 85 a 86 cts. Oats, 62 a 64 cts. Lard, 13¾ a 14 cts. Clover-seed 12½ cts. Sales of 3000 beef cattle at 7¼ a 8¼ cts. per lb gross for extra, 6½ a 7 cts. for fair to good, and 4 a 6 cts for common. Sheep, 4¾ a 6 cts. per lb. gross, and corn fed hogs, $10.50 a $11.50 per 100 lb. net. *Baltimore.*—No. 1 western amber wheat, $1.42; No. 2 do., $1.40; No. 1 western red, $1.40; Maryland white, $1.30 a $1.48. Southern white corn, 94 cts.; yellow, 87 cts. Oats, 63 a 67 cts. *Chicago.*—Extra spring flour, $5 a $5.50. No. 1 spring wheat, $1.19½ a $1.21; No. 2 do. $1.18; No. 3 do., $1.12. No. 2 mixed corn, 70 cts. Oats, 49 cts. No. 2 rye, $1.02. Lard, $13.30 per 100 lbs. *Cincinnati.*—Family flour, $5.70 a $5.85. Red wheat, $1.33 a $1.38 Corn, 73 cts. Oats, 58 a 60 cts. Rye, $1.20.

HAVERFORD COLLEGE.

The next term begins Ninth month 8th, 1875. New students should present themselves for examination at 9 o'clock on the morning preceding. They must bring certificates of good moral character from their last teachers. A *thorough knowledge* of the *preparatory* studies will be required.

Applications for admission should be made to the President, THOMAS CHASE, or to Professor SAMUEL ALSOP, JR., Haverford College P. O., Penna.

WANTED,

A female teacher, a member of the Society of Friends, for Rahway Preparative Meeting School, which is expected to be opened about the first of Ninth month next. Apply to Samuel Alsop, Jr., Haverford College, Pa., or to Martha S. Shotwell or Joel Wilson, Rahway, N. J.

Rahway, N. J., 7th mo. 16th, 1875.

MARRIED, at Friends' Meeting, Fallsington, Bucks Co., Pa., on the 17th of 6th mo. 1875, JOHN HAINES to ELIZABETH W., daughter of Thomas and Phebe Satterthwait, of Fallsington.

DIED, at the residence of his son-in-law, Isaac Morgan, Chester Co., Penna., on the 21st of 4th mo. 1875, THOMAS S. BACON, (formerly of Salem, New Jersey,) an esteemed member of Kennett Monthly Meeting of Friends, in the 67th year of his age. He was a man of a meek and quiet spirit, and careful to fulfil his religious duties, and his relatives and friends have a comforting hope that his end was peace.

WILLIAM H. PILE, PRINTER,
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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

John Griffith.

(Continued from page 387.)

"It is very observable, that the prophet Malachi, when he had elegantly set forth the nature of the new birth, breaks out in the fourth verse of the third chapter on this wise: 'Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years;' which clearly implies man's unacceptable state with his Maker in any religious performances, until he hath previously known the cleansing and refining operations before-mentioned. What then will become of those who have intruded themselves into religious services, and amongst his faithful followers, not having on the wedding-garment! who would pass for his people, yet cannot find, by examining the state of their minds respecting religion, that they have trod the path of regeneration, nor passed through the many and various pangs of the new birth.

When man hath, through the powerful prevalence of the Divine principle, obtained victory in a good degree over evil, his soul abounds with evidence and tokens of his happy attainments, through the Lord Jesus Christ; to whom with the Father, through the influence of the Holy Spirit, praise, adoration, and thanksgiving, are offered up as incense with acceptance; he enjoys an abundant flow of heavenly love, to those especially of the same lineage, begotten of the same everlasting Father, agreeable to 1 John iii. 14: 'We know that we have passed from death unto life, because we love the brethren.' It is then become as his meat and drink to do the will of God; he looks with indifference upon worldly enjoyment, when compared with religion and the weighty concerns thereof; his body, soul, and outward substance are offered up to the great Giver; being given up to spend and to be spent for the promotion of truth, according to the degree of its requirings; careful that all he doth may tend to God's glory. These particulars, and much more than I can set forth, are done from a mature result of a well-informed understanding and sound judgment, which cannot fail of producing great peace and heavenly solace, whereby he is mightily encouraged to persevere.

Oh! that mankind would but come clearly to see the necessity of beginning in the Spirit, and walking therein, agreeable to the advice and practice of the primitive Christians! then they would not fulfil the lusts of the flesh. The spirit that lusteth to envy, and seeks vengeance, would be slain. Here outward wars and fightings would cease of course; the cause being taken away, the effect would be no more. A selfish covetous spirit, which seeks undue advantage to the injury of others, would be purged out. Here we should have power to love our neighbors as ourselves, and to do unto all as we should be done unto, were we in their situation. All these, and many more good fruits, would spring up naturally from the new creation in Christ Jesus our Lord. But those who have not the groundwork in themselves, and lack the virtues of the Holy Spirit, which are set forth in the scriptures of truth, are blind, and cannot see that it is possible to attain those exalted Christian virtues now as it was in the apostles' days; and therefore imaginations, dreams, and conjectures abound amongst outside Christians (who are numerous) concerning the way and means of obtaining that salvation which comes only by being born from above. Some say, lo! here is Christ! others say, lo! he is there! but still evade the cross. If that did not stick in the way, they would surely embrace the right thing, as it is so fully set forth and described in the Holy Scriptures.

The testimonies thereof have enforced, however, an assent to the truth of the doctrine of the new birth, both in Papists and Protestants. But alas! their apprehensions concerning its nature are exceedingly obscure and carnal, making the sprinkling of infants with a little water (which they call baptism) essential thereunto; nay, the manner of their expressing themselves on this subject, in the confession of their faith to the world, seems in my apprehension to make that ceremony all, or the chief that is intended by being born from above; or that the operations of the Spirit for that end are infallibly connected to the operation of water. Papists say, 'We must believe that Jesus Christ has instituted in his church seven sacraments, or mysterious signs and instrumental causes of divine grace in the soul: baptism, by way of a new birth, by which we are made children of God, and washed from sin: confirmation, by which we receive the Holy Ghost by the imposition of the hands of the successors of the apostles,' &c. The Protestant Church of England saith, in confessing their faith to the world, 'In my baptism (they mean sprinkling infants) wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' After an infant is sprinkled, the priest says: 'Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christ's church, let us give thanks,' &c. And again, 'We yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thy own child by adoption, and to incorporate him into thy holy church,' &c.

From these evasions it appears man hates death to self, and had rather look any way than that which is likely to strip him of all his beloved treasure; though if he was not very blind and ignorant concerning his true interest, he would easily see that his supposed loss would make way for his greatest gain. However, this unhappy reluctance in man to the true way, has put him upon straining his invention, to find an easier way to the kingdom of felicity, of becoming heir of two kingdoms; of serving God and mammon, though we are assured that is impossible. Many would fain imagine, that man may be saved merely by the imputation of Christ's righteousness; which, if it were true, would be a mighty palatable doctrine to a multitude of self-lovers. Some, who do not fall in with this opinion, but believe they must repent, and that they ought to experience the evil purged out by the spirit of judgment and burning, do yet put off this great work, resting with a kind of hope, that they shall be fitted for everlasting happiness thereby some time before they go hence; and build much upon the great mercy and long-suffering of the Almighty, catching eagerly at the sudden conversion of Paul, and of the thief upon the cross. Oh! how exceeding inconsiderate are such delays! A saying of Chrysostom is worthy to be noted, viz: 'God promises mercy to penitent sinners, but he doth not promise them, that they shall have so much time as to-morrow for their repentance!' Others there be, who imagine conversion is effected in an instant; and in order that their deception may be effectual, the false prophet causes fire to come down as from heaven in their sight; he that is prince in the airy region, raises vehement heats and agitations upon their passions. This they call the workings of the Spirit upon them for their conversion; immediately after which a kind of heaven is formed, wherein they take their rest with a seeming security, erroneously supposing their calling and election are made sure, and that they can never fall from saving grace, which they doubt not of having in their possession. Oh! how dangerous is such a security!

Much more might be written concerning the many false rests and visionary heavens which poor mortals, through the subtlety of Satan, and their own inattention, are deluded to repose themselves in; which might all be happily prevented, were they to enter into the sheepfold by Christ, the door and way to the everlasting kingdom, which is opened and prepared for the soul to travel in, by his inward appearance, as before noted. He will certainly count all thieves and robbers, who come into his church any other way.

What abundance of robbery is found in thee, O Christendom! what stealing the name of Christ, and the experience of God's people formerly, to live upon, and also to feed one

another with! Oh, what multitudes there are of unwholesome barren pastors, and poor, lean, starved flocks, amongst most or all societies of Christian professors! Their poor low condition, as to religion, induces them to put forth their hands and steal. Can the God of justice and truth delight in robbery for burnt-offerings? No; such sacrifices are an abomination to him. His regenerate ones, though often tried with great poverty of spirit, dare not steal; knowing nothing will find acceptance with the Source of Infinite Goodness, but that which is of his own immediate begetting. He will smell a sweet savor from that, although it be but a sigh or a groan; which may be compared with the acceptable offering of the poor under the law, of a pair of turtle doves, or two young pigeons; and with the widow's two mites cast into the treasury, taken notice of by our Lord. Those poor humble dependent ones, who are made perfectly honest by the just and upright principle prevailing in them, and waiting the Lord's time, may be, and often are furnished with larger offerings, and do greatly increase with the increase of God.

To conclude this head, I shall thus sum up the matter, viz., that man's great business, upon his first awakening out of the sleep or stupefaction of sin, is passively to yield himself into the hands of his faithful Creator, that he may be pleased to work in and upon him, to will and to do of his own good pleasure. His soul must, with the utmost care, endeavor to abide in that which enables incessantly to pray, 'Thy kingdom come, and thy will be done on earth, as it is done in heaven.' This bent of heart, through the grace of God, is a sufficient guard or defence against all the subtle attempts of Satan to beguile and deceive, and nothing else. The most crafty devices of the adversary can never prevail to pluck such an one out of the Almighty's hands; and by abiding therein, he is created anew in Christ Jesus unto good works, having spiritual senses given, that he may continually exercise them in discerning between good and evil. His heart being made pure in a good degree by the sprinkling of the most precious blood of Christ, his constant care is, through Divine assistance, to preserve it so, that he may be pleased to tabernacle with him, on whom help is laid; who is made of God, to such passive upright souls, their wisdom, righteousness, sanctification, and redemption. They receive from him those qualifications, which enable them to co-work with the Spirit, and perfectly to understand the proper business of their day, both in the world as strangers and pilgrims, and in the church of Christ, as living members thereof."

(To be continued.)

Rapidity of locomotion, the chief physical feature of our time, betokens also its intellectual tendencies. Men read cursorily and decide rapidly. The daily newspaper is making book-study rarer than hitherto. It is felt in ten thousand instances to be distasteful or difficult. The subtle influence of the daily newspaper is telling on our thoughtfulness. We really seem to be approaching the fulfilment of Lamartine's prediction: "Before this century shall have run out, journalism will be the whole press, the whole of human thought. Thought will not have time to ripen—to accommodate itself into the form of a book. The book will arrive too late; the ruling book possibly soon, will be a newspaper."—*Fraser.*

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 389.)

11th mo. 23d.—This day died Ten Bears, the chief of the Yamperethka band of Comanches. He arrived at the agency with the Washington delegation on the 21st inst., very weak and much exhausted, having been sick several days, and his lungs in a very bad condition. A bed was soon made for him in the office, and I was detailed as his nurse, but being very old, probably upwards of 80 years, and very much exhausted from his long journey, he soon passed away. This morning he gave a picture of A. S. Love, President of the Peace Society, to the agent, and told Horseback that he wanted his people to quit raiding in Texas. With the exception of his son, who arrived about two hours before his death, his people had all left him. Indeed this appears to be the prevailing custom among the wild Indians; when a person becomes old and feeble, so as to become in their estimation burdensome, they are neglected, and when sickness and death comes upon them they are unattended; hence a life of savage barbarity, if not ended by violence, usually ends in cold neglect, without comfort, without sympathy, and without hope; yet when death has actually closed the scene, the relatives affect great grief, cutting themselves with knives, and making bitter howlings, often burying their household goods with the deceased, and even burning their lodges. He died very quietly without moving hand or foot, and without a struggle, groan, or even a sigh.

Thus passed away, in old age, the head chief of the Yamperethkas, a man raised in heathen darkness, living and dying in close proximity to christianity, without the knowledge of Christ, or the benign spirit of the gospel; who probably never learned, and perhaps never heard the name of the blessed Saviour of men, except from profane lips. For several years past he has been friendly to the whites, and has now ended his days among them, and instead of his own people, a white man ministered to his latest wants on earth.

12th mo. 1st. First day of week.—Kicking Bird having come in last evening, went to meeting with us to-day, after which the agent furnishing me with a mule to ride, with some rations, I set out with him (K. B.) and Dangerous Eagle for his camp. We rode fast from about 4 o'clock until 8 in the evening, when we arrived at the Apache camp, having been duly notified by the dogs, that we were approaching some place. After making our way through the midst of hundreds of dogs, every one of which appeared to exert his vocal and explosive powers to the utmost, filling the air with perhaps the most horrid din of snaps, snarls, yelps, growls and howls that my ears ever became acquainted with, we found a convenient place for lariating out our ponies and mule. This is done by simply fastening the animals by a long rope or lariat, so as to allow them to graze, while they are at the same time secure from straying away. We then proceeded to the lodge of Pacer, the head chief of the Apaches,—being escorted by most if not all the dogs in the community, still continuing their deafening clamor, and crowding upon us to that degree that we had to keep them off with clubs; Dangerous Eagle having generously provided me with one for that purpose. Arriving at the lodge, arrangements for our suppers were soon entered upon by the two wives of our host, who was stalking about nearly in native dignity, destitute of shirt, pantaloons, leggings or moccasins. The lodge, like nearly all belonging to the wild Indians, was built in the form of a conical tent, made by stretching several tanned buffalo-skins sewed strongly together, over poles set in a circle, crossing at the top in the centre, and fastened by thongs. The tent being spread, is fastened down by pegs at the bottom. The entrance is a small hole opening toward the east, and covered by a piece of thick painted skin, fastened by buckskin strings, on whichever side the wind may happen to be, so as to form a self-closing door. The opening is not over three or four feet high, and does not extend to the ground, barely admitting a large man. Indeed it was with some difficulty that I got through with my overcoat on, the side pockets stuffed with comfort and gloves. The internal arrangements are very simple: A round hole is dug in the centre for the fire, three sides are occupied by the beds, while the side in which is the entrance, is used as a pantry and general store soom. The beds are elevated above the ground, perhaps from four to six inches, and serve for seats and lounges in the day time, or when not used for sleeping purposes. They are made by laying small rods of willow across a couple of poles, and covering them with buffalo skins prepared especially for the purpose, blankets, ordinary robes, &c., making (except the vermin) a comfortable bed. A large kettle was boiling over the fire, the contents of which were stirred from time to time with the broad rib of a buffalo, while another large kettle was sitting by the fire, in which our coffee was boiling. In due time supper was announced, consisting of boiled beef, from the large kettle over the fire, coffee, and very good soda buscuits or shortcakes, baked in an old fashioned bake kettle or Dutch oven. After we had partaken all that was desirable, and pushed the dishes back, our host and his two wives finished what was left. A basin of water was then passed around, to drink and to wash our fingers,—which is usually done by filling the mouth with water and spirting it upon the hands, afterwards wiping them upon a dirty cloth provided for the purpose, and passed around to all who have partaken of the meal. Supper being ended, we withdrew to another lodge, where most of the principal men of the camp were in waiting to extend the hospitalities of the pipe, which was continued until a late hour. Conversation being in an unknown tongue, I was not peculiarly edified therewith; but the fumes of the pipe, as it circulated from mouth to mouth, filled the lodge with the most unendurable fragrance of tobacco and kinnekenick; which would subside for a time as the pipe became exhausted. This was but a momentary relief to me, as it was replenished after short intervals by the person occupying the honorable position of pipe filler, who was amply equipped with a piece of an old barrel head, upon which was piled up a quantity of tobacco and kinnekenick, well cut and mixed. The consumption of this was the signal for the dispersion of the company, and we retired through the army of dogs, which kept up a continuous parting salute, as we passed along

to the place where our mule and ponies were lariated. Here we spread our blankets upon the ground and lay down to sleep, or enjoy for the rest of the night, the joint serenade of dogs and wolves; some of the latter came so near that I could hear their footsteps on the dry grass, and one of our lariats was cut by them only a few steps from my bed, letting one of the ponies loose; but as the wolf is an acknowledged brother of the Indian, it may be presumable that they were only watching us; perhaps smelling me with a sniff of jealousy, as being no relative of theirs.

12th mo. 2d.—After taking breakfast with Pacer, we proceeded on our way, travelling from about 10 o'clock A. M. until 2 P. M., passing near several Comanche camps and many hundreds of their ponies. On arriving at Kicking Bird's camp we were not met with a running salute of dogs, but a host of children came out to meet us, and stare at the white man who was accompanying their chief. Our horses and luggage were taken care of by the women, while we repaired to the lodge of Zebile, Kicking Bird's brother. Here we remained enveloped in the smoke of tobacco and kinnekenick, while Kicking Bird was informed of the affairs of his camp, and he in turn had given his talk, when we partook of some supper, and retired to Topen's lodge to sleep. Topen is a fine looking little girl, Kicking Bird's only child—she soon produced the little map of North America which I had drawn and given her, which had been kept very nicely.

Kicking Bird's encampment is situated upon a creek, six or eight miles above the remains of old Ft. Cobb, in the midst of a dense growth of small timber, and consists of about forty lodges, all constructed upon the same general principle as the one described as Pacer's, with plenty of wood and water at hand.

6th.—After remaining in camp until yesterday in the afternoon, endeavoring to render myself familiar with all, and writing down many Kiowa words in order to memorize them, we came on to the agency, staying last night at the Apache camp, and arriving at the agent's about noon. I might say that I have been treated with the greatest attention and kindness, though no doubt but that many of the Indians look upon my being among them with mistrust, fearing that my motives may be to their disadvantage.

Last night Martha Day, a Mexican woman, who had been some two years in captivity among the Quahadas, made her escape to the agency, where she has been cared for, clothed, &c. She yesterday informed Black Beard, her owner, that she intended to run away from him. He told her that she had better not make the attempt as it would cost her her life; if the agent did not kill her, he would return her to him, as she was a Mexican, and he would kill her. She, apparently in great distress of mind, proposed, as she could not sleep, to herd the mules. As it was raining, and the proposition accorded so well with their propensity to laziness, it was fully assented to. She took possession of the herd of mules, which she soon left to take care of themselves, while she set out for the agency. On her arrival she eluded the guard and sat in the porch until morning. When the family were up, she came in and of course was well taken care of. The Quahadas, armed with bows and arrows, watching every window and door to which they could gain access, in order to get a sight of her, but were foiled on all hands. In the evening she was put on the stage in company with the father of Clinton Smith, and started on her home journey, rejoicing in fear, and yet manifesting a thankful heart. We have since been informed of her safe arrival at her home and among her friends. She was quite a good looking young woman, intelligent, and appeared to have had some education before her capture by the Indians, and is now about 18 years of age.

The following day, the Quahadas were very inquisitive about her, wanting to know where she was, and to be paid for her, but all attempts in that direction were fruitless, the agent simply informing them that he had sent her where they would not see her. If they had brought her in and given her up, they would have received one of their prisoners whom McKensie had captured, but now they would receive nothing.

(To be continued.)

For "The Friend."

Richard Jordan.

The following communication, taken from a Baltimore paper of the 30th of 5th mo. 1797, refers to the religious labors in that city of the late Richard Jordan, a Friend, who is still remembered by many of our older Friends as a minister unusually gifted in arousing the attention of an audience to the important work of the soul's salvation. The late Samuel Hilles, of Wilmington, Del., once described to the writer a meeting at Westtown Boarding School, which Richard Jordan attended. Richard arose with the remark, that if one was about to take a journey into a distant country, much concern would be felt to be properly equipped, and to have all the needful information respecting the language, customs and peculiarities of the people among whom he was going; so that the visit might be prosperous. He dwelt upon this, until the subject seemed to be pretty thoroughly opened; and Samuel remarked that he was at a loss to know how he would apply it. The preacher then turned the attention of his hearers to the need there was of making a corresponding preparation for our journey to that country, whence no traveller ever returns, even our abode in another state of existence. So powerful were his appeals, when his matter was fully unfolded, and such was the Divine energy vouchsafed, that the meeting was generally broken into sobs and tears; and it proved an unusually melting season.

In his Journal (in the 13th vol. of Friends' Library), Richard Jordan, in speaking of his visit to Baltimore, where he had three public meetings, says: "I may say, with humble thankfulness, that my little dedications here, have, through Divine help, tended greatly to the relief of my poor, depressed mind."

The extract is as follows: "I was invited last Sabbath to the Friends' meeting, to hear a travelling speaker. After assembling and continuing some time in silent meditation, a very comely, well looking man, I suppose about forty, stood up and addressed the audience in such a powerful, connected manner, that before I never was so impressed; in my time I have heard a variety of preachers, both from Europe and America; I have heard the finished orator, and the perfect scholar; but never did pure apostolic preaching, so nearly meet my mind, as on Sunday last: it so powerfully operated on my spirit, as led me to cry out, where is the wise? where is the scribe? where the vain disputer of this world? since Thou, O Eternal Truth! hast enabled such simple instruments to speak such convincing and consistent truths, as this highly gifted man has done, in his recent various exercises in this city. I understand he is from Carolina, and is going about purely for the good of souls, and instructing his fellow creatures.

"That heaven may pour down his choicest blessings on this man of God! and preserve him in his labors of love, is the prayer of hundreds who have heard him, as well as the author of this humble tribute."

A Banana Plantation.

A correspondent of the Atlanta *Herald* writes of a banana plantation he has visited: "You have seen the cotton plantations of Mississippi, the sugar plantations of Louisiana, the rice plantations of southern Georgia, and perhaps the corn plantations of Illinois, or the wheat plantations of Michigan, and possibly the potato plantations of New Jersey, the tobacco plantations of Connecticut, the cranberry plantations of Rhode Island, or the hop plantations of Maine—but have you seen a full-grown banana plantation, with its thousands of gigantic plants, laden with rich clusters of matured fruit? If not, a grand sight awaits you.

"Sitting to-day in the warm sunshine, upon the shores of a beautiful little lake, nestled amidst groves of orange and lemon trees, while all around you grows the pineapple, the citron, the guava, and the date palm, and stretching away from its sloping banks, a great forest of stately banana plants, their broad leaves and spreading tops, sway in the gentle breeze and send down to your grateful senses sweet odors from its ripening fruit. The soft, pure atmosphere is vocal with the sweet songs of the silver-tongued mocking-bird and the tender-voiced oriole, and thousands of many-hued flowers fill the air with their delicious fragrance, and you wonder if your geography is not at fault in placing you so far north as the 29th parallel north latitude, instead of in the purely tropical regions of South America.

"The banana is strictly a tropical plant and is extremely sensitive to cold or frost. All attempts in this country, to render its cultivation upon a large scale profitable, have, until a recent period, proved practical failures. And it is only in the extreme southern portions of Louisiana and in certain portions of Florida that any success has up to this time been achieved, and, in these localities, want of more perfect knowledge of the plant and experience in its culture have caused many disasters.

"The most select banana plantation, perhaps upon the soil of the United States is that of Colonel Whitner, near Silver Lake, the little lake to which I have referred, situated about two and a half miles from the steamboat landing on Lake Mourse, and a little more than half a mile from the Orange House at Mellonville. This point is over two hundred miles south from Jacksonville, and practically beyond the region of killing frosts. A daily line of steamers renders it easy of access from Jacksonville and at all other points upon the river. This plantation covers an area of several acres and contains over ten thousand plants, most of them in bearing. The plants are of different varieties. Some of them are

huge trees, twenty feet high, with a trunk from six to eight inches in diameter, while others, and probably the largest number, are of the celebrated dwarf species, standing from six to eight feet high, with a trunk from four to five inches in diameter. The banana, as cultivated in this climate, bears no visible seed, but it is propagated from slips or cuttings which bear transplanting well, and grow with great rapidity. These slips are generally planted about eight feet apart, if it is the dwarf species, an acre of ground will contain from six hundred to seven hundred plants. They require a deep, rich soil, and considerable moisture. It has no season, but the fruit matures generally in from eleven to thirteen months from the date of planting, and by properly timing the planting, ripe fruit may be had at all seasons of the year. The cuttings once planted, first develop two leaves tightly rolled together, which grow to a height of three or four feet, when the blades begin to unfold one after another, into great broad leaves, the stems forming a smooth trunk, which grows to the size of a large apple tree, composed entirely of these concentric leaf stems or petals. In about eight or nine months, according to the warmth of the season, a deep purple bud peeps out just at the point of divergence of the upper leaves, and soon pushes itself into full view, its lengthening stem bending under the weight of a purple blossom, shaped like a pointed egg.

"Soon a leaf of this blossom opens at the pointed end, and rolls back to the base, disclosing a row of five or six tiny bananas, nestled close together, as if hiding under the shelter of this protecting leaf. Each miniature fruit has a waxen yellow flower at the end, with a stigma projecting through it. Other leaves of the blossom unfold one after another, in the same way, until twenty or thirty clusters of fruit are developed, all clinging to one stem, when these leaves wither and fall, and the fruit swells and lengthens to maturity, which requires generally about three or four months. The great stem on which the fruit grows bends under its weight until the long-finger-like fruit hangs down in graceful clusters.

"Each plant bears but a single bunch of fruit, and then withers and dies, but while the fruit is maturing there springs up from the base of the trunk several off-shoots, which take the place of the old plant when that has been removed, and go on growing to the full size of the parent tree.

"The fruit when grown full size, begins to show streaks of yellow upon its deep green skin, when it should be gathered for shipment to market, as it is easily and quickly ripened after cutting by wrapping the bunch in straw or in a blanket, and keeping it in a warm place. By cutting the bunches at the right time they can be shipped to New York with perfect safety.

"Colonel Whitner has upon his plantation to-day thousands of bunches, in all stages of development, from the little miniature buds to the well-matured fruit, six or seven inches long. Many of those bunches contain one hundred and twenty-five bananas, which sell readily to shippers for two cents each, from which may be inferred the great profits of banana culture.

"An acre of ground will readily support six hundred plants. Suppose the bunches to average seventy-five bananas each, and we have an annual income of $900 from a single acre. The cost of preparing and enriching the ground and setting the plants the first year, including the cost of the slips, will average, say $1 per plant, leaving a profit of $300; but they perpetuate themselves after the first year, and require but little expenditure. Besides, the shoots that spring up from the bulbous roots-stock will supply plants enough to double the ground each year; or they may be sold for more than enough to pay for all expenses after the first year, thus leaving the $900 net for the second and succeeding years.

"Humboldt states that an amount of land that will produce one thousand pounds of potatoes will yield forty-four thousand pounds of bananas, and a surface bearing wheat enough to feed one man will yield bananas enough to feed twenty-five men.

"Banana culture is in its infancy in this country; but it opens such a field for profitable investment that it is probable that the day is not far distant when vast portions of the now unoccupied territory, bordering the upper St. John's, will be covered with the beautiful banana plant, and the Florida banana, will be as well known and as highly prized as is now the Florida orange."

For "The Friend."

Mary Capper.

(Continued from page 388.)

In selecting extracts from the journal of Mary Capper, it has been more with the view of presenting to the reader an insight into her religious life, and her convictions for truth noted down from time to time, rather than that of her outward and temporal affairs; and we may notice how, though much indisposed in health and weak in body, yet did she daily grow strong in grace and in the knowledge of our Lord and Saviour, Jesus Christ.

February 16th, 1777. Her journal resumes:—"Received a pleasing epistle from M. Knowles, containing a few serious directions on the most important object of our lives. My heart melts with the earnestness of my desires to become one of those few that labor after the perfection of holiness.

March 1st. "Received an invitation from an English family, to a ball and concert. I was not well enough to go. Employed the time in reading Thomas á Kempis, and felt more satisfaction than I should have done in their splendid assembly." In speaking of the feeling in regard to the sacredness of places of worship, she says.

16th. "In my opinion, all places are alike to our God, who dwells not in temples made with hands, but takes up his abode in the hearts of the meek and humble."

May 4th. "Passed the morning alone. I pity those who are unacquainted with the sweet consolations resulting from serious meditation; and with that peace which the world cannot give nor take away."

Truly, were there more desire on our part to withdraw into the quiet, and endeavor to turn our thoughts inward and meditate upon those things which pertain to our eternal welfare, there would no doubt often at such seasons, be granted unto us a sweet feeling of peace, which would more than compensate for any little sacrifice which it might cost in giving up some apparent outward pleasure or gratification. We may remember our Great Exemplar (our Saviour) loved to retire apart in solitary places, and there alone, in secret, commune with *his* Father.

7th. Her journal resumes:—"After dinner. The conversation turned on religion; they were very severe upon me, and rallied me unmercifully, giving me the appellation of Quaker, or Trembler. Nothing could be more unjust than their censures of this people, whom they conclude to be unworthy of the name of Christian. I heard all with silent patience. After having listened for some time, I declared myself quite in favor of the real principles of Quakerism; and retired, leaving them to make what comments they pleased.

29th. The palpitation at my heart returned with great violence. I pass the nights almost without sleep, and have very little appetite, therefore I cannot, at present, expect to regain my strength. I hope I am not impatient under these bodily afflictions; they are light in comparison with a wounded spirit. I have that trust and confidence in my God which makes his will my delight. Though He afflict me, yet I will trust in Him, and while his grace supports me, I can, as it were, forget the present pain, and look joyfully forward to that glory which shall be revealed to those who persevere.

September 2nd. How greatly are we mistaken when we consider riches as the only happiness! The truly pious mind exalts in well-grounded hope, and steadfastly fixes the eye of faith beyond the present scene.

4th. Visited the wood, and returned after sunset, which afforded us many delightful views. They brought to my mind those beautiful lines, 'These are thy glorious works, Parent of good!' It is impossible to contemplate the wonders of nature without feeling the heart glow with gratitude to the great Author, whose goodness is but dimly seen in these his works.

16th. Spent the morning cheerfully in my own room; the extreme gaiety does not suit me. I feel like a stranger indeed! I have no inclination to familiarize myself with this mode of life; it may do for others, but give me sobriety, with a mind disposed for reflection."

About the end of the year 1777, her brother Jaspar, joined the Society of Friends, and in 1778 he married Anne Fry, daughter of John Fry of Whitechapel. Her growing attachment to the Society of Friends caused great uneasiness to her parents, and although at their request she returned to her home, yet her adherence to her own particular views, was cause of distress to them, and was the occasion of much trial and difficulty to her. She thus alludes it.

"It was after my return from France that an obvious change took place in my manners, &c., so as to attract observation. The ceremonies of the church, when I attended with my parents and family, affected me in a very unusual manner; I do not know that I can say painfully, but with a desire to act more conformably with what was preached. Sometimes I wept, and sometimes had to be taken out, nearly fainting, but could not describe my sensations. I had then no intention of making any change in my religious profession, but my dear mother's disappointment was keen, when, in process of time, I felt that I could not conform to what I had been taught was necessary to salvation; and kept much retired, without attending any place of worship."

Her mother remarked, in regard to her

brother Jaspar's having joined with Friends, and the important changes taking place among them, that, "If the thing were of the Lord, it would stand, if of man, it would come to nought." She was a serious minded woman, and it is believed endeavored to walk uprightly and in the fear of the Lord, but this difference in sentiment in the religious views of her children, whom she fondly loved, from those of her own, was cause of great grief to her.

During her stay at home, Mary Capper appears not to have written much in her memorandum, and but few of these have been preserved. In reading them we shall be impressed with the feeling, that though many outward hindrances and difficulties made her path a trying one, yet was she favored in having a firm reliance upon her Saviour; and, trusting in Him for strength and ability to serve Him. She knew of her will being more and more brought into subjection to the Divine will; and through obedience to the teachings of His Holy Spirit, she was led to give up entirely those forms and ceremonies which from early childhood she had been educated to look upon as being essential; and to see for herself without any human counsel, that they were mere forms. The following, from her own pen will best describe her deep feelings upon these subjects. It appears that her parents had placed her in her brother William's family, where she occasionally attended the church of which he was the pastor, and secretly at times attended Friends' meetings. She thus writes:

"The private, as well as the more public devotion to which I was witness, wrought much consideration and deep inward thoughtfulness; especially as respected participating in what is termed the sacrament, or the Lord's supper, as it came in usual course to be administered by my brother. It had been, on former occasions, a solemn ceremony of peculiar comfort to my longing soul; and I had much conflict and prayer that I might be satisfied whether the outward and visible sign was important to salvation. With reverence, deep humility and fear, I received the bread and wine. I do not recollect that any observation was made on my being evidently agitated. I sought no human counsel, but the satisfactory, abiding instruction on my own mind was, that the inward and spiritual grace, of which this was only the visible sign, must be something of a higher nature, not dependent upon uncertain means. The best of teachers was pleased to calm and quiet my mind on this important subject, and I no more repeated the ceremony; but these convictions and changes were no light matters to me."

(To be continued.)

At a Six Weeks' Meeting held at Devonshire House the 21st of Sixth month, a Committee appointed to consider the question of right of lights, with reference to adjoining property at Bunhill Fields Burial Ground, brought in a proposal to disinter the remains of George Fox and the other Friends buried there, and to sell the property on building leases, for warehouses, &c. This proposal was at once accepted, and it is left for consideration whether to purchase a cemetery in the suburbs for the remains, or to re-inter them in a strip of the present ground on which a right of building has lapsed. The School Board have decided to purchase about one-third of this burial-ground, and for this Friends have asked about £9,000, so that this important change is expected to be of great monetary value to London and Middlesex Quarterly Meeting.—*The [London] Friend.*

Selected.

"HE CARETH FOR YOU."

BY A. C. S. ALLISON.

I was weary of planning and working,
And my frame seemed strangely weak,
And I took up the old black volume,
As I settled into my seat.

Seeking no special chapter;
Drifting just here and there;
Listlessly turning the pages,
To read what the tide should bear.

Feeling that not a creature
Knew of the heavy load,
Which I was striving to carry
Over the rugged road.

And this was the loving sentence,
Opening the book I read,
"*Casting your care upon Him,*"
Were the words the writer said.

And then like a strain of music
Came thrilling the language sweet,
"He *careth* for you!" how blessed!
How beautiful! how complete!

Travel we, sad and lonely,
Over life's rough highway,
Veiling our deepest sorrow,
Carefully day by day?

What if our griefs are hidden
Even from our dearest friend,
When the compassionate Saviour
Over the soul will bend?

Caring, as no one earthly
Ever had love to care!
Bearing, as no one earthly
Ever had strength to bear!

Beautiful words of blessing!
Making the darkness light!
He who beholds the *sparrow,*
Keepeth us ever in sight.

Selected.

Bright was the guiding star that led,
With mild, benignant ray,
The Gentiles to the lowly shed
Where the Redeemer lay.

But lo! a brighter, clearer light
Now points to His abode;
It shines through sin and sorrow's night,
To guide us to our God.

Oh, haste to follow where it leads,
The gracious call obey,
Be rugged wilds, or flowery meads
The Christian's destined way.

Oh, gladly tread the narrow path,
Where light and grace are given.
Who meekly follow Christ on earth,
Shall reign with Him in heaven.

For "The Friend."

Four Years in Ashantee.

(Continued from page 386.)

"On May 25th, we received from the king a couple of sheep, and an old pair of Dutch military shoes, accompanied by a pair of boots for Mrs. R., of English make, and the finest leather. They had been presented by the Wesleyan missionary Freemen in 1842, to the reigning sovereign, and inscribed on the soles in gilt letters were the following words:—'To his Royal Highness, Quakoo Dooah, King of Ashantee, West Africa.' They had never been worn, and though time and insects had made their acquaintance, they were still in serviceable condition.

"Thus had a covering for my wife's feet been prepared for her thirty years before, and this circumstance gave us a fresh assurance that our God would still provide for her.

"I will now describe the king's return visit:—We were one afternoon summoned to the chief of Duru, and on entering the courtyard, after politely saluting him, we observed a man of sallow complexion, in a shabby European dress. He rose, offered his hand, and said to us in English, 'That we had no doubt often heard of him, that he was sorry to find us in such a position, that he was himself detained at Coomassie, but daily hoping to be allowed to return to the Coast.' He added, 'that he and the brethren in Coomassie had for a long time mentioned us in their prayers.' This was not all said consecutively, but in the course of conversation; and while we were wondering whether he was an English envoy or an agent of the slave trade, he told us that we were in the presence of the king. The latter had observed us from the ante-room of the chief, and was so amused that he laughed aloud. Chairs were then brought us, and the king asked us how we were, and in what manner we had been taken prisoners.

"He looked serious when we told him we had been put in irons, and seemed not to know that we had been plundered. A word escaped him which sounded like 'they shall repent of it;' before we took leave we asked him if he could let us have a Bible through 'the prince,' as we had now been without one for almost a year. Great was our joy when by permission of the sovereign 'the prince' promised to send us a copy of this precious volume.

"The king did not speak much, but remarked that we were not quite white, which was true enough. We explained this as the effect of exposure to the sun, and opened our dress that he might see the white skin beneath. After he had left, we naturally thought much of 'the brother,' or 'the prince,' who had spoken English to us, and wondered who he was. Judging by his colour, we thought he might be an ambassador from the Dutch governor of Elmina; anyway, that would be proved if he really sent us an English Bible.

"To our great joy, after three days, the much longed for treasure was placed in our hands—a New Testament with the Psalms, accompanied by a few old numbers of Wesleyan missionary notices. The bearer was a young Christian from Cape Coast, and who can imagine the delight with which we grasped the coveted volume, or how we thanked God for that, which we now knew so well how to prize, yea far better than before we had been so long without it.*"

* In an old treaty of peace between the British government and the king of Ashantee, it was stipulated that the heir to the throne should be educated in England, but as the heir then living was too old to learn, two of the king's nephews, Ansa and Kwantabisa, came in 1836 to England in his place, Ansa being then twelve years old. These princes were well educated and treated with the honor due to their rank.

In 1841, they returned to Africa with a pension, granted to them by Queen Victoria, of £100 a year each. Kwantabiso died at Cape Coast, but prince Ansa received his allowance till within three years. For some time he had been engaged in the Wesleyan mission, and was finally ordained as a missionary. In 1867, he was sent by the colonial government to Coomassie, upon the news of Kwakoo Dooah's death, and he had there been detained till now.

This was the beginning of our acquaintance with the converted Ashantee prince, John Owusu Ansa, a man to whom we owe the deepest gratitude, and who seemed to have been expressly sent to Coomassie, to prove a messenger of grace for us during our long trial.

"On July 12th we were again before the king, as he sat under the palm-trees, when the cry of the eunuch sounded in the distance, announcing the approach of the royal wives. The men disappeared in an instant, and we stepped aside, knowing the penalty incurred by any man who even by accident sees one of these ladies; but we were soon recalled, and beheld fourteen women, surrounded by little boys, sitting on the right hand of the king. Some of them were very beautiful, others ugly enough. They were not grandly dressed, and their only ornaments were rows of coral beads They stared at us with unfeigned cusiosity, while the attendant cried out constantly, 'Ho! Ho!' Their heads, like those of other Ashantee women, were closely shaven, with the exception of a tuft of hair on the left side and a few small circles round it.

"Our usual petition for salt was preferred again on this occasion, and on the 24th of July we received a beautiful present of fruit, vegetables, flour, sugar, &c. &c., from the ladies. On the 25th a load of salt arrived, with an intimation that as it was so costly, it must be sparingly used. Upon this we mentioned that the half was always claimed by our guards; thus provoking the wrath of Ageana to such a fearful degree that I took up a thin piece of wood and wrote a few words with my pencil to Bosommuru, begging him to come and say a word to the old man, who, on seeing us hand the writing to the bearer of the salt, thought it best to cease his abuse.

"The king himself came over in a few days, and was not a little surprised, like the South Sea Islanders, that a piece of wood could speak. He ordered Ageana to be called, who at first denied the offence, but at length pleaded guilty, and received a severe rebuke, with orders that for the future he and his people should treat us well. He was glad to get off so easily, and his outward conduct improved, though he gave no evidence of real kindness of feeling."

On one occasion they were present when the king was inspecting a detachment of prisoners from Krepe, poor, half starved wretches, F. A. Ramseyer, thus describes the scene.

"As we gazed on this mass of misery, my wife noticed a poor, weak child, who was commanded in angry tones to stand straight. The little fellow tried to obey, and painfully drew himself up, showing the shrunken frame in which every bone was visible. This reminded her so vividly of our own lost darling that she burst into tears. The king inquired the reason, and on hearing it, remarked, 'this does not concern you; God will give you another child;' yet perceiving the sight distressed us, he permitted us to leave, and in the evening sent us some palm wine to restore our spirits. With what thankful hearts did we compare his considerate treatment of us with the misery of these poor creatures now about to be separated from each other. We could only hope they would find merciful masters.

"The king mentioned this occurrence to prince Ansa, expressing his surprise at my wife's emotion. 'We black people,' replied the prince, 'have hard hearts, and can behold misery unmoved; it is not so with the whites; such a spectacle wounds them deeply.'"

"One morning, before we had completed our scanty toilet, we were desired to hasten to the presence of the king, who wished to see us, on his way to a yearly festival in honour of his father, as he called the Fetish. We managed to emerge in time to see the red umbrella enter the village, under which sat the king in his sedan chair, fully arrayed. The bearers were ordered to halt, while he saluted each of us separately, evidently desiring to make an impression. On his arms were gold and silver ornaments in various devices, from his green velvet cap hung broad lappets, to which were suspended gold and silver amulets; his dress was of damask, and a rich golden-tint silk covered the sedan chair. It was a marvellous, but most miscellaneous, display of the ostentation and gaudy show of an African procession; the crown jewels, in baskets, chests, and tin vessels, ornaments of every variety, fans of peacocks' feathers, coloured leather, staves straight and crooked, with gold and silver knobs, and even articles of furniture—with antelopes' feet, elephants', cows', and horses' tails, contributed their share to the show.

"By the side of each bearer walked an official in plumed hat, while for music there was the continual beating of drums ornamented with human sculls, mingled with the shouts and screams of the multitude; the fifers and drummers being clothed in Danish and Dutch uniforms.

"The royal camp bedstead, covered with leather and ornamented with glittering steel nails, appeared to be of British manufacture. Overseers marched by in fragments of European costume; one had a scarlet coat, but no trousers; another wore a long dressing gown, reminding one of a German university professor; one of the generals was in a brown velvet dress and sash, another had proudly donned a field marshal's hat and white cockade, while to the lot of a third had fallen a woman's under garment, in which he found it somewhat difficult to walk.

"A band of three musicians in Dutch costumes followed, whose cymbal, clarionet, and European drum added considerably to the inharmonious noise (perhaps because their instruments were out of tune), but the effect was startling; these brought up the rear of the procession, and although their music was discordant and barbarous in the extreme, it had a certain imposing effect even on a European; while on the Africans it produced the wildest excitement, causing them to tremble."

(To be continued)

From the "Christian Worker."

A Word of Entreaty from a Little One.

"Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 13, 14.

Sisters in Christ, I beg of you to look the matter which I now present full in the face. Is there not to-day danger, imminent danger, of the Society of Friends departing (not from the traditions of men), but from the narrow way?

What is the result of compromising with things forbidden in God's written word, though it *seem* to be for as good an end as keeping our young people from leaving us?

The *rapidly*-increasing departures from simplicity in dress, about which God's written word is explicit, are so deplorably apparent, that the writer feels to ask the women of this Society to examine closely their Bibles on this point, and carefully compare its teaching with the teaching and example of early Friends, and, with the day of final reckoning in view, decide if there was an unnecessary coming out from the worldly tendency of professed Christians of their day. We well know that, if ever a testimony in this direction was needed, it is needed to-day.

To one who has been for many years a member of one of the most fashionable churches of the day, thus having great opportunity to observe the evils growing out of conformity to the world, it is painful and alarming to see how rapidly this Society is degenerating, by aping the fashions of the churches about them. Let there continue, for thirty years to come, the departures from simplicity there has been for three years past, and where will be the so-much-needed testimony of Christians to this Bible command: "Be not conformed to this world."

The writer remembers when the Methodist Church, by its example, bore written testimony according to the teaching of the written word. Alas! for that church, which God did so own and bless while they were faithful to him. Their light in this direction has gone out, and they have *wholly* gone after the world. Yes; so that a minister's wife may be the *leader* in style and expense in dress, and no giddy worldling in the congregation can outdo her—her husband endorsing this course—while both profess full salvation; this is a fact which came under the writer's observation. Women in that church, professing sanctification, are not behind the gayest worldling in finery, adorning themselves with the very things specially forbidden in the New Testament.

To-day *Friends* feel *this* is terrible. But, my sisters, the writer is only fifty years old, and remembers the day when no woman was admitted into the Methodist love-feast with the smallest article of jewelry or flowers, ruffles or feathers, adorning her person. Thirty years ago a Methodist woman was known by her simple attire. Will you tell me how long it will take for the light of Friends to go out?

We often heard it said, the "way has been made too narrow; it must be made wider to meet the demands of the day." What is the tendency, and what is to be the result? Our departures *will* lead *us* just where we see others are to-day. Alas! alas! that our light as a Society should go out! "If the light that is in thee be darkness, how *great* is that darkness;" and how fearful the responsibility! Is not the New Testament as explicit on this as any command? and are not the commands and directions of the New Testament as binding and obligatory on all Christians as any of the commandments recorded by Moses on Mount Sinai?

Again: "Are Friends clear in reference to amusements in their houses?"

Only one who has been where he could know, by personal observation, the rapid change in regard to those things which to-day Friends feel are sinful and forbidden, can realize the necessity of care in this direction. The writer knows a church, the members of which, fifteen or twenty years ago, were horror stricken when they found there was a family within their borders who played cards for amusements, and always expected a dance in their parlors when young people were invited in. But it went on (for the man was a judge, and wealthy, and it would be *such a pity*

to lose them). Many families, who felt honestly and heartily to condemn those things then, have long since yielded to them.

Yes; I tell you the narrow way is no longer too narrow to admit not only the same expense and display in dress of the world around them, but *all* the amusements of the world's people. In how much is there a coming-out and separating from them, once in two or three months sitting at the communion table? See, then, Friends, what is the tendency of compromising.

It is said, "The beginning of strife is as when one letteth out water." So, also, the beginning of any compromise with sin is the same. O, it is the *beginnings* that must be guarded; it is no use, when there is once an aperture in the dyke or reservoir that stays the flood—it is then too late. God grant Friends the enlightenment of his Holy Spirit.

Again, I hear a cry coming up from some in our Society:

"We must have music in our houses of worship. Our young people like to go where it is, and are going from us for this reason. It must be introduced!"

Is not singing believed in by all true Friends, just the same as prayer, or preaching, or any other service? subject entirely to the guidance of God's Holy Spirit? If there is reason or authority for a dozen persons praying or preaching, all at the same time, then there is reason in their all being directed to sing at the same time. No; God is not the author of confusion, and Paul gives us special direction in 1 Cor. xiv: 30-33.

Friends must either give up their testimony for the guidance of the Spirit, or cease to talk about adopting the practices of other churches in this thing. We who have come from other churches, to this Society, could fill columns with the evils growing out of this thing—troubles which those who are outside don't see.

I beseech those in our Society, who are dissatisfied with the testimony of our fathers in these things, to look within and see if the true Spirit is their only guide and instructor. There never was a day, since Christ instituted his Church on earth, that there was greater need of an example and testimony against all these things than to-day. Friends, let us maintain pure spiritual worship.

Extracted from the Writings of Isaac Penington.

Friends,—Be not discouraged because of your souls' enemies. Are ye troubled with thoughts, fears, doubts, imaginations, reasonings, &c.; yea, do you see much in you un subdued to the power of life? O, do not fear it; do not look at it, so as to be discouraged by it; but look to Him; look up to the power which is over all their strength; wait for the descendings of the power upon you; abide in the faith of the Lord's help; and wait in the patience till the Lord arise; and see if his arm do not scatter what yours could not. So be still before him, and in stillness believe in his name; yea, enter not into the hurryings of the enemy, though they fill the soul; for there is yet somewhat to which they cannot enter, from whence patience, and faith, and hope, will spring up in you, in the midst of all that they can do. So into this sink; in this be hid in the evil hour; and the temptations will pass away, and the tempter's strength be broken, and the arm of the Lord which brake him, revealed; and then ye shall see, that he raised but a sea of trouble in your souls, to sink himself by; and the Lord will throw the horse and his rider, which trampled upon and rode over the just in you, into that sea; and ye shall stand upon the bank, and sing the song of Moses to him that drowned him, and delivered you from him; and in due season ye shall sing the song of the Lamb also, when his life springs up in you in his pure dominion; triumphing over death, and all that is contrary to God, both within and without.

Now, friends, in a sensible waiting and giving up to the Lord, in the daily exercise, by the daily cross to that in you, which is not of the life, this work will daily go on, and ye will feel from the Lord *that* which will help, relieve, refresh, and satisfy, which neither tongue nor words can utter.

And then, as to what may befal us outwardly, in this confused state of things, shall we not trust our tender Father, and rest satisfied in his will? Are we not engraven in his heart, and on the palms of his hands, and can he forget us in anything that he doth? Yea, shall he not bear up the mind, and be our strength, portion, armor, rock, peace, joy, and full satisfaction, in every condition? *For it is not the condition makes miserable, but the want of Him in the condition:* He is the substance of all, the virtue of all, the life of all, the *power* of all; he nourisheth, he preserveth, he upholds, with the creatures or without the creatures, as it pleaseth him; and he that hath him, he that is with him, he that is in him, cannot want. Hath the spirit of this world content in all that it enjoys? No: it is restless, it is unsatisfied. But can tribulation, distress, persecution, famine, nakedness, peril or sword, come between the love of the Father to the child, or the child's rest, content and delight in his love? And doth not the love, the peace, the joy, the rest felt, swallow up all the bitterness and sorrow of the outward condition? So let us not look out like the world, or judge or fear according to the appearance of things, after the manner of the world; but sanctify the Lord of hosts in our hearts, and let him be our fear and dread, and he shall be an hiding-place unto us in the storms, and in the tempests which are coming thick upon the earth.

The grand danger of the Christian in the world is *from* the world. He is afraid of the sleek, smooth, insinuating, and not discreditable vices; he guards against self-complacency. —*H. More.*

THE FRIEND.

SEVENTH MONTH 31, 1875.

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 18.

When the hand of disease is laid upon those bound to us by ties of kindred, friendship, or church fellowship, and the attenuated pulse and irresponsive brain, tell in silent language the near severance of the silver cord which binds the loved one to sentient existence, an instinctive repugnance to the cessation of our mortal being, as well as the prospect of loss by the withdrawal of friends from our sight and presence, lead the mind to dwell almost exclusively upon the temporal and visible aspects of the affliction. We look too much at those things which are seen by the eye of flesh, rather than those which are only apparent to the eye of faith.

It is surely not the least attribute of Christianity that its Founder has abolished death, and brought life and immortality to light through the gospel. The physical death of our Christian friends is indeed the consummation of this grand design; the very end for which our fellow pilgrim has been perhaps long groaning, "earnestly desiring to be clothed upon with the house which is from heaven, that mortality might be swallowed up of life." The past few weeks have witnessed the removal of faithful servants from the church militant, whose services will be greatly missed by surviving friends in their respective precincts, who cannot but sorrow at the blanks thus made in the circles where they moved, and the diminution of laborers in the church at large; yet we believe it is more profitable for us to dwell upon the proofs they have left us of the sufficiency of that saving grace which comes by Jesus Christ, to enable His disciples to keep their loins girt about and their lights burning, that when He cometh and knocketh they may open to Him immediately. If it is a scene over which angels rejoice when a repentant sinner is reclaimed, with what rapture may they not behold the final triumph, the endurance to the end, of the dying saint! "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." In that great city, the holy Jerusalem, we are assured there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." * * "There His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads. There shall be no night there, for the Lord God giveth them light, and they shall reign forever and ever."

SUMMARY OF EVENTS.

FOREIGN.—The steamship Abbotsford, of the Philadelphia and Liverpool line, has been wrecked off the coast of Wales, and totally lost. The vessel and cargo were valued at about $600,000. There were 149 passengers on board, all of whom were taken off safely.

Heavy rains have occurred in portions of England and Scotland, causing in some places greater floods than had been known for many years. In various places the gathered and growing crops have been destroyed. The prices of wheat in England and on the Continent have advanced considerably.

From official information recently published, it appears that during the past year in Great Britain that among every 510 persons employed in and about the coal mines, one fatal accident occurred. It is also shown that 133,251 tons of coal were obtained for each person killed.

A Council of Delegates from all the Presbyterian churches in Europe and America met in London the 20th inst., and formed an "Alliance of Reformed churches throughout the world." All churches are included which hold to the Presbyterian system and creed. The preamble of the constitution recites that the objects of the alliance are to demonstrate unity of belief among Protestants, organize mission work, promote educational and social reforms and oppose infidelity and religious intolerance.

The stock of the Anglo-American Telegraph Company has largely advanced, while that of the direct cable, the par value of which is £20, has fallen to £8. The last named cable is broken and the efforts to repair it have not so far been successful.

The government's tenant right bill meets with opposition among the Conservatives.

Disraeli has given notice that the merchant shipping bill is abandoned for this session. Several members protested against this course. They declared that the suspense and uncertainty which would be produced by the withdrawal of the bill in question would be injurious to the shipping interest.

The House of Commons has passed the Canada copyright bill.

The Under Secretary of State for India, in reply to an interrogatory, declined to submit the correspondence in regard to the difficulties with Burmah, but said he hoped they would be amicably adjusted.

Other mercantile failures are announced, the heaviest being that of a London house with liabilities of £300,000.

The operatives in many cotton mills in the north of England have struck in consequence of an attempted reduction in wages. The workingmen's associations of Yorkshire, Lancashire and Cheshire, have resolved to support the locked out and striking mill operatives.

The yacht Le Clair, seven tons burden, which sailed from New York 6th mo. 20th, arrived at Granton, England, in a little more than a month.

On the 22d, the French Assembly by a vote of 470 against 155, agreed to adjourn from the 4th of Eighth month to the 4th of Eleventh month. A number of deputies abstained from voting.

An official statement made by the Minister of Public Works to the Assembly, estimates the total damage done to property by the inundations in the south of France at $15,000,000.

The French customs returns for the last six months show an increase in receipts of 23,000,000 francs over those of the corresponding period last year. The total revenue of the country for the same time has increased 79,000,000 francs over that of 1874.

A Madrid dispatch says that 4000 Carlists have been captured during the present month.

The Carlists claim that General Dorregaray has concentrated the whole Carlist army, and entered the province of Lerida, and that the Alfonsists have retreated from Vittoria, province of Alava, closely pursued by the Carlists.

Don Carlos has written a letter to King Alfonso, reproaching him for allowing the civil war to be conducted with such excessive rigor, and counselling moderation on the side of the Alfonsists, on pain of reprisals by the Carlists.

A special dispatch to the Daily News from Vienna, says it is reported that Russia and Germany intend to grant military furloughs on a large scale next year. One of the Vienna papers urges Austria to follow their example and thus prove that the alliance between the three emperors is worth something.

The Daily Telegraph says: Russia has officially announced her intention of withdrawing her proposal for the continuance of the Brussels Conference.

The German government continues to receive from important members of the Catholic clergy, their submission to the law relative to the administration of church property.

A Munich dispatch says; The Ultramontane Baron Loe has been sentenced to six months' imprisonment for a treasonable speech made by him in October, 1873.

Herr Sigl, editor of the Ultramontane journal *Vaterland*, was sentenced to prison to serve out a ten-months sentence for treasonable utterances.

The Electoral Colleges of Bavaria have met and chosen members of the lower House, which stands 79 Ultramontanes to 76 Liberals.

The town of Warmbrum and vicinity, in Silesia, have been visited by very heavy rain storms. Bridges, houses and crops were destroyed.

The Turkish government has ordered the Governor of the province of Bosnia to dispatch troops against the insurgents in Herzegovina.

The North German Gazette, commenting on the recent submission of many Catholic clergymen to the law for the administration of church property, infers that permission has been obtained from Rome to do so, and that their submission will not be regarded as an act of disobedience to the Papal authority.

Lisbon dispatches report great suffering in some of the provinces of Portugal, from long continued drought which destroyed the crops and pasture. Cattle were dying of hunger, and in many places it was impossible to collect the government taxes.

A Ragusa dispatch of the 26th says, that a severe engagement had taken place between the Turkish troops and the Herzegovina insurgents, in which many persons were killed and wounded on both sides.

UNITED STATES.—The losses sustained by the seceding States in the civil war, are estimated to have been $1,284,000,000, independent of the slave property, which amounted to $2,400,000,000. These estimates are probably much below the actual loss sustained.

The returns of the Department of Agriculture show the condition of spring and winter wheat together at the first of the month, to have been about 82 per cent. of an average.

The Chicago Times publishes reports of the condition of the crops and the progress of the harvest collected from all parts of the country east of the Rocky Mountains. For the first time in twelve years, the South will raise enough breadstuffs for home consumption. Oats, rye and barley, promise generally a good yield. A full crop of potatoes is expected, notwithstanding the Colorado beetle. The ravages of this insect have nearly ceased in the West. The corn crop in the west and north-west was backward and drooping, while in the South it was in good condition. The reports of the cotton crop were generally quite favorable.

The number of commercial failures reported in the first six months of 1875, aggregates 3,377, with liabilities amounting to $74,941,000. More than half the insolvency was in New York, Massachusetts and Pennsylvania.

The census just taken by the State of New York, finds the population in the agricultural counties to have increased but little since 1870, but the towns and cities show a considerable increase. In 14 cities and counties which in 1870 had 1,819,850 inhabitants, there are now 2,193,128, an increase of 373,278, the chief increase having been in New York city.

There were 956 interments in New York city last week.

A number of destructive fires occurred during the last few days. One at Charleston, S. C., destroyed a large quantity of naval stores together with many small dwellings. Loss about $250,000. Another at Newark, N. J., destroyed a planing mill, two lumber yards, &c. Loss $85,000. Other fires in various places were reported, with losses ranging from $20,000 to $40,000 in each case.

The mortality in Philadelphia last week numbered 476, including 253 children under two years. There were 114 deaths of cholera infantum, 20 scarlet fever, 26 marasmus, 19 convulsions, 49 consumption, 14 debility, and 7 were drowned.

A dispatch from the Black Hills, dated 7th mo. 20th, says that Professor Jenney has discovered encouraging gold prospects along Spring and Rapid creeks, where he has been working with his men for the two past weeks. About 800 miners had penetrated into the region, and were scattered among the hills.

The Markets, &c.—The following were the quotations on the 26th inst. *New York.*—American gold, 112⅝. U. S. sixes, 1881, 120⅜; do. 1868, 120; new five per cents, 115¾. Superfine flour, $5 a $5.15; State extra, $6 a $6.25; finer brands, $6.50 a $8.50. No. 2 Chicago spring wheat, $1.33; No. 1 Milwaukie spring, $1.38. Canada barley, $1.70 a $1.80. Oats, 63 a 68 cts. Mixed corn, 85 cts.; yellow, 87 cts.; white, 90 a 91 cts. *Philadelphia.*—Middling cotton, 15¼ a 15⅝ cts. for uplands and New Orleans. Superfine flour, $4.25; extras, $5 a $5.50; finer brands, $6 a $8.00. White wheat, $1.48 a $1.50; amber, $1.39 a $1.40; red, $1.37 a $1.38. Rye, $1.07. Yellow and mixed corn, 86 cts. Oats, 63 a 66 cts. Lard, 14 cts. Clover-seed, 12½ a 13 cts. Timothy, $3 a $3.25 per bushel. Sales of 3000 beef cattle at 7¼ a 7¾ cts. per lb. gross for extra, 6 a 7 cts. for fair to good, and 4 a 5½ cts. for common. Sheep sold at 4¾ a 6 cts. per lb. gross, and hogs, $11.25 a $11.50 per 100 lb. net. Receipts, 10,000 sheep and 4,000 hogs. *Baltimore.*—No. 2 western amber wheat, $1.43; No. 2 western red, $1.41; Maryland amber, $1.46 a $1.50. White corn, 93 cts.; yellow, 86 a 87 cts. Oats, 63 a 66 cts. *Chicago.*—No. 1 spring wheat, $1.19; No. 2 do., $1.17; No. 3 do., $1.11. No. 2 mixed corn, 71 cts. No. 2 oats, 53 cts. No. 2 spring barley, $1.32. No. 2 rye, 78 cts. Lard, 13½ cts. *Cincinnati.*—Family flour, $6.25 a $6.50. Red wheat, $1.40; new Tennessee, $1.32 a $1.35. Corn, 74 a 75 cts. Oats, 63 a 65 cts.

HADDONFIELD ACADEMY FOR BOTH SEXES.

This School is under the supervision of a Committee appointed by Haddonfield Monthly Meeting of Friends, but all denominations are admitted.

A limited number of girls or small boys will be taken as boarders.

The school year will consist of four terms of eleven weeks each, commencing Ninth month 6th, 1875.

Price of tuition per term from $6 00 to $10 00
Board and tuition per term, in advance, . 50 00
For further information apply to

REBECCA ALLEN, *Teacher*, Haddonfield, N. J.
Or refer to CHARLES RHOADS, at No. 36 South Seventh street, Philadelphia.

WANTED,

A female teacher, a member of the Society of Friends for Rahway Preparative Meeting School, which is expected to be opened about the first of Ninth month next. Apply to Samuel Alsop, Jr., Haverford College Pa., or to Martha S. Shotwell or Joel Wilson, Rahway, N. J.

Rahway, N. J., 7th mo. 16th, 1875.

Just published, and for sale by Jacob Smedley, a Friends' Book Store, No. 304 Arch St., Philadelphia MEMOIRS of JESSE and HANNAH WILLIAMS Sixty cents a copy, or $6.00 a dozen. Postage 11 cts.

ERRATUM.

Page 390, last number, 19th line from the bottom o the first column, for *grocorum* read *græcorum.*

POSTAGE.

Since the passage by Congress of the Act making i obligatory to prepay the postage on periodicals at th time when and the office where they are mailed, "The Contributors to The Friend" have met the expens without charging it to the subscribers. But as the sub scription price when paid in full barely meets the cos of the paper, it is necessary that subscribers who hav it sent to them by mail should pay ten cents in additio to the regular subscription price of two dollars, whe paid in advance, or two dollars and a half when no paid in advance. We desire to call the attention of ou subscribers to this, as prepayments for the next volum have already been received without the cost for postag being added.

A ten cent note may be mailed in payment at ou risk.

TO TEACHERS AND FRIENDS DESIRING TO ENGAGE TEACHERS.

The Yearly Meeting's Committee on education hav appointed Richard J. Allen, No. 833 North Seventh street, Philadelphia, one of their number, to receiv applications from Teachers for positions in Friends Schools, or from Committees or Trustees desiring t engage such for the coming autumn.

HAVERFORD COLLEGE.

The next term begins Ninth month 8th, 1875. New students should present themselves for examination a 9 o'clock on the morning preceding. They must brin certificates of good moral character from their las teachers. A *thorough knowledge* of the *preparatory* studie will be required.

Applications for admission should be made to th President, THOMAS CHASE, or to Professor SAMUE ALSOP, JR., Haverford College P. O., Penna.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTH INGTON, M. D.

Applications for the Admission of Patients may b made to the Superintendent, or to any of the Board o Managers.

MARRIED, at Friends' Meeting, Crosswicks, New Jersey, on the 15th of Seventh month, 1875, WILSO PARRY to DEBORAH B. MIDDLETON, both of Cross wicks.

DIED, on the 24th of 6th mo. 1875, at her residence Malvern, Chester Co., Pa., ELIZA W. EVANS, wife o David Evans, in the 46th year of her age. The patienc and cheerfulness with which she endured for severa years great bodily affliction, were very remarkable, an we believe she was enabled in good measure to ado the language, "The cup which my Father hath give me, shall I not drink it?" In the near prospect of deat she was favored to feel quiet and peaceful, and we trus that, through the mercy of her Redeemer, she ha gained an inheritance incorruptible and undefiled, tha fadeth not away.

——, at her residence in Fallsington, on the 15t inst., GRACE EASTBURN, in the 80th year of her ag an esteemed member of Falls Monthly Meeting o Friends.

——, at her residence in West Chester, Chester Co Penna., on the 16th inst., ELIZABETH C. SCATTERGOO in the 73d year of her age, an esteemed member an elder of West Chester Particular and Birmingha Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 395.)

8th and 9th.—Returned with Kicking Bird to his camp, spending the night near the Apache camp, the lodge being so full that I spread my blankets upon the ground outside and enjoyed a good night's sleep, though surrounded by hundreds of Indians who, a few months since, would have rejoiced at such an opportunity of securing the scalp of a white man, but I am travelling with them, by night and by day, without any weapon of defence, and without fear.

After leaving the Apache camp where Kicking Bird, Trotting Wolf and myself took breakfast and consequently were far behind the other Kiowas, while riding along in company with these two chiefs, my mind became unusually overshadowed with Divine Goodness, with a precious feeling of calmness, in which I was favored to approach the throne of mercy, with an unusual sense of nearness thereto, which feeling continued while we travelled many miles.

In the evening Stumbling Bear, a Kiowa chief, informed me of a war while General Hazen was their agent, in which he himself killed and scalped five men, and Kicking Bird seven. I suppose it would be a difficult thing to find in the whole tribe, a man over whose head twenty years had passed, whose hands had not been embrued in blood.

10th.—Since living in an Indian camp I have often noticed a peculiar howling cry, for an hour or so about day-break, without knowing the cause of this dismal wail. It is the hour of lamentation, in which those who have recently lost relatives or friends, by the hand of death, raise this cry of grief.

To-day, there have been several outbreaks of this kind, in consequence, of the dangerous sickness of several young children in the camp. Pleuro-pneumonia is of frequent occurrence among them, owing to their exposures, few if any among them wearing anything upon their feet or legs; indeed young men of twenty years of age and upwards are not unfrequently running about, with no other covering than a single blanket, let the inclemency of the weather be what it may, and I have seen many times their middle aged and old men, go out to breakfast (away from home) with only a blanket about them even in winter's cold. Yet when prostrated by Pleuro-pneumonia or lung fever, the mother or wife instead of endeavouring to assuage the suffering of the patient, by judicious nursing, or to arrest the progress of the disease, by the application of remedial agents, have recourse to the tricks of jugglery, or other absurd superstitious performances, and betake themselves to these detestable howlings, in which, as was the case to-day, so many of the women and children join, that the whole encampment resounds with the dolorous wail.

15th.—In company with the most of Kicking Bird's people, started for the Agency. During my stay in camp I have endeavored to render myself familiar with the children, mingling with them as much as possible out of doors, and whenever opportunity offers, exhibit my charts. Several have learned their letters, and some young men form very well shaped roman letters with a pencil. I find that day by day they are becoming more and more familiar, and I think some of the prejudices of the older ones are giving way, so that against the time rolls around for me to erect my tent in the midst of the camp, many of the children will enter it with some degree of confidence, who could not have been prevailed upon to do so in the beginning of my acquaintance with them. On one occasion the lodge in which I was sojourning was taken down and the man and his wife left for some other place, leaving me without knowing where to go, or what to do, as Kicking Bird was away from home, so that I could talk with no one in the camp. However, ere very long Zebile came to me and by signs, bade me enter his lodge, which I did. My goods were soon brought in, so that I felt quite at home. I have made some progress in learning the Kiowa language, and was particularly struck with their system of numbering, it being precisely like ours, or the Arabic system. How far this may throw light upon their origin I must leave.

Encamped near the Comanche camp, and on the 16th, went into the Agency, finding that my books, charts, slates, &c., had arrived during my absence, so that I shall be in readiness ere long, I trust, to open my school in camp.

1st mo. 6th, 1873.—Perhaps I might here insert some account of Kicking Bird, whose name will often appear in these pages, as it has already done.

Kicking Bird, is a chief of some distinction, not only among his own tribe, but has great influence with other tribes. He is not a full Kiowa, his grandfather being a Crow Indian, who was captured while young and brought up among the Kiowas, married a Kiowa woman and raised a family of children, one of whom became the father of Kicking Bird, who is distinguished for eloquence, good sound practical sense, military capacity, and his friendship to the white people. He might be considered the first chief of the tribe, although no chief is amenable to another; still there are at the present time not less than twelve chiefs who look to him for counsel in all matters of importance. This long continued attachment to the whites, at one time so far brought him into disrepute with his tribe, that they charged his friendship to cowardice, and refused to listen to his counsels. Finding his influence in the tribe nearly gone, he raised a force, conducted a raid into Texas, had a severe engagement with the white soldiers, where he conducted his men with such ability and coolness, as to come off victorious, and win a testimony of respect from the commander of his enemy's forces. On his return home, he again advocated peace with the whites, and has steadily continued to do so from that time to the present. The tribe thoroughly convinced of his bravery, no more attribute his desire for peace to cowardice, and listen to his eloquent arguments; in most cases, yielding to his counsels, so that he really stands at the head of all those Kiowas who are willing to live peaceably.

It appears from what I have learned from Kicking Bird, that the Kiowas many years since lived far to the North, where it was very cold most of the year;—far beyond the country of the Crows and Kiowas, near, or among a people, who, to judge from his description, must have been the Esquimaux. He states that when they lived there, they knew nothing of ponies, but used dogs to carry their burdens, to draw their tent poles, and remove all their fixtures from place to place. In process of time, one of their men in his travels went far to the southward, and after some years of roaming, was taken prioner by a band of Comanches. They took council to put him to death, but one of their head men prevailed upon the rest to spare him, on the plea that he might befriend them. He thought as thay had never before seen any of his people, or any one like him, they would do better to treat him well, and send him home to his people. The counsel of this chief prevailed, and he was fitted out with a pony, saddle and bridle, and sent home with honor. On his return to his people his pony, saddle and bridle, were objects of general admiration, and envy, paving the way for the reception of his glowing reports of the fine country he had seen. He told them, that in the country he had visited, the summer lasted nearly the whole year, and the plains were stocked not only with game, but large herds of ponies, such as he was riding. Hearing the old man's glowing accounts, and seeing his enviable pony, the subject became the topic of national council, and it was finally nearly unanimously decided, to follow the old man to the beautiful country he had seen. Accordingly upon the opening of the following spring, the whole tribe, with the exception of a few who could not be prevailed upon to receive the reports of the old man, com-

meneed their migrations to the southward, leaving their dogs with their friends who remained in that country. They continued to follow the old man for many moons, until they finally fell in with a party of Comanehes, who made war upon them, but eventually becoming possessed of ponies, they followed their enemies to this land, where they have since resided.

Yesterday Black Beard—a Quahada chief—brought in and delivered up to the Agent, three Mexican boys, whom they have held in captivity for two years past. The boys are apparently as much pleased with the prospect of their restoration to their friends, who reside near San Antonio, Texas, as any of the other eaptives; but not being able to converse with them, I could not learn their histories.

This day the agent, interpreter, myself and two others, set out on our contemplated tour to the Camps; but getting a late start, it was dark when we arrived at the widow Chandler's, on the Little Washita River, whose husband is now a corpse in the house.

7th—After the burial of J. Chandler, who has long been the agent's interpreter, we proceeded to Mahway's camp, by way of the Keechi Hills,—a series of roeky mounds, rising abruptly from the undulating country around, giving it a wild romantic appearance. From the summit of one of these hills a beautiful view of the surrounding country for many miles is obtained. We stopped a short time at Mahway's camp, and then proceeded to the Wichita Agency. I put up at the school-house for the night.

(To be continued)

For "The Friend."

Mary Capper.

(Continued from page 397.)

From Mary Capper's journal we extract the following, penned just prior to her leaving her father's house.

September 8th, 1779. "How amiable is the humble mind, which trusts not in its own strength, which is not above acknowledging its own weakness, and glories only in its hope and confidence in the living God.

March 12th, 1780. "'The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower!' O! who is like unto our God!

What am I, O! Lord, what am I, that thou shouldst so wonderfully extend thy love towards me! Of myself I am worse than nothing; all weakness and contradiction! One moment, fervent in desire, the next, cold and languid in the performance of the least of thy commands. O! woe is me, who shall deliver me from the body of this treachery! The Lord himself! The mighty Lord who is my strength, and my help in the time of need. He will graciously dart a ray of divine light into my soul; then shall I plainly perceive that He is the ancient of days, that was, and is, and is to come; the sure Rock of defence to all that trust in Him.

How comfortable are the dawnings of divine grace! How encouraging, are thy promises, my God! Let me rest in thy truth! give me sure confidence in thy mercy! Suffer me not to dwell in darkness! O! turn not thy wrath upon her who is insufficient to bear thy displeasure! Let me not put any confidence in my own strength, for Lord, thou knowest my impotence; the secret thoughts of my heart are not hidden from thee! How shall I stand if thou leave me to my own guidance! but thou art wonderful in goodness, and I will trust in thy mercy. I have tasted of thy loving kindness, and my soul aspires to the fruition of joy, at thy right hand forever. Amen."

The following, taken from her journal, two years after the last date, were penned whilst under her brother William's roof.

"March 27th, 1782. Retired with my mind disquieted. How many and various are the conflicts with busy passions! folly and vanity rise up daily, and gain strength from our too feeble resistance. My King, and my God! to thee I cry for strength. Humbled by a sense of my weakness, to whom can I apply but to the Fountain of Grace! Still I have faith in his bounty. My soul waiteth for the living God; and when He shall have purified me by his Spirit, all shall be peace and joy! Let none trust in their own strength, but let all praise and extol the Lord.

May 21st. Spent some time in my closet. It will not be long ere the final end of all created things shall come. Watch therefore! be steadfast in prayer, always abounding in the work of the Lord.

June 9th. Walked in the evening with my mother, the weather was fine, and the sky beautiful, yet was my mind in a disposition not to be pleased. In vain do I search for the cause which frequently indisposes my whole frame, and gladly would I lay aside every unamiable propensity. Our happiness would be too great, should no internal difficulties arise. Perfect serenity and peace of mind are foretastes of future bliss, only permitted at seasons, to encourage our hope and strengthen our faith. Trials are necessary, that by faith and patience we may obtain the prize of our high calling.

13th. 'Forsake all, and thou shalt find all, leave thy inordinate desires, and thou shalt find rest.' This is no easy task; self will loudly plead her own cause, but as we keep low, and attend to the voice of Truth, there will be a forsaking of self, and a witnessing God to be all in all. There is a charm in the very dawnings of virtue that irresistibly attracts our admiration, and leads sweetly on in the pursuit of true wisdom.

From the time that I went to live with my brother William, in London, I regularly attended Friends' meetings; not that I was acquainted with their peculiar religious views; indeed there seemed to be a prohibition of aught but simple evidence and obedience. The experience of others did not seem to reach my case; all was to be given up, that all things might be new; and such were the sacrifices required, from time to time, as none can know or understand, save those who have been led in a similar way. About this time, in consequence of my decided resolution to attend the meetings of Friends, my dear father, (no doubt in faithfulness to his own religious views, and from the desire to rescue a poor child from apprehended error) requested me not to return to the parental roof, unless I could be satisfied to conform to the religious education which he had conscientiously given me. This, with a tender heart-piercing remonstrance from my dear, dear mother, was far more deeply felt than I can describe, and marvellous in my view, was the settled, firm belief that I must follow on, to know the soul's salvation for myself, truly in a way that I knew not!"

The following, extracted from her journal, was penned about this time, and is part of a letter to her sister written whilst under deep feelings and sore conflict of mind on account of being obliged to leave her home; it evinces to us her great wish to please her parents, with the yet stronger desire to attend faithfully to the convictions for right in her own heart, trusting in the Arm of the Almighty for support.

February 11th, 1783.

"My very dear Rebecca,—Must I forever give up the dear, pleasing hope of being received into the house and affections of my once kind, indulgent parents! Oh! my sister, will you, can you despise me? I have no firm consolation but in the belief that I am guided by a superior power. I have exerted every faculty; I have resolutely mortified my body, endeavoring to bring it into subjection, free from the influence of passion and deceiving sense; and I have a secret intimation that the kingdom of heaven is within us; that in the silence of the creature, is the power of God known.

If you would examine the uniform desire of my life, the earnestness of my supplications, and my present wish of being humble, pure, wholly dependent upon God my maker, without confidence in man; if you would thus consider me, without prejudice, I think you would not, could not, reject me! Of my own willings, or self abilities, I deserve little, but in my heart and understanding, I submit to a perfect Teacher; and in his Light, is my life and hope.

Would my dear parents deliberately compare my conduct with their own principles, I think they would not find that essential difference which a superficial view represents. I wish, and really mean to act as a reasonable creature; redeemed and born to newness of life, through the death, sufferings and resurrection of our Lord and Saviour, Jesus Christ; by whose intercession and promised spiritual assistance, I am encouraged and strengthened to call, and wait upon the living God. If there is presumption and self-exaltation in this faith, I am utterly at a loss how to act; for I dare not trust to man, whose breath is in his nostrils. My hope and my confidence are alone in the Redeemer of his people.

No earthly satisfaction could equal that of being approved by my dear parents; but indeed Rebecca, I cannot—cannot act contrary to what I believe tends to my advancement in faithful obedience to the law of God; the law which I find written in my own heart; for I believe, from that law shall a man be judged. When faithfully followed, it cannot, will not turn him from the Supreme Good. Every line in Holy Writ tends to strengthen or encourage our hopes, in humble confidence in the One only Good; opening our eyes to the folly of trifling amusements, and to the vain fashions of the world. Farewell, my dear Rebecca! believe me, I never was more affectionately your sister Mary."

(To be continued.)

The average rate of speed on nine of the principal railroad lines terminating in London is forty-seven and three-quarter miles per hour, and one train on the Great Western runs seventy-six miles at the rate of fifty-three and one-quarter miles per hour.

For "The Friend."

Four Years in Ashantee.

(Continued from page 398.)

Through the intercession of Prince Ansa, who proved to be a faithful friend to our missionaries, they were allowed after a time to remove to the Wesleyan Mission House in Coomassie, where they were kindly received. The change added much to their comfort. Their residence in the capital gave them many opportunities of observing the customs of this barbarous people. One of the most horrible of these is the frequent practice of sacrificing human victims at their festivals. One of these is thus described.

"The king went early in the morning of February 5th, to Bantama, where the remains of his deceased predecessors were preserved in a long building, approached by a gallery, and partitioned into small cells, the entrances of which were hung with silken curtains. In these apartments reposed the skeletons of the kings, fastened together with gold wire, and placed in richly ornamented coffins, each being surrounded by what had given him most pleasure during his life. On this occasion every skeleton was placed on a chair in his cell to receive the royal visitor; who, on entering, offered it food; after which a band played the favorite melodies of the departed. The poor victim selected as a sacrifice, with a knife thrust through his cheeks, was then dragged forward and slain, the king washing the skeleton with his blood. Thus was each cell visited in turn, sacrifice after sacrifice being offered, till evening closed ere the dreadful round was completed.

"We had heard the blowing of horns and beating of drums throughout the day, and were told that nearly thirty men had been slain. These alas! were not all, for at 6 o'clock after the king had returned, the horn and the drum again sounded, betokening that more victims were yet to fall, and far into the night the melancholy sound continued. Two blasts of the horn signified 'death! death!' three beats of the drum, 'cut it off!' and a single beat from another drum, announced 'the head has dropped!' Powerless as we were, amid the fearful darkness around, to hinder such atrocities, we could only sigh and pray that our captivity might bring about a better state of things."

"Such victims are mostly criminals, but how trifling often was the offence. Every one who used the king's oath, or spoke rudely of the royal house, was laid in irons. If a poor Odonko negro, in a fit of home sickness, tried to escape from his cruel master, he was caught and chained. Thus there were always a number of these doomed creatures ready, for once chained they were seldom pardoned, though it was in the power of the king to set any of them free."

"A court is held every day but Friday, to which all have free access. A person accused of crime is put in irons until the trial, when he is brought forward before witnesses. If the testimony is deemed insufficient, the accusing party takes his oath; if the accused then swear his innocence, he has to undergo a kind of ordeal; being obliged to chew a piece of odum wood, and afterwards to drink a pitcher of water. If no ill effects follow, he is reckoned guilty and must die, but if he become sick he is set at liberty, and the accuser dies instead. A murderer is beheaded after the most cruel tortures.

"On January 26th one of these trials took place. A rich heathen went to a mohammedan and asked him to bless his fortune. The moslem declined, saying the money had been acquired wrongly, and would soon be lost. A quarrel ensued, and the two men parted vowing never to speak to each other again. Some weeks passed when the rich man's slaves again visited the mohammedan with the same request, *i, e.*, that he would bless their master's wealth. The moslem declared, that notwithstanding his vow the rich man had sent his slaves to him; this the latter denied, and a worse quarrel followed, in which the moslem called his enemy a liar and a deceiver. The Ashantee upon this took the great oath of the king that he was innocent, the other did the same; then followed the test. The Ashantee drank a large quantity of odum water, which caused him to swell fearfully, and he soon became sick. With a cry of joy the whole multitude rushed upon the mohammedan, dragged him to the block, where he was shortly afterwards beheaded."

All the petitions for the release of the missionaries, whether made by themselves or by the European officers of the Coast settlements, had been met by the reply that nothing could be done until the return to the capital of Adu Bofo, the general by whose troops they had been taken. This did not take place until the 9th month of 1871, more than two years after their capture. The ceremonies connected with the entry of the army are thus narrated.

"On Monday the 4th, Crawford, M. Bonnat, and Kühne, went early to the market place where the army defiled from seven in the morning until night, during which time, chests containing the bones of the fallen chiefs, each surrounded by the wives of the deceased, were continually carried past. The chief who falls in battle is lightly buried, and water is poured on his grave many times a day, for some weeks. The bones thus becoming clean, are taken out and deposited in a chest, which, on this occasion, was covered with rich damask silk. The women besmeared with red, shrieked and howled fearfully. The chiefs who return alive, are likewise surrounded with women, who, decked in green foliage, dance around their husbands amid songs of joy.

"The number of common soldiers who fall, is denoted by small sticks fastened to a pole, and carried by one of the company. On this occasion however, this was omitted, as they did not wish their heavy losses to be made prominent.

"Our old friend the general, wore a small round cap, ornamented by buffalo's horns, and falcon's feathers, and was accompanied by his lieutenant, Nantshi. Before Adu Bofo was borne the stolen bell from Ho, which for years called the people to service, was now rung again as the brightest trophy of the campagin. How the sound went to our hearts! making us long that church bells might soon send forth their invitation to the weary and heavy laden throughout Ashantee.

"I went out for a few moments in the evening to get an idea of the review. It was really an imposing sight. The whole market place as far as Bantama, was crowded with people, and between them defiled the soldiers as far as the 'Coom' tree, which gives its name to the town; under it the cluster of large umbrellas betokened the presence of the most important personages. As each company appeared before the king, they fired a salute, then turning round, marched back again in a second line to the place from whence they came."

"There followed, of course, a day of mourning for the slain of Coomassie, which was kept in every village throughout the land. Three great chiefs (one of them prince Ansa's brother) having fallen, it was necessary to send a considerable retinue after them into the other world, to that the shrieks of the mourners were heard all day, and the sound of the horns and drums were unceasing. Most of the inhabitants fasted, and were painted red, while so much brandy was distributed that they were staggering about the next day quite drunk. Palm and Smith were living in a yard, where fifteen poor prisoners lay in irons ready to be slain that day. A woman who tried to escape was caught, and with the knife through her cheeks was made to sit in the market place, amidst the taunts of the crowd, till the fatal hour arrived.

"The death wake continued over Sunday (September 10th), but the number of victims decreased. One hundred and thirty-six high chiefs had fallen in this war, which gives some idea of the sacrifice of human life that followed. For each of the six belonging to Coomassie, thirty of their people were killed, thirty for those of Sokora, and so on."

(To be continued.)

For "The Friend."

It is often sorrowful to observe the manner in which many of our grave-yards and graves are neglected, especially in country places. I have remembered a remark of a worthy Friend, now deceased; she says, "I have spoken to ———, to have those little mounds made up; it might seem from the appearance of the graves, we little respected them living, yet truly it was far otherwise: the spirits which inhabited those tenements, now consuming and consumed, possessed innocence combined with sweetness, and every engaging and endearing quality. Virtue and good understanding marked the aged." * * * Different Friends, when travelling in Truth's service in England, speak of the neatness of the burying ground at Jordans. Thomas Chalkley alludes to it as follows: "The house and burying ground at Jordans, are kept in the neatest order of any I ever saw; in which ground lie the bones of our worthy Friends Isaac Penington, William Penn, Thomas Ellwood, George Bowles, and their wives, as I remember."

For "The Friend."

Affirmation vs. Oaths.

A recent number of the London "Friend," contains two instances of persons refusing to take judicial oaths, who are not members of those religious societies which have adopted the views of Friends, as to the simple literal observance of our Saviour's command, "Swear not at all."

One of these cases is thus narrated:

"A recent number of the *Evesham Journal*, under the heading 'Extraordinary conduct of an Excise officer,' mentions the case of a person having been brought before the magistrates at Campden charged with using a gun without having a licence. It is stated that 'George Dart, Inland Revenue Officer, entered the witness-box, and on the oath being about to be administered to him, he informed the Clerk that he objected to take an oath. The

Chairman asked him on what grounds he objected: what religion did he profess? Mr. Dart replied that he was a member of the Episcopal Church of England. The Chairman: "If you, as a member of the Church of England, object to be sworn, I must also, as a clergyman of the Church of England and a magistrate, refuse to take your evidence." Mr. Dart: "But, your worship, I object from what the Bible says itself. It says, 'Swear not at all,' and 'Let your conversation be yea, yea, and nay, nay.'" The Chairman: "I will sit here as long as you like, but if you say you are a member of the Church of England, I can only say that you do not understand the book from which you quote; had you been a Quaker or Moravian, or of such other sect, protection is given by the Act of Parliament; but if you still refuse I have no alternative but to dismiss the case." The case was accordingly dismissed.' Application for the defendant's costs was refused. The Bench also refused to entertain an application for an adjournment of the case.

"The same newspaper, in its issue of June 12th, says,—'Our attention has been called to a case reported under the heading "Extraordinary conduct of an Excise Officer,"' and adds, 'It is only fair to the officer in question to state, and it is also of public importance that it should be known, that he was legally entitled to give his evidence upon affirmation, and that it ought not to have been rejected on the grounds assigned. The Chairman of the Bench of Magistrates appears to have assumed that the only persons entitled to relief, on the ground of conscientious objection to the taking of an oath, are Quakers and Moravians. But this is not so: for such relief has been extended to all persons who object conscientiously to taking oaths."

The other case was that of the distinguished Baptist preacher, Charles Spurgeon, who recently, when called on to testify in the case of a woman who had forged his name to a post-office order, instead of taking the oath, simply made an affirmation in the manner of Friends; and this, it is stated, he did "from the same motive which actuates the members of the Society of Friends."

It is pleasant to see correct views spreading on this important subject.

For "The Friend."

John Griffith.

(Continued from page 394.)

The following on the nature of true worship, from the memoranda of John Griffith, clearly represents in what this highly important duty consists; even the humble, contrite state of mind, so acceptable in our heavenly Father's sight; with a drawing near unto him in spirit; wherein also is witnessed at times, thanksgiving and praise to ascend to Him who seeth in secret, for the multitude of His favors and blessings.

He plainly showeth that it is not only the duty of all our members to be diligent in the assembling of themselves together, for the purpose of Divine worship, but when thus assembled, the great point for one and all should be, to wait upon our Father in heaven for renewed supplies of his grace, for the fresh arisings of the well-spring of life from Him, which can alone satisfy the cravings of the truly hungry and thirsty soul. To these there is a secret power and heavenly virtue from the sanctuary on high experienced; which, like the descending of the celestial dew, tends to refresh and edify the church, and is well-pleasing in the sight of the Holy One of Israel. Here in the silence of the fleshly mind, that true breathing and panting after God is felt, which He will condescend to, and water and bless; and the life and light of Christ—the well of water in themselves springing up unto eternal life—is permitted to be their blessed and satisfying experience.

This holy power diffusing itself over a meeting, has a solemnizing, tendering effect upon all; and, without one word having been spoken, the souls of others have been so reached unto, that, under a secret sense of the power of the Holy Spirit, some such have been led to say, It is good for me to have been here. Thus, speaking of the early days of this religious Society, Robert Barclay in his able "Apology for the true Christian Divinity," saith: "Not a few have come to be convinced of the truth *after this manner*, of which I myself, in part, am a true witness, who not by strength of arguments, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, came to receive and bear witness to the Truth, but by being *secretly reached by this life;* for when I came into the silent assemblies of God's people, I felt a *secret power* among them, which *touched my heart*, and as I gave way unto it, I found the evil weakening in me, and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And, indeed, this is *the surest way to become a Christian*, to whom afterwards the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root, and *such a knowledge* will not be barren nor unfruitful. After this manner," R. Barclay continues, "we desire therefore all that come among us to be proselyted, knowing that though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not *sensible of this inward life*, and their souls not changed from unrighteousness to righteousness, they could add nothing to us. For *this* is that cement whereby we are joined, as to the Lord, so to one another, and without this none can worship with us. Yea, if such should come among us, and from that understanding and convincement they have of the Truth, speak ever so true things, and utter them forth with ever so much excellency of speech, *if this life were wanting*, it would not edify us at all, but be as sounding brass, or a tinkling cymbal. 1 Cor. xiii. 1."

The precious privilege granted us poor, unworthy, fallen creatures, of being permitted to draw nigh to, and to hold communion with the great Author of our existence, through His saving grace and Spirit, and even at times to feel His presence sweet to the soul, is one which we should prize above all others. How desirable it seems to worldly minded men, to gain access to an earthly sovereign who, as respects the conferring true and lasting happiness is as impotent as ourselves! Then how inconceivably great is the privilege and blessing of waiting upon, feeling after, and finding Him, the King of kings, in whose hand our breath is, and whose compassion, mercy and loving kindness, as well as ability to bless or blast forever, is infinite. Truly His favor is better than life to His quickened and renewed children; to whom also, when for the trial of their faith it may be He hides his face from them, the smiles of the whole creation can afford no solid comfort, neither the greatest assemblage of earthly blessings satisfy, without real communion with Him.

John Griffith on the subject of worship, quotes the Apostle Paul to the Philippians: "For we are the circumcision which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." How this tends to turn our attention from a ceremonious and imperfect dispensation, from the temple made with hands, and from the law written on tables of stone, which were shadows of good things to come; and teaches to look unto Christ our sufficiency and true Teacher, through his Spirit in the heart; that thus we may rejoice in Him alone, and more and more come to have no confidence in the flesh! The new covenant dispensation of light and life, which is the glory of this gospel day, is emphatically that wherein Christ Jesus "after the power of an endless life," and by and through whom we are enabled to "draw nigh unto God," has come, "being made a surety of a better testament" to teach His people himself, not by any outward priesthood, neither by external rites or ceremonies, neither in temples made with hands, (1 Cor. iii. 17, 18,) but by his law written immediately by the power of his Spirit upon the fleshly tables of the heart. O that we may fully comprehend and duly appreciate the unspeakable privileges conferred on us by the new covenant! even that our Emmanuel is *with us* and *in us;* that his covenant now is, "I will put my laws into their mind, and write them in their hearts;" that the grace of God which saves is offered to all, and equal to the need of all; that our ever-living Saviour, Mediator, advocate and high priest hath an unchangeable priesthood; wherefore he is able also to save them to the uttermost that come unto God *by Him*, (by a new and living way which he hath consecrated for us) seeing he ever liveth to make intercession for them."

These are the glorious promises held out to us, being also realized by those who, through submission to his cross, have tasted that the Lord is gracious; but can only be secured and enjoyed by a diligent waiting upon, and wrestling after the hidden life of Christ Jesus revealed in the soul. The assurance is an unfailing one: "They that wait upon the Lord *shall renew their strength.*" And also: "God is a Spirit, and they that worship him *must* worship him in spirit and in truth." It is this patient waiting, diligent watching, and inward reverential worship that J. Griffith so strongly recommends in the following suggestive memorandums and hints. By faithfully taking heed to which, and to the gospel of the grace of God, we shall individually grow in that knowledge which is life eternal, be more humbled in our own eyes, more able to detect every divination and enchantment of the enemy, and the more fixed upon that Rock against which the gates of hell shall not be able to prevail.

The Journal resumed:

"*Relating to the Nature of True Worship; with some remarks upon the state of our Society, both as in early times, and now.*

"The nature of acceptable worship is set forth by our Lord and Saviour Jesus Christ, in a manner wonderfully adapted to the subject; viz. that it is to be performed in *spirit*

and in truth. The reason is given, 'Because God is a Spirit;' and therefore, 'they that worship him, must worship him in Spirit and in Truth.' Not in the ceremonial, shadowy, and typical worship of the Jews; which because of weakness it was dispensed to them, until a better hope, and more excellent worship was brought in; whereby man has a nearer access to the Divinity, and a better knowledge of himself: here such a brightness of heavenly glory appears, as causeth all signs, figures, and types to vanish away, but in the truth and real substance of all that was typified and prefigured by the ceremonial law of Moses, the righteousness of that law being fulfilled in those who walk and worship in the Spirit.

The soul must bow in perfect sincerity, humble prostration, and a deep inward sense of its own frailty, want, and unworthiness; being at the same time deeply impressed with a lively sense of the Lord's adorable greatness and goodness; from which sensibility renewed upon the mind, by Him alone who is the sole object of worship, thanksgiving and praise ascend, for the multitude of his mercies received, and reverent prayer, either mental or vocal (according as the mind feels itself influenced or directed by the Holy Anointing) for the continuance of his gracious preservation in the way of righteousness; agreeable to Eph. vi. 18: 'Praying always with all supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.'

It is clearly to be understood, by what our Lord said to the woman of Samaria beforementioned, that acceptable worship is not to be confined to any particular place, mode, form, or ceremony whatsoever; which was a deception mankind had too generally fallen into, and greatly wanted to be drawn from, being then, as well as now, too apt to rest satisfied with exterior performances; which although some of them once were to the Jews in condescension dispensed, yet not even then substituted in the place of spiritual worship, nor at all acceptable without the bowing of the soul as above. But now our Lord shows the outward was to be laid aside, and not to continue in his glorious spiritual dispensation any longer; a dangerous snare for man to please himself with and rest in. But it could hardly be expected that so much, or so great a mass of outward observations could be cast off all at once; yet in the apostle's days the church was wonderfully (for the time) brought out of them, as appears by those few things laid upon the Gentiles. But alas! the Christian church (so called) instead of leaving all, and becoming purely spiritual, gradually decayed as to life and power, and increased in ceremonies and outward observations, until she became as full of them as ever the Jewish church was. Then she got full possession of the outward court, having nothing to enjoy but her own inventions, and to glory in Babylon, which she had built instead of Sion, until her measure should be filled up, and her determined overthrow was to take place."

(To be continued.)

It is a severe rebuke upon us that God makes us so many allowances, and we make so few to our neighbor; as if charity had nothing to do with religion, or love with faith that works by it.—*Wm. Penn.*

Selected.

THE BROOKLET.

BY SIR ROBERT GRANT.

Sweet brooklet, ever gliding,
Now high the mountain riding,
The lone vale now dividing,
Whither away?
"With pilgrim course I flow,
Or in summer's scorching glow,
Or o'er moonless wastes of snow—
Nor stop, nor stay;
For O, by high behest,
To a bright abode of rest,
In my parent ocean's breast,
I hasten away!"

Many a dark morass,
Many a craggy mass,
Thy feeble force must pass;
Yet, yet delay!
"Though the march be dire and deep,
Though the crag be stern and steep,
On, on, my course must sweep;
I must not stay;
For O, be it east or west,
To a home of glorious rest
In the bright sea's boundless breast,
I hasten away!"

The warbling bowers beside thee,
The laughing flowers that hide thee—
With soft accord they chide thee;
Sweet brooklet, stay!
"I taste of the fragrant flowers,
I respond to the warbling bowers,
And sweetly they charm the hours
Of my winding way;
But ceaseless still, in quest
Of that everlasting rest
In my parent's boundless breast,
I hasten away!"

Knowest thou that dread abyss?
Is it a scene of bliss?
Ah! rather cling to this;
Sweet brooklet, stay!
"O, who shall fitly tell,
What wonders there may dwell?
That world of mystery, well
Might strike dismay;
But I know 'tis my parent's breast;
There held, I must needs be blest;
And with joy to that promised rest
I hasten away!"

"The Silent College."

By the above name the professors and pupils of the institution designate the National College for Deaf Mutes, situated in the suburbs of Washington, D. C. Its origin dates back some twenty years. Amos Kendall, attracted by his generous sympathy with the suffering, released five deaf mutes from the hands of a speculator, who was making gain by their wonderful performances. He provided for their maintenance and education. Such was the beginning of the "National College," which occupied a portion of the estate where Mr. Kendall built his residence, and to which he retired in his later years. It is an honorable memorial to the deceased statesman.

A lady, who recently visited the institution, has made what she saw there the subject of an interesting letter to the New York Times. From that letter we select some of the most notable and curious points. First in order of interest is the following: The visitor was watching the exercises of a class in mental philosophy. Bending over one of the pupils as he wrote, she was astonished to find him working out a theory of "perfected perceptions." Astonished at his comprehending at all such a theme, she was still more surprised, and, perhaps, not a little alarmed, when the young man perceived that she was overlooking him. For the deaf man rose quickly, and gracefully handing her the open text-book, distinctly *said*, "I beg your pardon, Madam, here is our lesson. I thought the professor gave you a book." He then quietly sat down and resumed his work. Upon inquiry the visitor found that mutes, though entirely deaf, may be taught to articulate. This, by the way, she might have known before, had she read the reports upon the subject, which have been published from time to time, and noticed in the journals. The Ledger has more than once advised its readers of the efforts made in this direction. The professors informed the visitor that, though the deaf and dumb may be taught to articulate, the return for the time and labor is considered inadequate. But it should be remembered that once—and not so very long ago—all labor to teach deaf mutes anything beyond the simplest things of every day use, was regarded as yielding an inadequate return. Now we have in many of the States institutions where pupils are taught all that is embraced in a "common school" education, and at the national capital this college, where the pupils can enjoy the higher advantages of a collegiate course.

The pupils of the National College are very fond of dancing. They keep perfect time, by some exceeding sensitiveness known only to themselves. But they object to music, not for its sound, of course, but because "any noise stirring the air violently, like the roll of thunder or the beat of a large drum, strikes them in the stomach, causing nausea." Little facts like this make one hope that among the graduates of the "Silent College" will be some author competent to write a book on the condition of deaf mutes, "by one of themselves." It would probably be a work of extraordinary interest. The college has its primary department. In this are several children of African descent. The visitor observed one of these, a boy, telegraphing with his fingers under his desk her lesson on the blackboard to a little girl. The teacher suspected, but detected nothing, the eyes of the "prompter" being most hypocritically fastened on his own book. Verily these deaf and dumb children sufficiently prove their relationship to the great family of school children who are better gifted with senses than they. One is tempted to think that in acuteness of observation they excel those who enjoy all their senses.

Altogether, the exercises were of a very satisfactory character. The pupils wrote their recitations on the blackboard, and were not confined to an exact repetition of the words of the text-book, but framed their answers in their own language, with a fluency and correctness of expression truly remarkable. If this system of requiring *ideas* from pupils rather than, parrot-like, repetitions of the words of other people, were more general in school exercises, education would be more thorough. The Sunday services in the chapel were very impressive. A "hush" that it would have seemed sacrilege to break, pervaded the atmosphere. The preacher was talking of little things and their important agency. Finally, as he told the familiar story of the little rain drop, which determined to fall, doing what good it might, and depicted the delighted surprise of the farmer who received the little herald of a shower upon his nose, there burst from the silent ones a curious laughter, hearty and irrepressible.

Several clerks in the Departments and a

chief examiner in the Patent Office, who is familiar with seven languages, are graduates of this college. It will furnish professors for many of the deaf and dumb schools throughout the land, teachers who are eminently adapted for their work. No one can help wishing such an institution good speed, and no man could desire a better monument than stands to Amos Kendall, on the site which he named "Kendall Green."—*Phila. Ledger.*

For "The Friend."

The Old is Better.

In this day wherein the "something new," has much taken the place of "the old which is better," there is wisdom and prudence in turning from the more superficial present, as respects the all-important work of religion, to the solid experience and practical, vital piety which, as from a full fountain flowing, so characterized the age of our forefathers; an age, when one of those truly illustrious ones could thus write and counsel of things seen and heard, tasted and handled:—"Do not," says Isaac Penington, "look for great matters to begin with; but, be content *to be a child*, and let the Father proportion out *daily* to thee what light, what power, what exercises, what straits, what fears, what troubles, he sees fit for thee; and do thou *bow before him continually*, in humility of heart, who hath the disposal of thee, whether to life or death forever. Ah! that wisdom, which would be choosing, must be confounded, and *the low humble thing* raised, which submits, and cries to the Father *in every condition*. And, in waiting to feel *this*, and, in joining to *this*, thou mayest meet with life; but death, destruction and separation from God, is the portion of the other forever! O! that thou mayst be separated from it, and joined to the seed and birth of God; that, *in it* thy soul may spring up to know, serve, and worship the Lord, and to *wait daily to be formed by him*, until thou become perfectly like him. But, thou must join in with *the beginnings* of life, and be exercised with *the day of small things*, before thou meet with the great things, wherein is the clearness and satisfaction of the soul. The rest is at noon-day; but the travels begin at the break of day, wherein are but glimmerings, or little light, wherein the discovery of good and evil are not so manifest and certain; yet *there* must the traveller begin and travel; and in his faithful travels, (in much fear and trembling, lest he should err,) the light will break in upon him more and more."—*Penington's Letters, page* 174.

A New Observatory at Fairmount Park.

There is now being erected at Belmont, in the West Park, a wrought-iron observatory, which is intended to be used during the Centennial Exhibition, from which to view the buildings. Belmont is 210 feet above the Schuylkill, and the observatory itself will be 170 feet high, or about 100 feet above the highest point of the Centennial buildings. The work is being done by L. B. Sawyer, of Charleston, Mass., inventor of the "improved observatory," who is acting for the "Sawyer Improved Observatory Company," of Boston, assisted by N. C. Lombard, of Boston, mechanical engineer. The trunk of the observatory will be a wrought-iron tower, eight feet in diameter at the bottom, and three feet in diameter at the top, constructed by the Whittier Machine Company of Boston. This tower will be set in a foundation of Conshohocken stone, 18 feet square and 14 feet deep, laid in cement and dressed with granite. On the upper dressing of granite, which will be one foot thick, there will be a ribbed iron plate, 8 inches deep and 13 feet square, bolted down with two-inch bolts eight feet long. On the bed-plate will be fastened ten heavy iron columns seven feet high, on which will rest an iron ring eight feet in diameter (inside), weighing a ton and a half. This ring will be riveted to the main shaft of the observatory. The shafting and the machinery to be used in the observatory, after it is finished, will all be attached to the columns supporting the ring, and the columns will also be rivetted to the central shaft.

The top of the tower will be reached by an annular car encircling the shaft, and moved upwards from the base on the outside of the shaft. It will be made of iron and wood, handsomely upholstered, and will be capable of accommodating, comfortably, about thirty passengers. The sides will be almost entirely of glass and small iron bars, so that the occupants may have an excellent view of the surroundings while they are ascending.

The car will be hoisted (by means of a 40-horse power engine) by eight steel wire ropes about three-quarters of an inch in diameter, and capable of sustaining eleven tons. These ropes will pass over iron drums situated at the base of the shaft, connected with the foundation by iron columns and turned by 4-inch cast-steel shafts, worked by four worm-gears. The ropes will pass up inside the shaft to the top, where they will pass over eight wheels or shives and down outside the shaft. They will be attached to the car at four points.

Outside the shaft there will be a truss work of wrought-iron, of the same diameter at the top as at the base, and intended to serve the two-fold object of guiding and supporting the car and strengthening the tower. The car will run on four guides, or points, which will form a portion of the truss work, and will be raised by a total strength of eighty-eight tons. The car and its thirty passengers are estimated to weigh about six tons. The car itself is counterbalanced by a weight, suspended inside the tower, of three tons, and the total weight to be raised, therefore, will be about three tons. Supposing, therefore, that all the wire ropes, but one, were to break, the one remaining would be strong enough to raise nearly four times the contents of the car. In case of the breakage of *all* of the ropes there are four separate "checks" provided, any one of which would be amply sufficient to stop the downward passage of the car on the instant. By means of a powerful spring the breakage of the rope itself is made the means of throwing in a milled steel roll, clamped by a powerful wrought-iron clutch to the guide, which will stop the car immediately. The car when near the top will encircle a gallery two and a half feet wide, passing all the way round the shaft, and enclosed with a wire net work. From this gallery the visitors will ascend by means of a stairway, to the top of the tower, which will also be enclosed by a wire netting, thus excluding the possibility of any one's falling or jumping from it. From this point a flagstaff, 35 feet high, will ascend. The space at top of the tower will be twenty feet in diameter, and capable of accommodating 125 or 130 persons comfortably.

At the base of the tower, and enclosing it, there will be a building about 60 feet square, of an ornamental style of architecture, after designs by H. S. Schwartzman, architect of the Centennial Board of Finance. This building will be used for offices, engine-rooms, reception rooms for ladies, &c.

It is asserted that the observatory would be sufficiently strong to withstand almost any storm, alone, but for additional security, and to obviate any vibrations in the building, the structure will be braced by eight guys of galvanized iron rope, one inch and a quarter in diameter, and each capable of sustaining twenty tons, anchored in masonry ten feet deep.

About eighty feet of the main shaft will be raised in about two weeks by Captain A. B. Lowe, of Boston, by means of "shears." The total weight of the structure will be eighty tons, and the total cost will be $40,000. The charge to visitors will be 25 cents for adults and 10 cents for children. It is expected that the observatory will be finished by the first of September.—*Philada. Ledger.*

For "The Friend."

Extract from a letter of our late dear Friend, Sidney Coates, to a "Caretaker" of the girls, at Westtown.

"The duties I am aware are arduous. * * * The moral training, as well as religious impressions made upon many of the scholars at Westtown, remain with them through life; and that thy care, in this respect, may indeed be blessed both to thyself and thy youthful charge, is the fervent desire of thy sincere friend, who knows how necessary it is to keep near the only source of true help, that we may be enabled in the first place to govern ourselves—experience in which, will greatly assist in estimating the labor others may be using for this end; who have not attained much; have just commenced their journey with feeble desires after good, and need encouragement. It is a nice matter to be able to stand boldly for the cause of truth—give no place to the wrong, and at the same time risk not hurting the oil or the wine.

"With every disposition to encourage thee in this work, I close and remain thy friend,

SIDNEY COATES."

The Effects of Hurry.—To the thoughtful the moral consequences of tension and hurry are very saddening: to the physician, their physical results are a matter of profound concern, for their grave evils come under his daily observation. No evolution of force can take place with undue rapidity without damage to the machine in which the transformation is effected. Express railway stock has a much shorter term of use than that reserved for slower traffic. The law is universal that intensity and duration of action are inversely proportional. It is therefore no matter of surprise to find the human nervous system is no exception to the law. The higher salubrity of rural over urban life is not entirely a matter of fresh air and exercise. Rural life involves leisure and pause in work, which are very essential to the maintenance of the nervous system in a state of true nutrition. Unremitting spasm soon ceases altogether. The high tension of life produces weakness at the very place where strength is most needed. The damage done to health of the most valu-

able part of the community, the best trained thinkers, most useful workers, is incalculable. Work and worry, though not proportional, are closely connected, and an excess of the former soon entails an increase of the latter beyond the limits which the nervous system can bear with impunity, especially under the conditions under which work has to be done. The machinery for organizing the work of a community has to be rigid and inflexible and in the strain involved in bringing a changing organism into harmony with a machine, the former must inevitably suffer.—*London Lancet.*

Selected for "The Friend."

True Worship.

In one of the solemn meetings held by Daniel Wheeler, at Honululu, in 1836, during his religious visit to the islands of the Pacific, the following was delivered as recorded by himself:

"How can we so expressively manifest our fear and love in approaching the presence of Infinite Purity, as in solemn awful silence, in humbleness of mind, endeavoring to detect and suppress every creaturely desire? Words are inadequate, and not essential in the performance of worship to Him who is a spirit, for his Holy Spirit searcheth all things; the most hidden and secret thought is known to this all-penetrating, all-searching power; no offering is acceptable to Him, but what he himself prepares, for the preparation of the heart in man, and the answer of the tongue, is of the Lord; and the entire prostration of the will of the creature, under the preparing, sanctifying influence of his Almighty power, constitutes the pure unadulterated offering, which, free from human contrivance and performance, rises a spiritual sacrifice, rendered acceptable to God, through the Holy Spirit of the Lord Jesus Christ in the heart, the great and everlasting High Priest of our profession."

The Ice Fields of the Atlantic.

The sinking of the steamer Vicksburg in the ice, one hundred and twenty miles from the coast of Newfoundland, and the attendant loss of life, brought vividly before our minds a few days ago a peril of the sea which is often lost sight of or very much underestimated. Very few persons, unless their attention has been specially directed to the subject, have an adequate idea of the immense quantities of ice which at certain seasons encumber the North Atlantic. From the frozen seas of the Arctic regions; from Baffin's Bay and from Hudson's Bay; from the glaciers of Greenland and the wild coasts of Labrador, come bergs and fields of ice, floating out into the broad ocean, where, driven together by furious winds, they form bodies of vast extent, covering the sea for hundreds of miles. These bodies are continually breaking up and re-forming with the varying winds and currents, but they sometimes preserve identity and are recognized by means of icebergs of exceptional size or peculiar form which accompany them, and their progress can thus be observed from time to time as they drift southward in the spring. As we have said, they are of great size. An exploring vessel was once carried a thousand miles out of her course by an ice-field covering three hundred thousand square miles. Even on the coast of Labrador the fields are hundreds of miles in extent, but the floes are so broken up by wind and wave that the frozen pavement of the ocean heaves and rolls with the ground swell underneath, the icebergs towering motionless above the surface of the mass. These ice-fields are the breeding-places of the seal and walrus, and in March and April, in the latitude of Labrador and Newfoundland, they are met by the ships of the adventurous hunters, who there slaughter the harmless creatures by thousands.

It is a grand and beautiful sight that presents itself to one who stands on the cliffs of the Newfoundland or Labrador coast, five hundred feet above the tide, and looks out upon an ocean, covered, as far as the eye can reach, with huge bergs, floes and blocks of ice, heaped together in Titanic confusion, all gleaming gloriously in the sunshine. The ice is "breaking up," still drifting southward, but slowly. The wind drives it to and fro, and under the influence of the milder climate and the increasing power of the summer sun it gradually disappears. The danger from the remains of these vast fields is even greater than that from the ice-fields themselves. Large fields may still be seen off Cape Race in May and June, and scattered icebergs are met even later and farther south. But as a rule few icebergs pass beyond the Banks of Newfoundland, and the limits of the drifting ice of the Atlantic are pretty well defined. Just outside of those limits, and to some extent within them, ply scores of steamers, with their hundreds of passengers, and as an ordinary steamer is easily destroyed in the ice, the wonder is that there are not more accidents. In clear weather there is little danger, but in fogs and darkness it is quite another thing to have "ice ahead." On the first voyages of the season the English steamers which call at St. Johns are sometimes delayed for hours, and even days, in working through the ice off that dangerous coast, and it is said that Canadian steamers in the early summer frequently go through the Strait of Belle Isle to England, thus almost certainly meeting the ice somewhere. None of these steamers are fit for such service; they were never intended for it, and never should be used for it.

It may be a question whether governmental interference is advisable in such cases, and at all events it is a matter in which Americans have little direct responsibility. But, in view of the recent disaster, and of the unknown fate of many vessels, as well as of other fearful losses at sea which have within a short time shocked the community, it is not too much to expect that instructions will be given to commanders which will not compel them in fog and storm to run at full speed towards a dangerous coast merely to shorten the passage by a few hours, nor for the same purpose to take a course exposing them to well-known dangers, which their vessels are unfit to encounter, in the ice of the North Atlantic.—*Evening Post.*

It is gratefully to be acknowledged, that notwithstanding many in our Society have adopted the customs of the world, and drink of its beguiling spirit, we are yet a favored people. In our religious assemblies may be felt a gathering Power, that would help us in our Christian pilgrimage, and increase our knowledge in Divine truths, settle, stablish our Christian faith, and sanctify our hearts, with all our affections."—*Mary Capper.*

Removing from under my parents' watchful care over me, for my good, furnished me with great opportunity to gratify a vain mind, in the foolish amusements of a transitory world, towards which I had too great an inclination. But I have this to say, in order that parents may be encouraged to exert their godly endeavors for the preservation of their children, that I do steadfastly believe, the religious care of my parents over me in my youth, impressed so great an awe upon my mind, that through the blessing of Divine Providence, it was a great means of my preservation from gross enormities, though I had great opportunities of being plunged therein, after I left them. I hope ever to retain a grateful and thankful remembrance of those gracious preservations, when I consider how narrowly I have escaped those rocks upon which many have been shipwrecked and ruined.—*Life of John Griffith.*

THE FRIEND.

EIGHTH MONTH 7, 1875.

In the year 1658, a great meeting of Friends from many parts of England, was held at John Crook's, where George Fox was present. After he had opened to the people many things concerning Christ Jesus and His kingdom, and turned them "to the divine light of Christ and His Spirit, by which they might come to know God and Christ and the Scriptures, and to have fellowship with them, and one with another in the same spirit;" he says, "I was moved to declare and open divers other things, to those Friends who had received a part of the ministry, concerning the exercise of their spiritual gifts in the Church."

Among the wise cautions given on this occasion, was the following: "Though they that travel may have openings when they are abroad, to minister to others; yet, *for their own particular growth, they must dwell in the life* which doth open." And he adds this emphatic counsel, "This is the word of the Lord God to you all, Keep down, keep low, that nothing may rule or reign in you, but life itself."

The caution conveyed by these remarks of George Fox, are needful to be observed in the present day, as well as when they were first uttered; and are applicable not only to ministers, but to all those who labor in any way for the good of others. In many, perhaps all, forms of such labor, there is a sense of satisfaction, however humiliating the exercise may be; and there is danger that the mind may feed too much on this, and neglect that patient waiting on the Spirit of Christ for spiritual food, by which "their own particular growth" would be promoted. Where this is the case, persons are apt to reverse the apostle's advice, and become swift to speak and slow to hear; and they may gradually slide into a darkened condition in which their zeal is unaccompanied with true knowledge, and their endeavors to promote the cause of righteousness in the earth, are like beating the air, —a useless expenditure of misguided effort. That worthy elder, Richard Shackleton, in a letter to his wife, dated 1784, gives some insight into his own experience, which accords with the views above expressed. He says:

"I have my ups and downs as usual; but my heart is never so comfortable, and I am

never so well satisfied with myself, as when I am in the deeps, with the billows passing over my head, engaged in a travail of spirit for the promotion of Christianity and the welfare of mankind. I sometimes venture in private, to express something of my fresh feelings, and to bring out of the storehouse things that have been reposited there, and are presently brought to hand; *but my cry is for humility and wisdom, that I may be mercifully preserved myself from falling*, and that I may not be tempted to exceed the life and authority of Truth."

SUMMARY OF EVENTS.

FOREIGN.—In the north of England and in Scotland differences between the mill-owners and operatives respecting wages, have led to the closing of a large number of the factories. Many thousands of persons have been thus thrown out of employment. Both employers and operatives have held meetings and resolved not to yield.

A bill prepared by Sir Charles Adderly, president of the Board of Trade, as a substitute for the government shipping bill, after discussion in the House of Commons, passed to a second reading without a division. The object of the bill is to prevent unseaworthy vessels from being sent out.

Thirlwall, formerly Bishop of St. David's, and an author of some celebrity, died on the 27th ult. at the age of 78 years.

Grant's cotton mills, at Glasgow, have been entirely destroyed by fire. Three hundred of the employés effected their escape with difficulty, and some were severely burned.

A favorable change of the weather has renewed hopes of the English harvest which the rains of the previous three weeks seemed wholly to forbid. Much of the grain has been prostrated by heavy winds and rain, but the mark Lane Express observes that should the weather continue fine the crops may not suffer much in yield, whatever may be the result as to quality.

An immense meeting in favor of amnesty for the Fenian convicts, was held in Hyde Park, London, the first inst. It was said that 100,000 persons were present.

The London Times, in its obituary notice of ex-President Johnson, says: He had dauntless courage, some political insight, and honesty never shadowed by suspicion. His career illustrates both the strong and weak points of the American social and political systems.

The Broadwood weaving factory, Belfast, was destroyed by fire the 31st ult. Loss $750,000. About 700 persons are deprived of employment by the fire.

The French Assembly, by a large majority, has decided to proceed to a third reading of the bill organizing the Senate, the final debate on which was fixed for the 2d inst.

The Permanent Committee to sit during the recess of the Convention, consists of thirteen Deputies of the Right and twelve of the Left.

The main body of the Carlists is now concentrated in Catalonia. The government forces have taken the town of Leo de Urgol, but the citadel still holds out.

A new Constitution has been prepared for Spain by a committee appointed by the Ministry for that purpose. It has been decided that the colonies shall be governed by special laws, and shall have a right to representation in the Cortes.

The St. Petersburg *Golos* announces, upon semi-official authority, that the Russian government has not abandoned its idea of having a session of the Conference on the usages of war, at St. Petersburg. It says all the Powers, except England, will take part in it, and the Conference will meet in the spring of 1876.

The wheat crop of Russia is reported to be a good average.

The Governor of Bosnia has telegraphed to the Porte that some of the insurgent bands have been dispersed by the Turkish troops.

A Constantinople dispatch of the 30th says: It is reported that the Grand Vizier has been dismissed from office.

The Levant Herald states that the government has authorized the circulation of the Bible in Turkey.

A dispatch from Belgrade says: Prince Milan of Servia, has gone to Vienna to confer with the Foreign Office in regard to the situation in Herzegovina. The Servians have opened subscriptions in aid of the insurrection, and much excitement prevails in the principality.

The workmen on the St. Gothard tunnel having struck, became riotous, and proceeded to acts of violence, Swiss troops were sent against them. In the conflict that ensued, four of the workmen were killed and eight wounded. The others then resumed work.

The London Times says, the system introduced by the government for sending messages over the telegraph lines in Great Britain for one shilling, has disappointed expectations. Unless there is a change, the service will become a heavy and increasing charge on the public finances.

UNITED STATES.—Considerable uneasiness and alarm were caused the 27th ult. by the unexpected failure of Duncan, Sherman & Co., a banking firm of New York, which for many years had stood high in the public estimation, both because of the character of its members and its supposed great wealth. The firm had lost latterly on cotton shipments, but the failure does not appear to have arisen so much from this cause as from injudicious railroad and other investments in former years, which resulted disastrously. The liabilities are said to be from five to six millions of dollars, with assets to a much smaller amount. Other failures of less magnitude soon followed that of Duncan, Sherman & Co.

The Centennial Board of Finance announce that it will be necessary to collect another million of dollars before the end of the year, to enable them to pay for the buildings as soon as they are completed. Great progress has been made in the erection of the vast buildings required for the exhibition.

The valleys of the Ohio, lower Missouri, and contiguous country, have suffered severely from late heavy rains. In many places the crops have been destroyed, and in others seriously damaged.

A recent census makes the population of New Orleans about 205,000.

Ex-President Andrew Johnson, died of paralysis in Carter county, Tennessee, the 31st ult. The deceased was in the sixty-seventh year of his age.

The Assistant U. States Treasurer at New York, has been directed to sell $5,000,000 in gold at specified intervals in the Eighth month.

The Public Debt statement issued the 2d inst., shows the total debt of the United States, less cash in the Treasury, to be $2,127,393,839, which is $1,394,887 less than it was one month before. Of the balance in the Treasury $68,942,700 was in coin.

The interments in Philadelphia last week numbered 451. There were 104 deaths of cholera infantum, and 41 consumption; more than half the mortality consisted of children under two years of age.

The number of permits issued for the erection of new buildings in this city last month was 718, including 516 dwellings of two, three and four stories each.

The mean temperature of the Seventh month, per the Pennsylvania Hospital record, was 75.20 deg.; the highest during the month was 91.50 deg., and the lowest 60 deg. The average of the mean temperature of the Seventh month for the past 86 years, is stated to be 75.93 deg. The highest mean during that entire period was in 1872, 82.31 deg., the lowest occurred in 1816, 68 deg. The rainfall of the past month was 4.17 inches, and for the first seven months of 1875, it was 20.98 inches, against 24.22 inches in the corresponding months last year.

The Markets, &c.—The following were the quotations on the 2nd inst. *New York.*—American gold, 112¾. U. S. sixes, 1881, 120½; do. 1867 and 1868, 120. Superfine flour, $5.20 a $5.60; State extra, $6.05 a $6.40; finer brands, $6.50 a $8.60. No. 2 Chicago spring wheat, $1.36; No. 2 Milwaukie, $1.42; red western and amber, $1.50 a $1.53. Oats, 62 a 70 cts. Western yellow corn, 88 a 89 cts.; mixed, 86½ a 87 cts. *Philadelphia.*—Middlings cotton, 14¾ a 15¼ cts. for uplands and New Orleans. Superfine flour, $4.25; extras, $5; finer brands, $5.50 a $8.00. Red wheat, $1.35 a $1.40; amber, $1.48 a $1.50; new white, $1.50. Rye, $1.00. Yellow and mixed corn, 86 a 87 cts. Oats, 62 a 66 cts. Lard, 13¾ a 14 cts. Clover-seed, 13 a 14 cts. Sales of about 2700 beef cattle at 7½ a 8 cts. per lb. gross for extra, 6 a 7 cts. for fair to good, and 4 a 5½ cts. for common. Sales of 9,000 sheep at 5½ a 7 cts. per lb. gross, and 4,000 hogs at $11.25 a $12.00 per 100 lb. net. *Chicago.*—No. 1 spring wheat, $1.25 a $1.26; No. 2 do., $1.23½; No. 3 do., $1.16½. No. 2 mixed corn, 71¾ cts. No. 2 oats, 52 cts. Spring barley, $1.08. No. 2 rye, 80 cts. *St. Louis.*—No. 2 red winter wheat, $1.52. No. 2 mixed corn, 68 a 70 cts. Oats, 55 a 57 cts. Lard, 12¾ cts. *Cincinnati.*—Family flour, $7 a $7.15. Red wheat, $1.45 a $1.55. Corn, 72 a 75 cts. Oats, 70 a 75 cts. New rye, $1 a $1.05. *Detroit.*—No. 1 amber wheat, $1.40; No. 2, $1.38; extra, $1.47. No. 1 mixed corn, 75 cts. Oats, 58 cts.

RECEIPTS.

Received from Reuben Battin, Agent, Pa., $2.10, vol. 49, and for George Schill, Theodore Hess, Charles Hess, John S. Brown, Abel McCarty, Jesse McCarty, Joseph McCarty, John P. McCarty and Job McCarty, $2.10 each, vol. 49 and Postage; from Deborah D. Horney, Ind., per Samuel Allen, $2.15, vol. 49, and Postage on vols. 48 and 49; from William S. Mendenhall, Pa., $2.15, vol. 49 and Postage; from Phebe J. Walter, Eunice Mickle, Hannah G. Leeds and Abraham P. Rudolph, N. J., $2.15 each, vol. 49 and Postage; from Margaret E. Lee, Pa., per Jacob Smedley, $2, vol. 49; from Charles Rhoads, City, $2, vol. 49.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

POSTAGE.

Since the passage by Congress of the Act making it obligatory to prepay the postage on periodicals at the time when and the office where they are mailed, "The Contributors to The Friend" have met the expense without charging it to the subscribers. But as the subscription price when paid in full barely meets the cost of the paper, it is necessary that subscribers who have it sent to them by mail should pay ten cents in addition to the regular subscription price of two dollars, when paid in advance, or two dollars and a half when not paid in advance. We desire to call the attention of our subscribers to this, as prepayments for the next volume have already been received without the cost for postage being added.

A ten cent note may be mailed in payment at our risk.

Just published, and for sale by Jacob Smedley, at Friends' Book Store, No. 304 Arch St., Philadelphia. MEMOIRS of JESSE and HANNAH WILLIAMS, Sixty cents a copy, or $6.00 a dozen. Postage 11 cts.

TO TEACHERS AND FRIENDS DESIRING TO ENGAGE TEACHERS.

The Yearly Meeting's Committee on education have appointed Richard J. Allen, No. 833 North Seventh street, Philadelphia, one of their number, to receive applications from Teachers for positions in Friends' Schools, or from Committees or Trustees desiring to engage such for the coming autumn.

HADDONFIELD ACADEMY FOR BOTH SEXES.

This School is under the supervision of a Committee appointed by Haddonfield Monthly Meeting of Friends, but all denominations are admitted.

A limited number of girls or small boys will be taken as boarders.

The school year will consist of four terms of eleven weeks each, commencing Ninth month 6th, 1875.

Price of tuition per term from $6 00 to $10 00
Board and tuition per term, in advance, . 50 00

For further information apply to

REBECCA ALLEN, *Teacher*, Haddonfield, N. J.

Or refer to CHARLES RHOADS, at No. 36 South Seventh street, Philadelphia.

HAVERFORD COLLEGE.

The next term begins Ninth month 8th, 1875. New students should present themselves for examination at 9 o'clock on the morning preceding. They must bring certificates of good moral character from their last teachers. A *thorough knowledge* of the *preparatory* studies will be required.

Applications for admission should be made to the President, THOMAS CHASE, or to Professor SAMUEL ALSOP, JR., Haverford College P. O., Penna.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, near East Fairfield, Col. Co., Ohio, 7th mo. 19th, 1875, HANNAH W., wife of Jehu Allmon, (daughter of the late Thomas Wickersham,) in the 59th year of her age, a member of Middleton Monthly Meeting. She endured a painful and lingering illness with much patience: in the early part of it expressing the belief that she would not recover. As the disease progressed she noted the symptoms of approaching dissolution with resignation, saying, Death had no terrors to her.

THE FRIEND.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

John Griffith.

(Continued from page 405.)

"Paul saith to the Philippians, 'For we are the circumcision which worship God in Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' What circumcision is here intended, appears from Rom. ii. 28, 29; Col. ii. 11. That the generality of Christian professors, of every denomination, have lamentably deviated from this kind of worship, requires not much penetration to discover. And though the great Author of the Christian religion hath so fully expressed his will and pleasure in this most important point, yet many will not be satisfied without a kind of worship that the man's part can be active in; that hath something in it capable to amuse the outward senses: they would yet worship the Most High with human abilities, or the work of men's hands; and by an unjustifiable veneration, which some endeavor to keep up for old mass houses, and other places of worship, calling them churches, houses of God, holy places, &c., they seem to maintain a doctrine contrary to the testimony of that holy martyr Stephen; 'Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet;' and that of the great apostle of the Gentiles: 'God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.'

Most Protestants, though they have cast off much of the Romish superstition, still retain some outward ceremonies and observations very unsuitable to the spirituality of the gospel dispensation, for which they have no divine authority, nor any color of warrant, but what is patched up from the example of some in the primitive church; which being then just arising out of a load of ceremonies, could not be wholly weaned from every thing of that kind at once; and therefore several of these things were for a time condescended unto; it being, though a very glorious beginning, but the morning of the gospel-day, and infancy of the Christian church, she wonderfully abounded with heavenly power, in order to make her way in the world. Yet, by the rising higher and higher of the Sun of Righteousness, who rules the everlasting day of God's salvation, she was to put on all her beautiful garments; to make herself quite ready for the bridegroom, and, by a gradual increase of clear discoveries, was to grow into maturity of wisdom, and ripeness of judgment. Our Lord clearly intimates the great danger of tacking any thing of the *old* ceremonial dispensation to the *new* gospel dispensation; showing they would by no means agree, or safely subsist together. This the experience of many generations can fully declare. Oh! what rents, schisms, and tearing of the pure undefiled religion of Christ to pieces, have there been by means of retaining some patches of the old garment!

Yet there hath been a godly travail, and an ardent labor preserved, even through the darkest ages of superstition and idolatry, by the true church, though hidden from carnal eyes, as in a wilderness, that she might cast off this heavy eclipsing mass of outward observations: there were many risings up, through the divine power, against it, especially the grossest part thereof; but the most extraordinary, as to its consistency with the unmixed purity of the gospel, was about the middle of the last century. Then evangelical light and truth appeared, without the blendings of ceremonies and outward observations. When the Lord, by his over-ruling power, had erected this blessed standard of simple truth, and pure righteousness, many thousands flocked to it, and spoke the language, in a considerable degree, set forth by way of inquiry, Cant. vi. 10. 'Who is she! that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' Terrible indeed they were to the man of sin, the son of perdition, and were mighty instruments in the Lord's hand to reveal him. A great annoyance they were to the merchants of Babylon, and those who enriched themselves by the superstitious wares thereof; which, through the witchcraft and enchantments of the great whore and her daughters, mankind were deluded to buy of them; though now the wicked craft is much more seen in all its transformations, than it was at their first rising.

They endured a great fight of affliction; but through all, they with patience but undaunted firmness maintained their ground, and were made victorious through sufferings, as the Captain of their salvation was. The everlasting gospel was preached by them in great demonstration of the Spirit, and with power; in sum and substance as it was to be preached after the apostacy: 'Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water.'

This was indeed coming to the substance, after men had wearied themselves with abundance of toil in vain, catching nothing, but vanity and vexation of spirit. If any would receive this gospel, thus preached according to the true intent and meaning thereof, there was no room to evade the cross of Christ, which is the power of God to salvation. There is no liberty here to retain a few ceremonies for deceney's sake, and to invite the Papists over, as pretended by Protestants; but all are to embrace the substance, not daring any more to touch the beggarly elements, so much prostituted and defiled during the whole night of apostacy. The virgin daughter of Sion is well assured the bridegroom of her soul will never more appear to her in these uncertain polluted things, which have been, and yet will be, more and more terribly shaken, and pass away as a seroll; that those things which can never be shaken may remain, agreeably to Rev. xxi. 1; 'And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.' *There was no more sea;* nothing unstable, fluctuating, and uncertain; nothing of that element from which the beast ariseth, and therefore no danger of a beast rising thence any more. The 2d, 3d and 4th verses of the same chapter wonderfully set forth the glory of the New Jerusalem coming down from above, the tabernacle of God being with men, and God's dwelling with them; of his wiping away all tears from their eyes; and that there shall be no more crying, sorrow, and pain, because the former things were passed away; viz., there was no more sea; all is purged away which was the cause of those dreadful calamities and miseries set forth in this Divine Revelation, by opening the seven seals, sounding the seven trumpets, and pouring out the seven vials full of the wrath of God, who liveth for ever and ever. The fifth verse saith, 'And he that sat upon the throne said, Behold, I will make all things new!' Now there is nothing of the old garment nor old wine left, to tear and break to pieces the new garment, and the new bottles. Oh! glorious gospel times! May the Lord of hosts hasten them more generally in the kingdoms of the earth!

Having offered a few general observations upon the state of things, it now remains to make some further remarks upon those people so remarkably raised, as before hinted, in the last century, in this our native land: for their beginning and first progress was here; though many other lands were also sharers in the brightness of truth's arising in them; and it may without vanity be said, that through them a light hath extended, or at least glanced, over a great part of Christendom (so called), which hath discovered the hidden mystery of the false church more clearly than heretofore, and given a great shake to the long-continued kingdom of antichrist. They have been, through Divine Wisdom, established into a firm body, amongst whom subsists the comely order of the gospel, as an hedge, by divine appointment, for their safety and preservation from the destroyer, and out of the polluting defilements of a greatly corrupted world.

Notwithstanding which, their preservation doth, and always will, much depend upon their diligently seeking unto, and waiting singly and carefully for a daily renewing of strength and wisdom from above, whereby alone all things must be directed and ordered for their safety and perseverance.

It hath been often accounted by me a great favor and blessing, that my lot was cast in a time when primitive Christianity, in its power and purity, was restored in the world; and that I was so happy as to have my birth and education amongst the before-mentioned people: for though that did not make me a real and living member of their body, yet it happily put me more in the way of being so, than if my lot had fallen in some of the foregoing dark ages, and afforded me greater means of restoration, than if I had been educated amongst superstitious bigots; for which favor, enjoyed by me and many others, there must be proportionable returns of thankfulness and obedience, or it will surely add to our condemnation: for where much is given, much will be required.

Before I had quite arrived at man's estate, I was, through merciful goodness operating upon my soul, brought into a better knowledge of, and a nearer intimacy and fellowship with, these people in a spiritual sense, than before, to my unutterable consolation: for I found the glorious Lord was their king and law-giver, and that he was indeed become to them a place of broad rivers and streams; and that man's splendid inventions, such as a galley with oars, and gallant ship, could not pass amongst them: 'For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us.' This was the blessed language sounded within their borders. My spirit hath many times been reverently bowed, and awfully prostrated before the Lord, in beholding the comeliness, beautiful situation, and safety of these his people; in an humble sense whereof I have been ready to say, 'Happy art thou, O Israel! who is like unto thee, O people saved of the Lord! the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places!'"

(To be concluded.)

For "The Friend."

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 402.)

9th.—We arrived last evening at Kicking Bird's camp, which is now situated on the north side of the Washita, off the reservation for the Kiowas and Comanches. Had a long council, which was continued this morning, in which nine Kiowa chiefs were present; they expressed their determination, to quit raiding and depredating upon the whites, and wished to be at peace with other Indians, making a special request, that some good white man should go with them to meet the Utes in council, in order to make peace with them. After the council had ended, with Kicking Bird for a guide, we started on to the camps of the other Kiowas, crossed the prairies, and entered among the mountains ere night overtook us and were compelled to encamp among them.

It was a beautiful evening, though cold, and we had built a roaring camp fire, about which our little party were sitting, in the double enjoyment of its genial warmth, and the beauty of the wild scenery, lit up by the silvery light of the moon. One of the party asked the chief, what the Kiowas thought of the moon. He replied, "It is the Great White Man:" then looking for a cluster of stars, which he did not succeed in pointing out, he stated it to have the outlines of a man, and to be the Great Kiowa. (He subsequently pointed out to me the Pleiades with some of the surrounding stars, as this cluster.)

The Great Kiowa, he said, was a very large man, and also very powerful. He was so large that he could cross the widest rivers at a single step. He made all this great country with all its lakes and rivers, its mountains and plains—he also made all the animals of every kind that were found in it, before the white people came; such as the buffalo, the bear, the beaver, the deer, the antelope and the wolf. After having made all these, he travelled a long while to the westward, until he came to a very large hollow tree lying upon the ground; —walking up to this, he made three feints as if to strike it, and the fourth time he gave it a hard blow, upon which out marched a body of Kiowas—full-grown men and women—who ran from him as if in great alarm. He called them back to him, telling them that he was their father—that he made them—and that they were his children. When they came back to him, he discovered that they were disfigured, by having some of their members improperly placed upon their foreheads. Correcting this error in their formation, he sent them away, and again striking the log as before, another body of Indians came forth. These also consisted of grown men and women, and upon their fleeing from him, were called back as the others had been, but finding them correctly formed he sent them away; and the third time the log was smitten as before, and this time children came forth with the men and women. Being displeased at this, he called them back, and discovering indications that evil had been wrought by them while yet in the log, he became very angry, and told them that since they had done wrong, before coming forth from the log, he should make no more Kiowas. He then gave every man a bow and some arrows with stone heads, and every woman an instrument with a stone edge, for dressing the skins of animals, instructing them in the use of the instruments he had given them, and further teaching the women how to make clothing, and lodges, from the skins of animals after dressing them; he told them that he gave all this country to them, and all the animals it contained, that they might use their flesh for food, and their skins for clothing and lodges to live in. Then leaving them, he travelled far towards the rising sun, until he came to a great water; there he for the first time met with the great White Man,—who was well clothed and riding a fine horse, (himself being but poorly clad,) they approached each other; and the Great Kiowa, claiming the country, informed the Great White Man that he made it, and had made a people to live in it; that the people he had made were his children, and that he had given this country to them, and it was theirs. The Great White Man replied that he had done well, he himself had many children, who lived away across the great water in a country he had made and given to them. He further said, that he had given books, taught them how to make fine clothes, such as he himself wore, to build fine houses to live in, and how to make the ground produce such things as they wanted for their sustenance.

After this, the Great Kiowa returned to his children, told them of his interview with the Great White Man, and the words that passed between them. The Great White Man had made a country for his children beyond the great water, and they ought to stay there; but should they find their way to this country, as their father had done, they must fight them as enemies, and never make peace with them; and though there might be a great many more of the white people than of them, they should never become extinct, but should continue to be a people forever. After this the Great Kiowa and the Great White Man, went up among the stars to look at what they had done, and watch over their works. The Great White Man became the moon, and the Great Kiowa a cluster of stars.

Kicking Bird said, that he thought the Great Kiowa did wrong, in counselling his children to fight the white people, and never make peace with them; as this tradition is instilled into the minds of their children from their early infancy, and it is hard work to so eradicate it from their minds, that they shall not continue to feel a secret enmity towards the white people. But since they receive their annuities, rations, and many other favors from the hands of the whites, he can but feel grateful to them, as do also many of their old men; and had it not been for the instilling of this sentiment into their minds in their early years, they would long since have been friendly to the whites. He feelingly spoke of his deceased wife, calling her a good woman; mentioned her love and friendship to the white people, based upon the many kindnesses and favors received from the agent and others; concluding his discourse by saying that he had told his people, that he had firmly resolved, that unless they went no more into Texas on their thievish and murderous raids, he should throw them away, take such as might still cling to him, go and settle down with the whites at the agency, and leave them to suffer the consequences of their choice.

In reply to the question, "What becomes of us when we die?" he answered: "After death the spirit travels, a great way toward the sunset; crossing a high mountain ridge, it comes at length to a wide water, which it has to cross. Upon arriving at the opposite shore it is met by former loved friends, who have gone before to this happy land; and who now rejoice to meet it again. There the game is always fat and plenty, the grass is always green, the horses large, swift and beautiful, the inhabitants are never sick, nor feel pain, parting and tears are unknown, and joy fills every heart. A high mountain stands near the boundaries of this land, and watchers are set upon it, who are continually looking along the road leading from this country, watching for the spirits of the dying and newly dead, whether they die naturally, in battle, or by accident; and when they discover any coming along the road, they immediately call to the friends of the coming spirits, who go forth with rejoicings to meet them and conduct them to the lodges they have prepared for them."

After having crossed several rocky ridges

we came to a wide and beautiful valley, bounded on the north and north-east by the ridges we had just crossed, and on the south and south-west by the more elevated portions of this system of mountains, and in which a large part of the Kiowas, several bands of Comanches and Apaches are encamped.

After visiting the camps of Sun Boy and Lone Wolf, a portion of our party, myself for one, determined on visiting the summit of Mount Sheridan, which we immediately set about, and effected in a short time. It rises about eleven hundred feet above the surrounding plain. Ascending its sloping sides, covered with trees, we came to the nearly perpendicular walls of granite which form its summit. These at the south end of the mountain, are about two hundred feet, and at the north end, not less than four hundred feet in height. These rocks render the ascent somewhat laborious and fatiguing but once surmounted, the magnificent grandeur of the view crowns all. Hundreds of square miles of rich and beautiful valleys, hills and plains, are spread out as a map at our feet in all their wildness and solitude. The less lofty peaks of the Wichitas, were scattered about us here and there, in immense masses of rock, while to the east, and perhaps five miles distant, the more elevated head of Mount Scott stood out in bold relief, as a giant among dwarfs. The mountain ridges we had crossed in the morning, and which cost us hours of toil, could scarcely be distinguished from the plains, so flat and insignificant did they appear from this elevated point; while taking the whole view in all the ever varying richness of scenery incident to the proximity of mountains and plains, hills and valleys, the effect is striking and sublime.

P. M. visited several camps of the Comanches and Apaches.

On our return to the agency, we learned that four of the women captured by Colonel McKensie, having been released at the solicitation of Horseback, on account of his procuring the release of the four white boys heretofore mentioned, had returned during our absence.

(To be continued)

For "The Friend."

Mary Capper.

(Continued from page 402)

A letter received from her mother in answer to the one penned to her sister, was cause of deep anguish to the tender spirit of Mary Capper; yet did she receive that strength from above, which enabled her to persevere in the path of duty which seemed clearly marked out to her, and is the only sure way to obtain that peace of mind which will be granted, as obedience is known to keep pace with knowledge. About this time her father died, and as his last illness was both sudden and short, the consolation of being with him and of receiving his parting words of affection was not granted her. In this time of deep trial, the everlasting Arm was underneath for her support, and she was enabled to cleave yet closer to Him, who ever remains to be a "refuge for the oppressed; a refuge in times of trouble."

To this period of her life, she scarce ever recurred without deep emotion. The following from her memoranda were penned about this time; we may here notice, that she had now adopted the plain manner of writing the names of the month as used by Friends.

"London, 6th of Ninth month, 1783.

"Praise the Lord, O! my soul, and be exceeding glad in the God of thy salvation; for he hath done great things for thee, and wonderful is his power! He hath plucked thy feet out of the mire and clay, and hath set them upon a rock, the only true foundation, throughout all ages, to the end of the world! My spirit is exceedingly glad that the Lord hath heard the prayers of his handmaiden, and in great mercy, granted my earnest request. He hath strengthened me to part with all the nearest and dearest of his gifts, to sit loose from the tenderest connections, that I may be free to fulfil the great command of loving the Lord my God, with all my heart, with all my mind, and with all my strength.

"O! Let none think the terms hard! Our God is a God of infinite mercy; he is not a hard master, reaping where he has not sown! My soul can testify of his bounty; and my desire, and my glory, is to adore, to praise and to magnify his holy name! Amen! Amen!"

"24th of 4th mo., 1784. There seems a state brought to the view of my mind, as being attainable even during our sojourn in this world; a state free from sin, when Christ shall dwell in us, and we in him. The righteousness which he worketh in us must be perfect; every will and working of the creature being laid low, God shall reign over all, blessed forever! In this state of freedom from the dominion of sin, temptations and trials may, and assuredly will come, but as we keep close to the light of Christ inwardly manifested, I believe we shall be preserved blameless; without spot or blemish, to the honor of our great and holy Teacher, to whom be ascribed power, majesty and praise, now and forever. Amen!

"22d of 7th mo., 1784. The ways of the Lord are wonderful and past finding out. O! let none be weary of waiting upon him, for he will be gracious to all those who faithfully call upon him! My earnest cries have gone forth, and I believe the Lord hath heard the voice of my prayer. My groans and my tears have not been hid from him. Glory, praise and honor be to his name! Let the creature lie low, that the Creator may be all in all forever and ever. Amen!"

"14th of 12th mo., 1784. O! how pure, how perfect is the Truth as it is in Jesus! Keep to it, O! my soul; turn neither to the right hand nor to the left, but press forward, through all difficulties; for the light of Christ within thee will break forth into perfect day, if on thy part thou art steady, undaunted, and of a right faith! O! my God, help me! leave me not to the delusions, the buffetings of my soul's enemy! Keep me in the patience, that I may watch thy coming, and be found of thee. Thou art worthy to be waited upon, O! Lord, my God! in thee is my hope, and my trust forever!

"As rest to the weary traveller, so is true silence to the deeply exercised mind."

How fully do the preceding memorandums, prove to us that her trust was entirely placed upon the Lord; that she was constantly looking unto Him for a renewal of her strength, and that as she kept close to her dear Saviour, she ever found Him to be her "strength in weakness," as well as a "very present help in trouble;" and such He ever remains to be to all, as the eye is kept single unto Him. His grace will ever be sufficient for all things, to His humble, trusting and obedient children. He is faithful and His promises are sure, and none need say, we have sought for Him, and found Him not, for He will ever be found of those who diligently, and with sincerity of heart, seek for Him.

How precious to the heart of this afflicted child of God, were the sweet incomes of divine grace, so mercifully vouchsafed amid the deep provings which were meted out to her; and which worked out the intended design of her Heavenly Father, in humbling and contriting her spirit before Him, enabling her to give up all into His holy keeping; thus could she bow before Him in reverent acknowledgment, that He was indeed worthy of all adoration, glory and praise.

Oh! then, let *us* endeavor to "Seek the Lord while He may be found," and to "call upon Him while He is near." For He has never said, "seek ye me in vain," but the language of His invitation is, "Come unto me and be ye saved, all the ends of the earth." O! then let us turn unto Him with *full purpose* of heart, and give heed to the teachings of His Holy Spirit, for *it* "teaches as never man taught," and if listened unto, and obeyed, it will "lead into all truth," and we shall come to know for ourselves that "He is," indeed, "a God nigh at hand, and not afar off;" as well as "a Rewarder of them that diligently seek Him." Thus will He come to be unto us as "The chiefest among ten thousand," and the "altogether lovely."

(To be continued.)

For "The Friend."

Four Years in Ashantee.

(Concluded from page 403.)

The return of Adu-Bofo, the commander of the troops, by whom the missionaries had been captured, did not open the way for their release. An enormous ransom was demanded for their liberation, and they became much discouraged. In the meantime political changes and complications arose, which led to war between the Ashantees and the English. An English army, under the command of Garnet Wolseley, gradually penetrated the country, defeating the Ashantee forces in every attempt that was made to stop their progress, and steadily advanced towards the capital, Coomassie. Terrified by his ill success, the king determined to set the white prisoners at liberty, and to send them to the English camp, with assurances that he had no quarrel with white men but only with blacks. The incidents accompanying this are thus described.

"On Wednesday, January 21st, Mr. Dawson wrote us that he had decided to "eat nothing" until he had seen the queen mother and her husband, which signified that he would force Boakje to listen to him, for the Ashantees know a man is in earnest if he refuses to eat. This resolution took effect, and he soon came to relate to us the result of his conversation with this personage, who had received him kindly, and wished us to place our petition unitedly before himself and his wife, he even whispered to D. that we should start that same evening—an assurance which had so often been made that we could scarcely believe it now.

"After eight o'clock, Boakje sent for Dawson and ourselves; we found him in a secluded court, and beside him an old lady, whom he introduced as the sister of the queen mother, who was sent to represent her, she being

unable to come out. When every attendant had retired, Mr. Dawson thus began:

"'Before every thing else we entreat the favor of the queen mother, and beg her to listen to the serious words which we are about to speak, and to make intercession to the king for us.'

"It is one of the redeeming features of Ashantee custom, that when anyone seeks for protection, or intercession from a high chief, the latter is bound to use all his influence for the petitioner.

"Mr. D. continued: 'as we appear before you to-day, to plead for the welfare of Ashantee, we are not moved to make our requests from fear, but because, as missionaries, we wish, as far as lies in our power, to prevent the shedding of blood. We love Ashantee, and therefore wish to impress on her her present position. There is yet a moment left to try to save her, but if she will not listen, she must soon face her ruin. One step is necessary to prove her sincerity to the governor, *all* the prisoners must be set at liberty. Perhaps the king does not believe the governor, but we can assure him that the white men do not lie, and that if he yield, and send away the captives, we will make intercession with the governor for the king. If the king obey, the general will keep his word.'

"Dawson further declared that 'vexation and mistrust on the part of the colonial government was justifiable; it had entreated long, and waited patiently, for the release of the prisoners, till it finally saw the Protectorate suddenly invaded.

"'Ashantee should reflect on her situation; not alone from the Prah would the enemy approach, she would be attacked on all sides. We are now before you for the last time,' concluded D., 'and beg the queen mother to intercede with the king, that he may let us and the other prisoners leave. We, on our part, solemnly engage to do our best to avert further calamities.'

"Boakje and his sister-in-law promised to prefer our request at once, and at nine o'clock we were called into the palace, but had to wait until eleven o'clock. Summoned at length to enter, we found the king looking very depressed, in the fourth court, on a broad veranda surrounded by fifteen chiefs, and his mother beside him.

"Mr. D. had to repeat what had been already said, which he did, though with some degree of nervousness. The king at once exclaimed: 'Yes, but where are the £1000 ransom?' For such a question we were not prepared, and knew not at the moment how to answer it. Mr. Dawson begged him to consider our words; nothing having been said in the governor's letter about the £1000. I then ventured to add: 'The great concern now is that peace be secured; if this is done money matters will be satisfactorily settled.' '£1000 has been promised me,' rejoined he, 'before this is paid I cannot let you go.' Hereupon we repeated *why* we had begged for our freedom, not in the first instance on our own account, but because the thought of Ashantee's ruin was so painful to us, and we longed to save further bloodshed. 'We promise, and if you wish, we will *swear* that the governor will keep his word if you will send us *all*: that is what he asks from you.'

"Dark and depressed the king turned to his councillors, spoke half aloud to his mother, and then called out, 'Who will go? Whom shall I send to the governor?' Then (receiving no answer), as though he would act the man and hide his fear, he continued, turning to me, 'You, Susse, you go." I shuddered at the thought—'Leave my wife and children here?" I asked. 'Yes, you go and come back.' This was like cold water on our hopes; we all protested 'nothing would be gained by this, as the governor intended to have *all* the prisoners;' in short I said at last, '*I will not go alone.*' Dawson then added that 'he would remain in Coomassie with his people as a hostage.' M. Bonnat advanced, and offered, in case the king felt any mistrust, 'to come back himself, so assured was he that the general would keep his word.' The king was silent, gazed vacantly before him, then suddenly turned and said, 'Go, go and tell my good friend the governor, that I did not march against him. Amankwa Tia attacked the fort contrary to my commands, I have nothing against the white men, go and speak a good word with the governor.'

"Hardly believing our ears, we advanced and thanked the king and his council. as those whose lives had been given them. Still we were afraid to trust, for although the king ordered two men to accompany us, they were quite common persons; if the order were meant in earnest, why should not Owusu Kokoo, or at least some under chief attend us? 'Besides,' we asked, 'whom did the king include in the command 'go.' Probably only the white men, so D. again protested that the governor wanted *all* the prisoners, Fantees, Akwapens, Akras; and alluded at the same time to the remaining condition of peace—the payment of 50,000 ounces of gold. This provoked the king. 'What,' he angrily exclaimed, 'Is it not enough if I send *you*, am I to give up the Fantees too?' His mother was also greatly excited, but we could not understand her, for the tumult grew prodigious, and as soon as the king began to storm, every one else sprang up swearing and shouting in the wildest confusion.

"The interpreters accused D. of wishing to deceive the king, and abused him violently. He vainly tried to justify himself. The king continued, in a rage, "No one shall be set free; no, *you shall all stay here.*" His words were echoed on every side, and we were assured that every one of us should be killed. We stood petrified, feeling that words were of no use, the noise was so great.

"At last, with some vexation, we sat down quietly in our chairs, to wait until the storm should have abated. How little did we dream that on that very evening we should leave Coomassie! Every hope of liberty seemed to have vanished, for the nation rushed on blindly to face its coming judgment, and what might be the result of a defeat the Lord only knew. The king was still unsoftened, but at length when I stepped forward and begged him to compose himself, he gradually became calmer, and said, 'Oh, I have nothing against you!' and then gazed firmly before him, as if tortured by a heavy weight, and engaged in a struggle with himself.

"Suddenly he broke the silence, 'No, you shall go, you white men, and tell my good friend I did not make war against him. I have no quarrel against him. As to the £1000 tell him I will make him a present of it. I do not wish that so small a sum should be the cause of differences between us. Go, speak a good word, I have now done what I can. If the governor will not wait, I must leave the matter with God."

Even after they had left Coomassie, the prisoners felt little sense of security, not knowing what change of plan the Ashantee councillors might advise. It was therefore with a feverish anxiety they hastened on their journey. The account says:

"No one wished to linger; no one felt fatigue. M. B. formed the vanguard, while I as rearguard hurried on the bearers, with promises of rest when we should all be free. This inducement winged the steps of all, as may be readily imagined. With rapid tread, and yet noiselessly, like fugitives, we fled past the majestic trees of the ancient forest.

"Suddenly our procession halted. 'What is it?' I asked. 'Here are your countrymen,' was the glad response! I ran forward, and found standing beside M. Bonnat two hussars and a young officer, whose weapons were two revolvers and a carbine. He welcomed us with much emotion; but I cannot describe the feelings that overwhelmed us at this moment! We grasped his hands, as one can only grasp the hand of a deliverer: when I tried to speak, my tongue failed, and tears were all the thanks I could offer.

"Our net was broken at last, and with the sense of freedom, the whole world was given back to us. Lieutenant Hart sent word immediately to his superiors, and in a few minutes Major Russell and other officers appeared, greeting us cordially, wishing us every happiness, and inviting us to their table.

"But here we had to learn that we were ignorant of the strictness of military discipline. If, before leaving Coomassie, we had hoped to do something for our Ashantee guides, we now found ourselves unable to carry out these intentions. The poor lads were not a little frightened on being at once parted from us, and conducted to a separate house, there to be guarded till they might be sent home. We could not even visit them, and never saw them again.

"The officers conducted us through a number of outposts, along a well lighted path, where hundreds of West Africans were at work felling trees, and levelling the ground. Their joy was great; 'welcome sir,' 'good morning, sir,' sounded on all sides, in the Tschi and Akra dialects. In the superabundance of our joy, we thought we must shake hands with all the Europeans who were employed; but this soon became impossible, for there were whole companies of them. The major felt great pleasure in offering us the first cup of welcome on free soil, for it seems that for the last two days they had given up all hope of our release. They were greatly astonished at our children, and made themselves merry with little Rosie. How strange all the surroundings, in which we were so suddenly placed appeared to us. The whole thing was like a vision of joy and wonder. We could hardly swallow any of the plentiful food that was set before us, our hearts were much too full."

No one can be said to be more than a worshipper "in the outer court," until he has known an entrance into the sheepfold, through Christ the alone door. Those who have come unto him *in his inward and spiritual appearance*, and by hearing and obeying his voice, have become of the number of His sheep.

Incident in an Observatory.

It is now some years since I paid a visit to the royal observatory at A——. I had the good fortune to secure an introduction to the assistant astronomer, a genial and communicative man, who took both pride and pleasure in showing the wonderful instrumental appliances and contrivances, in the large and lofty building, for obtaining, with mathematical exactitude, the facts and data of his science. In the course of our inspection, my friend, the assistant astronomer, pointing to a certain instrument, said, "This is called '*a mural circle.*' It is contrived for a twofold purpose, to observe the transit of stars across the meridian, and to mark the angular distance of each of these stars when so crossing, from the pole of the heavens. It is not to this, however, I wish to direct your attention, but to a rather startling fact, which I think will interest you more. You observe," he said, "the large size of the instrument; it is a telescope, some feet in length, in connection with a double wheel, of wide circumference, and of heavy spokes; one wheel is fixed, and the other, you see, is movable with the instrument, and the whole apparatus is firmly supported, in the plane of the meridian, on a long and powerful axis, which axis is inserted deeply into this great column of stone, from whence is derived the name of the instrument, 'mural (*i. e.*, wall) circle. It is of the greatest moment," he continued, "that this instrument should be steady; even a slight vibration would vitiate an observation and render it useless. To secure steadiness, therefore, this column of stone, or rather of marble (for it is really such, the neighborhood supplying that material in abundance) is of the most massive construction. It rises, as you perceive, about seven feet from the floor, is sunk several feet into the earth, and the whole structure—column, circles, and telescope—weigh together some 120 tons." "You see that vessel there," he said, while pointing to it. It was a large cup of mercury, resting on a brass stand, which had been let, like the axis of the mural circle, into the marble column. "You observe," he continued, "the shadow of yonder window-sash upon the bright surface of the mercury." "Yes," I replied, "and it is very distinct, for the sun is clearly shining." "And that is so much the better for my purpose," he observed, "Now," he proceeded, "keep your eye fixed steadily upon the shadow of the window-sash while I give a gentle blow to the marble column." I did as directed, and while gazing intently upon the shadow-mark, my friend, with his hand, gave such a blow to the great pillar as boys in sport give to their playmates, and to my amazement, the shadow on the cup of mercury began on the instant to move and tremble. "You see," said he, "the effect of that little concussion. It has stirred and agitated the whole 120 tons of solid stone, and the effect," he added, "will never be lost. The vibration given will continue in its results and modifications forever. And no doubt," he went on to say, "from what you have seen, you will now be prepared to believe the saying of one of our modern philosophers, which some in their ignorance have laughed at, namely, this: That, at *every step we take, we shake the world.*" As I looked and pondered, I seemed never to see so clearly and to feel so deeply my responsibility as a moral agent in the universe of God. It was plain to demonstration, that no act or even word of mine was without a result; but that everything I did bore a relation and exercised an influence upon the world around me.—*British Messenger.*

Selected.

LOSSES.

BY FRANCIS BROWNE.

Upon the white sea-sand
There sat a pilgrim band,
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

One spake with quivering lip
Of a fair, freighted ship,
With all his household to the deep gone down;
But one had wilder woe,
For a fair face, long ago,
Lost in the darker depths of a great town.

There were some who mourned their youth,
With a most loving truth,
For its brave hopes and memories ever green;
And one upon the West
Turned an eye that would not rest
For far-off hills, whereon its joy had been.

Some talked of vanished gold,
Some of proud honors told,
Some spake of friends that were their trust no more;
And one of a green grave,
Beside a foreign wave,
That made him sit so lonely on the shore.

But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow free:
"Sad losses have ye met,
But mine is heavier yet,
For a believing heart hath gone from me."

"Alas!" these pilgrims said,
"For the living and the dead,
For fortune's cruelty, for love's sure cross,
For the wrecks of land and sea;
But howe'er it came to thee,
Thine, stranger, is life's last and heaviest loss."

For "The Friend."

Visit to the Modoc Indians.

Being within a day's drive of the present home of the Modoc Indians, a party of five crossed over some of the fine prairies of S. W. Missouri, now rapidly changing into enclosed farms, towards Joplin, a town of very rapid growth and development, containing over 6000 inhabitants, where three years before was merely a grazing farm with one small, lone tenement. This change is due to the discovery of rich and valuable lead mines in that section, now considered among the best in the United States, both for yield and quality. Beyond this we passed the beautiful falls and scenery of Shoal river, and reached Seneca, the town near the Indian settlement, before sundown. Six miles west we found the residence of Hiram Jones, General Agent over several settlements or tribes in that vicinity, but our attention was chiefly given to the Modocs, who had been recently transported from the scenes of their warlike contest with our government, to this place. After their subjugation, the tribe was given in charge to Capt. Wilkinson, U. S. A., to bring them to their present home with their chief men in bonds. That officer being a humane man, immediately removed the humiliating restraints—treating them kindly, as of one brotherhood, which confidence and trust was deeply appreciated by the tribe. They became passive as children, loved and obeyed their commander implicity, with alacrity, finally parting from him with manifest sorrow. This same kind treatment was continued to them by Hiram Jones and family, and this fierce and warlike tribe was thereby easily controlled and rendered comparatively happy and comfortable: another added testimony to the superior advantages of kindness over stern severity in the treatment of our neighbor. A rude frame building accommodated a few families, but they mostly occupied tents, some of which were quite neatly fitted up with beds, tables and seats, and ornamented by the handy-work of the squaws, and some with the painted bows and arrows made by the chiefs and warriors. Many of these articles are sold to visitors. They mostly wear citizens' dress, very few blankets being seen, but retain some of their customs and habits, such as steaming themselves as a sort of penance, or religious observance, hanging their meat in trees to dry, and maintaining some superstitious observances for the sick. Captain Jack's youngest and favorite wife being sick while we were there, gave us opportunity of seeing this noisy ceremonial, conducted by the medicine man and other chief persons among them, consisting partly of a kind of singing or chanting, &c., enough, we thought, to sicken even a well person of weak nerves. They are desirous also of hanging their dead in trees, and watching them there, but the agent tries to discourage this. We saw Princess Mary, the elder wife of their former first chief, and both those women seemed to be treated as persons of importance and consideration, and their feelings under bereavement and afflictions much respected.

Although a mere remnant of a conquered tribe, they appeared to us more intelligent than the average of such people, and some of them, especially the chiefs, seemed desirous of acquiring knowledge. H. Jones' son had their scholastic instruction under care, and had taught one of the chiefs already to read pretty well in a primer, although only a few months before he was entirely unacquainted with our language. Bogus Charlie, 3d or 4th chief, acted as quite a gentlemanly interpreter for us in conversing with the people, who gladly received little presents of beads, pictures, &c., and he also conveyed from them many expressions of their gratitude for a gift of garden-seeds from a kind friend in Philadelphia, which they valued much, as it had enabled them under the instruction of H. Jones and family, to raise for themselves considerable garden produce, and interested them too, in such culture—men sharing the labor with the women.

One thing I think worthy of remark, having often heard of the thieving propensities of Indians. We were informed by agent Jones, who had resided there for three years, that in all that time they had never missed anything of value from their house or premises, although the Indians had free access to the house, and also to many of the supplies, and could readily have taken articles if so disposed.

The relief and assistance extended to them by Philadelphia Friends was highly appreciated by many of them, as up to the time we were there (summer of 1874) government had not sent any aid at all for the Modocs, but they were then sharing the land of the Senecas, and having been there since the fall before, it is most likely they would have suffered much but for the timely aid of "Friends." Government appropriations were expected, but not then made.

From this point we visited several other

settlements not very distant, and all under the general agency of H. Jones. We observed with interest the progress made by them in education and general civilization. Modoc children are placed at the school, near Baxter, Kansas, under care of Asa and Emeline Tuttle, both of whom seemed deeply interested in promoting their comfort and welfare. The children are instructed in school learning and such knowledge of business as they are capable of. The girls assist in housework, and the boys on the farm and general business as it occurs; and although we did not remain long enough among the settlements to give any detailed account of the working departments, yet were gratified with much that we saw, and believe many of the Indians in that section are grateful recipients of what is bestowed upon them.

For "The Friend."

Lydia S. Rogers.

[The following communication has been received from a coneerned Friend.—Eds.]

If the Editors of "The Friend," should approve, I would be glad to see in its columns the account of Lydia S. Rogers, in Youthful Piety. It contains some very striking remarks in regard to plainness. I have been so afflicted of latter times to see the disposition to display, even on the lifeless remains of our friends; such a show of gaiety, ruffles, &c., &c., which this dear young woman could testify on her death bed "illy become dying hands," and that "finery is indeed a great burden."

"Lydia S. Rogers, daughter of John and Elizabeth Jones, of the city of Philadelphia, was born the 16th of sixth month, 1810.

"Her disposition was amiable, and being naturally of a cheerful and lively temper, she was drawn by the temptations of the enemy into lightness and frivolity, and to take much delight in gaiety of apparel, which deviations from the Christian path were causes of condemnation and sorrow to her mind when the awful period of dissolution was approaching.

"She was attacked with bleeding from the lungs in the eighth month, 1833, but after a confinement of two weeks she nearly recovered her usual state of health, although some symptoms of pulmonary disease still remained.

"In the third month, 1834, she was married to Samuel Rogers, and was able to attend to her domestic concerns until the eleventh month following, when she became seriously indisposed. The prospect of separation from those she loved, the fear of death and a sense of her own unfitness to meet its solemn summons, produced great conflict of mind. She was frequently occupied in reading the Holy Scriptures, and the society of serious and religious persons became peculiarly pleasant to her. She was evidently aware of the danger of her situation, and on being asked about this time what she thought respecting it, observed, 'Perhaps I may last until Spring, but I do not expect to get well, nor do I wish it.'

"Under the exercises which she passed through during this period, there is cause to believe that the Holy Spirit, who is a reprover for sin as well as a comforter for well-doing, and whose operations are compared to a refiner's fire and fuller's soap, was secretly at work in her heart, setting her sins in order before her, and producing that godly sorrow which worketh unfeigned repentance. Many times her spirit was much contrited, and she would entreat her friends to pray for her; mourning over her misspent time and her multiplied transgressions, saying, 'I fear my sins are too many ever to be forgiven.'

"During this time the enemy was permitted to buffet her with his suggestions, which induced her to exclaim, 'O, what an unwearied adversary! how he tempts me!' and to her sister she remarked, 'Can it be that I shall be forgiven my many sins?' But although thus tried with doubts and fears, He whose mercy is over all his works, was pleased in his own time to grant her an evidence of pardon and reconciliation, and to animate her drooping spirit with the humble hope that she should at last be received into the kingdom of heaven. One day, after some hours of quiet retirement, she broke forth in this manner—'Now I feel as I never felt [before]—I shall be received—I am perfectly resigned to live or die—I am very happy—O my dears, do not weep for me, I can truly say this is the happiest evening of my life—Praise the Lord, O my soul—bless his holy name.' Afterwards she observed, 'I want nothing worldly to divert me from the great work.'

"In looking back over her past life, and her indifference and neglect respecting the great duties of religion, she seemed almost ready to question whether the evidence of forgiveness could be real, and on the 14th of first month, 1835, again asked her sister if she thought it possible her sins were forgiven; adding, 'I have been so neglectful when I had strength, will the Lord receive me at this late hour?' After a time of solemn silence she desired to be helped to a kneeling posture, and then feelingly petitioned the Most High for the aid of his grace, and that she might be thoroughly washed and purified. A female minister of the Gospel calling to visit her, spake encouragingly to her state, and was also engaged in fervent supplication on her behalf. These religious exercises afforded her much comfort; her mind was peaceful, and appeared to overflow with gratitude and love.

"Continuing in this inward frame of mind, and steadily abiding under the refining baptisms of the Holy Spirit, she experienced sweet peace to flow in her heart, and a grateful sense of the Lord's mercies to her. On the 15th she seemed full of comfort, and several times remarked, 'How little I suffer, and how much the dear Master suffered! O, how kind he is to me!' And again, 'O, the sweet peace:—I cannot be mistaken; it is all the heavenly Father's work.' She often mentioned what a comfort the Bible was to her, and what a blessing it was that she could now understand it, and take hold of the promises it contained, after having neglected it so much.

"She expressed deep concern on account of such as do not believe in the divinity of our Lord Jesus Christ, saying, 'What can they have in an hour like this to rest their hopes upon?' and mentioned her desire, that such might be brought to feel the efficacy of the Redeemer's love; adding, 'He gave his precious life for us.'

"On the 16th she expressed great love for all her friends, many of whom she named, and remarked, 'I would be glad to do something for the blessed cause: I feel that I have espoused it, and if it will do any one good to see me here entirely changed, I should be glad some of my thoughtless friends should see me.'

"On the 17th she was under much inward conflict and trial, but in the evening observed, 'It comes sweetly into my mind that we need not be dwelling so much on our past sins, but just lay them all open before our blessed Father—he can see them all at one glance, and as quickly forgive them.'

"Being now brought in good degree to the blessed teaching of the spirit of Christ in her own heart, she found it to be indeed a light to her mind, unfolding the mysteries of redemption and giving her to see clearly the true meaning, as well as the precious value of the Holy Scriptures. She spent much time in reading these, particularly the New Testament—and one morning, after having been so employed she looked up with a joyful countenance and exclaimed, 'This has been a sealed book to me, but *now* what beauty and consistency I see in it! Oh, what can they have to rest upon, who do not believe in the Saviour! I would not exchange my belief for a thousand, thousand worlds.'

"In the ordering of Him whose dealings with his ransomed children are all in perfect wisdom and goodness, though past our finding out, she was permitted, on the 20th, to experience a season of great tossing and distress; and when, through mercy, a degree of calmness was restored, she remarked, 'I feel better now—but what an agonizing time has my poor mind had. I fear I have taken hold of promises that do not belong to me. O, I have been such a sinner!' This painful dispensation gradually passed away, and on the morning of the 22nd she could say, 'All is peace and comfort, though I am very weak. There are some clouds through the day, but my nights are all joyous. The Father is very near me this morning.'

"Soon after this she was thought to be dying, and her connexions being called she took an affectionate leave of them, saying, 'I am going home;' and seemed filled with holy joy. In the afternoon she faintly articulated, as though replying to a query respecting her removal, 'Not yet—not yet—stay a little longer;' and when still further recovered from the state of great exhaustion in which she had been lying, she remarked, 'I believe my time is to be prolonged.' From this period until her decease, her mind was more engaged on behalf of others than during the previous part of her illness, and many opportunities occurred in which she imparted impressive admonition to her friends.

"On the evening of the 24th, she had an attack of suffocation which rendered it doubtful whether she would survive the night, in allusion to which, she sweetly remarked, 'If I do not, there need be no bustle—I believe all is done, everything is ready.' Next morning the state of her mind was very peaceful and heavenly, and she observed, 'This is a sweet morning to me,—Praise the Lord, O my soul.' Although her weakness was great and much suffering consequent on the disease, yet her mind was so absorbed in the contemplation of heavenly things, as scarcely to have any sense of suffering. At her request the family were collected, and after a time of solemn waiting in silence, she addressed them in earnest entreaty to close in with the offers of Divine mercy and not put off the period of submission, testifying from her own experience, that the Lord is not an hard master, requiring more than he enables to perform.

"On the 26th, her mind appeared much exercised, and often engaged in prayer. She

remarked that she could not communicate anything to those around her, unless her dear Father gave it to her; adding, 'Remember, Joshua's army compassed the city seven times before they were commanded to shout. If I dared to speak of myself I should say a great deal, for I am earnest for your help.' The next day she saw many of her friends: great was the exercise she underwent on their account, and deep her sense of the exceeding sinfulness of sin, under which impressions her mouth was opened in a wonderful and affecting manner to speak to the states of those who came into her room.

"A few days previous to her dissolution her sufferings became extreme, and though mercifully strengthened to endure them with much patience and resignation, she said, 'I hope my patience will hold out—I fear I do not bear trial as I ought—It is not my wish to be relieved from suffering, but to bear it to the honor of the Lord: if he saw meet he could relieve me—I only desire what will tend most to His glory.' She seemed afraid that her friends paid too much attention to her wants, often saying, 'You are all taken up with me—I wish some poor neglected one could have part of what I receive;' and on one of her visitors remarking that she was comfortably situated, she answered, 'Yes—I have every earthly comfort, but that will not satisfy the soul.'

"One of her dresses which had ruffles on the sleeves being put upon her, the sight of them seemed to affect her; she desired a pair of scissors to be brought, and had them cut off, saying, 'O! these ruffles illy become dying hands.' She also requested to have some ornamental articles of her dress burnt, observing, 'They will be useful to no one—finery is indeed a great burden.'

"On the evening of the 10th of second month, she had the fourteenth chapter of John read to her, which had been her daily practice for some time previous. Her weakness rapidly increased; it was evident that the solemn change was near, and the family were collected around her dying-bed. To her husband she said, 'The dear Saviour is the way—he is the door—knock and it shall be opened—all that will come may come.' She took a most affectionate and impressive leave of her family, saying, 'Farewell—farewell—love to all. The horses are come—the chariot of Israel, to carry me home. Take me to thyself, if thou hast purified me. Happy—happy—happy! O, praise Him!—he is a God of love. These light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory.'

"She called one in the room to her, and gave her sweet counsel, enjoining upon her to let the Lord have the first place in her affections, saying, 'Love Him first—Him last—and through all—then all will go well.' Presently after, as if all the energies of her dying frame were summoned to the effort, she broke forth in a loud voice, urging on those present the necessity of bowing to the cross of Christ: 'The dear Saviour,' said she, 'hung nailed to the tree, bleeding for us—for our sins;' and afterwards, 'It is hard work to die—but the sting of death is gone—thanks be to God—he hath given me the victory—O, help me to praise the Lord.'

"Thus, with an hymn of praise on her expiring lips, this dear young woman ceased to breathe on the morning of the 11th of second month, 1835, in the twenty-fifth year of her age. Her ransomed spirit, we joyfully believe, was received into the mansion prepared for it by Him who had so marvellously redeemed her unto himself, and is now one of that happy company who surround the throne of God and the Lamb, with the unceasing anthem of 'Salvation, and glory, and honour, to Him that sitteth on the throne, and unto the Lamb for ever.'

"May this memorable instance of the uncertainty of life and of all temporal enjoyments; of the adorable mercy of God in Christ Jesus to the sincere penitent; and of the power of his blessed spirit in purifying the soul, weaning it from earthly attachments, filling it with the pure and precious consolations of the Gospel, and conferring on it a hope full of immortality and eternal life, encourage others to yield in unreserved obedience to the early visitations of heavenly love; that thus living in the fear and love of God, they may experience preservation from the snares which beset the paths of youth; know the light of Christ Jesus to be their safe guide through the trials and temptations of the present changeful life, and in the awful close have a well-grounded hope of admission into the mansions of eternal glory."

The First Gas-light. — Professor Silliman has discovered, in a "Journal of Travels in England, Holland, and Scotland," in 1805, published by his distinguished father, a memorandum of what is probably the first public use made of street-gas in London. Hitherto the date of the first public exhibition in that city has been put in 1807, when Mr. Winsor lighted Pall Mall. But on the 4th of July, 1805, the elder Silliman stopped in Piccadilly to see "an object of some curiosity," which he describes as follows: "An ingenious apothecary and chemist has contrived to light his shop in a very beautiful manner, by means of inflammable gas obtained from fossil coal. It is the same thing with the thermo-lamp, of which you have heard much in America. Every new thing by which money can be made is, of course, kept secret in London, as well as everywhere else. I took the liberty, however, of asking the owner of the shop to permit me to see his apparatus. He refused at first, but on my assuring him I was not a commercial or trading man, and was actuated solely by curiosity, he consented, and took me down cellar."—*The Galaxy.*

THE FRIEND.

EIGHTH MONTH 14, 1875.

When David Barclay of Ury, the father of the Apologist, was on his death bed, he said to his medical attendant, a sober man of another religious profession, that he could testify that in all his exercise he had not been curious to pamper the flesh. The attendant replied that he had ever minded the better part, and he rejoiced to see the blessed end the Lord was bringing him to. To this David responded, Bear a faithful and true witness; but it is *the life of righteousness* we bear testimony to, and not to an empty profession.

Jane Hoskens was brought up in membership with the Church of England, and came over to Pennsylvania, in the 19th year of her age; she was seriously inclined, and soon obtained a situation as teacher in a settlement of Friends at Plymouth, near Philadelphia. She thus describes the effect produced on her by the godly lives of those among whom she lived.

"After I had been sometime among them and took notice of their way and manner of performing Divine worship to God, I was ready to conclude and say in my mind, surely these are His people; and a brave, living people they really were; there being divers worthies among them, who I believe are now in the fruition of joy unspeakable, and full of glory, the earnest of which they, through mercy, then at times partook of, to the satisfaction of their hungry and thirsty souls. The solid, weighty and tender frame of spirit some of them were many times favoured with in meetings, brought serious considerations over my mind, with this query: Why is it not so with me? And I said in my heart, these people are certainly better than I am, notwithstanding I have made a great deal more to do about religion than they."

This is a lively testimony to the awakening and convincing power of the lives and conversations of those who are truly living and acting under the government and guidance of the Spirit of Christ. A godly life is an argument in favor of religion which no ingenuity of skeptical reason can overthrow; and one which we believe is more effectual in promoting the spread of the Redeemer's kingdom in the earth, than the most zealous and eloquent preaching, when this is not enforced by corresponding purity of conduct. We doubt not there are many sincere-hearted followers of the Saviour, who wish well to His cause, and would gladly be instrumental in hastening the day when righteousness shall cover the earth as the waters do the sea, but who seem to themselves of little service in the church. They look at the efforts of those who are called into more public lines of action, and come to regard them as almost the exclusive laborers in the cause of Christ. Their own path seems to them a quiet and hidden one, and their influence confined within narrow limits. We feel desirous of encouraging such humble and sincere disciples, to trust the government and direction of His own cause to the Head of the Church. If they abide in humility and earnestness of spirit, looking to their Divine master for strength and counsel, and faithfully following the path which He appoints for them; they may rest satisfied that He will bestow such a blessing on their efforts as He sees fit; and it is His blessing only that can prosper any labor of any kind. Though they may never open their mouths in the assemblies of the people to testify of the goodness of the Lord, and to invite others to enlist under His banner, yet they may be true laborers in His harvest-field. There is no more persuasive, unanswerable and effective preaching than that of a godly life; and no greater blessing in a neighborhood or community than the presence therein of those whose example is a living and constant testimony to all that is good, and against all that is evil. Such are indeed the salt of the earth, and as a city set on a hill, whose light does indeed lead others to glorify our Father who is in Heaven.

As the present number closes the 48th volume of "The Friend," it seems appropriate to remind our subscribers, that our terms of

payment are $2.00 per annum *payable in advance*, with 10 cents additional for postage prepaid to those who receive their papers by mail.

SUMMARY OF EVENTS.

FOREIGN.—Sir Charles Adderly's shipping bill finally passed the House of Commons the 6th inst., after numerous amendments had been made in it.

The annual banquet given by the Lord Mayor of London to the British Ministry, was attended as usual by a large gathering of distinguished persons. Disraeli responding to the toast to the government, declared that the country was prosperous and the people contented. He repeated an opinion heretofore expressed by him, that the people of Great Britain were better off than the nobility of other countries. Referring to foreign affairs he said peace prevailed and, in his opinion, would continue to prevail. Other members of the Cabinet spoke in a similar strain.

Divers at work on the wreck of the steamer Schiller, sunk near the Scilly Islands, have recovered a large part of her treasure.

Moody and Sankey, the great revival preachers, sailed from Liverpool for New York on the 4th inst. Their friends came from all parts of the kingdom to bid them farewell.

The celebration of the hundredth anniversary of the birth-day of Daniel O'Connell began in Dublin the 5th inst. and continued three days. Four Catholic archbishops, forty bishops, and five hundred priests participated in the religious ceremonies. At night the city was brilliantly illuminated and great multitudes walked in the various processions.

The steamship Farraday has returned to England for supplies, principally grappling irons. The Direct U. States Cable Company is determined to persevere in the attempt to make the damaged cable serviceable, and the Farraday is to return forthwith and resume operations for the repair of the injured portions of the cable.

On the 7th inst. a serious riot occurred in Glasgow on account of the O'Connell celebration. It grew out of animosity between the Orangemen and the home-rulers. A number of persons, both rioters and policemen, were injured in the fray. Sixty rioters, many of whom were badly hurt, have been committed to prison.

The Mark Lane Express says that the bulk of the English harvest was uncut on the 9th inst. The weather for some days previous had been tolerably fine, but the heavy rains and cloudy skies of several weeks must have been of serious disadvantage.

The session of the French Assembly was formally closed at Versailles the 4th inst., in accordance with a resolution for a recess of three months.

The Court of Appeals has confirmed the judgment by which Courbet, the artist, was ordered to pay the cost of restoring the Vendome Column.

The French wine crop this year promises to be abundant and excellent in quality. The crop has been exceedingly poor the past ten years; but now it is hoped the yield will be better than in any year since 1840.

A water-spout burst over the town of Kirn, in Rhenish Prussia, the 5th inst., doing great damage. The town was inundated, a bridge and some houses were swept away, and a number of persons were drowned.

The Bishop of Paderbon, who was deposed from his functions by the Prussian law courts, has escaped from Weisel where he was interned. When last heard from he was in Holland, on his way to Rome.

According to the latest Madrid dispatches, the Alfonsist troops continue to be successful in their operations against the Carlists. General Lizzaraga, with 3000 Carlists, is besieged in the citadel at Seo D'Urgel.

The projected Constitution declares the State religion to be the Roman Catholic. The nation is obliged to maintain its worship and its ministers, but no persons shall be molested on Spanish territory for their religious opinions, or in the exercise of their respective worships so long as the respect due to Christian morality is paid.

The Prussian railways under State administration have been authorized to carry, free of charge, goods returned from the Centennial Exhibition at Philadelphia, belonging to German subjects.

In Herzegovina various engagements between the Turkish forces and the insurgents have taken place. A Constantinople dispatch says, there is reason to believe that the disturbances will soon be over. In spite of the efforts of the Prince of Montenegro to prevent it, several bodies of his subjects have crossed into Herzegovina to join the insurgents.

Damascus advices to 7th mo. 22d state that the cholera was raging there. The Christian quarter of the city was deserted. Physicians, medicines, and supplies for the treatment of the sick, were much needed. The disease had also broken out at Antioch and other places.

London, 8th mo. 9th.—U. S. sixes, 1867, 108½.

Liverpool.—Middling uplands cotton, 7¼*d.*; Orleans, 7½*d.* Red western spring wheat, 10*s.* 3*d.* a 11*s.* per cental. California white, 11*s.* 6*d.* a 12*s.* 2*d.*

UNITED STATES.—The recent heavy rains in the west have caused inundations attended with great destruction of property in many places. A Terre Haute, Indiana, dispatch says the loss to the crops and destruction of property in fourteen of the adjacent counties is estimated at not less than $12,000,000. An Indianapolis dispatch says that from the most reliable information the loss of corn and wheat in the central and southern portion of the State, will aggregate from fifty to sixty per cent. of the entire crop. A Cincinnati dispatch says the damage to the railroads, crops, and other property in this city and vicinity, is estimated at $10,000,000.

The "Railroad Gazette" says that 518 miles of new railroad have been completed in the United States the past year, against 727 miles reported for the same period in the previous year, and 1696 in the year ending in 1873.

General Crook, who has arrived at the Black Hills with a military force, has issued an order to all miners and other intruders to leave the region before the 15th inst. It is said the miners have concluded to submit and abandon their claims until they can lawfully resume work.

During the thirteen years ending 6th mo. 30th last, the number of Chinese immigrants landed at San Francisco was 113 074, of which only 4172 were women. The lowest number of arrivals was 1496, in 1866, and the largest in any year 19,038, in 1873.

The State census of Wisconsin, just taken, shows a population of 1,237,166, against a total of 1,054,670 in 1870, being a gain of 182,496 in five years. Milwaukie, the chief city, was found to have 123,132 inhabitants, which is 33,202 more than in 1870. Six counties of the State show a decrease amounting in the aggregate to 3404.

The amount paid for army and navy pensions during the year ending 6th mo. 30th last, was $29,180,000. The number of army pensioners is 228,034.

There were 403 interments in Philadelphia last week, including 230 children under two years.

The Markets, &c.—The following were the quotations on the 9th inst. *New York.*—American gold, 113⅝. U. S. sixes, 1881, 121⅜; do. 1868, 121; new five per cents, 116½. Superfine flour, $5.55 a $5.90; State extra, $6.15 a $6.50; finer brands, $7 a $8.90. No. 2 Chicago spring wheat, $1.38 a $1.40; red western, $1.56; amber, $1.58. State barley, $1.35 a $1.47. Oats, 66 a 71 cts. Western mixed corn, 80 a 83 cts.; yellow, 85 a 86 cts. *Philadelphia.*—Cotton, 14½ a 15 cts. for middling uplands and New Orleans. Superfine flour, $4.75 a $5.00; extras, $5.00 a $5.50; finer brands, $6 a $8.50. Red wheat, $1.45 a $1.48; amber, $1.50 a $1.53; white, $1.58 a $1.60. Rye, $1.00. Yellow and mixed corn, 85 a 86 cts. Oats, 65 a 72 cts. Lard, 13¾ a 14 cts. Clover-seed, 13 a 14 cts. About 2900 beef cattle sold at 7½ a 7¾ cts. per lb. gross for extra, 8 cts. for a few choice; 6 a 7 cts. for fair to good, and 4½ a 5½ cts. for common. Sheep sold at 5 a 6¼ cts. per lb. gross, and hogs at $11 a $12 per 100 lb. net. *Chicago.*—No. 1 spring wheat, $1.30; No. 2 do., $1.23½ a $1.25; No. 3, $1.18. No. 2 mixed corn, 70½ cts. No. 2 oats, 58 cts. No. 2 rye, 83 cts. Lard, $13.65 per 100 lbs. *Baltimore.*—Family flour, $9.25; superfine, $4.75. No. 2 western amber wheat, $1.60; No. 2 western red, $1.50 a $1.53; Pennsylvania red, $1.50. Yellow corn, 87 cts.; white, 86 cts. Oats, 62 a 65 cts. *Cincinnati.*—Wheat, $1.60 a $1.75. Corn, 75 a 77 cts. Oats, 70 a 75 cts. Rye, 95 a $1.05. *St. Louis.*—No. 2 winter red wheat, $1.27. Corn, 68 a 70 cts. Oats, 65 cts.

Just published, and for sale by Jacob Smedley, at Friends' Book Store, No. 304 Arch St., Philadelphia. MEMOIRS of JESSE and HANNAH WILLIAMS, Sixty cents a copy, or $6.00 a dozen. Postage 11 cts.

TO TEACHERS AND FRIENDS DESIRING TO ENGAGE TEACHERS.

The Yearly Meeting's Committee on education have appointed Richard J. Allen, No. 472 North Third street, Philadelphia, one of their number, to receive applications from teachers for positions in Friends' Schools under the Committees or Trustees desiring to engage such for the coming autumn.

4902

RECEIPTS.

Received from Richard E. Ely, Pa., $2.20, vol. 49; from Isaac Child, Io., $2 10, vol. 49; from Carlton P. Stokes, N. J., and for M. A. Paul, and James J. Lord, $2.15 each, vol. 49 and Postage on vols. 48 and 49; from Thomas Y. French, O., $2.10, vol. 49, and for Stacy Cook, Samuel Street, and Barzillai French, $2.10 each, vol. 49; from Alfred King, Agent, N. Y., $2.10, vol. 49 and for Gilbert Weaver, Earl Hallock, Abiel Gardner, Mary A. Simkin, and Susan King, $2.10 each, vol. 49, and William R. Hazard, 10 cents, Postage; from Henry Newton, England, 10 shillings, vol. 49; from Henry Clark, O., $2.10, vol. 49; from Ruth P. Johnson, Pa., $2.10, vol. 49; from George Vaux, City, $2, vol. 49; from Abner Eldridge, Agent, Io., $2 15, vol. 49, and for Alexander L. McGrew, Simon O. McGrew, and Nancy L. Thompson, $2.15 each, vol. 49, and for M. A. Fritchman, $2.15, to No. 19, vol. 50; from Dorothy Zelley, O., per R. W. B., 10 cents, Postage; from Parvin Smith, Pa., $2.10, vol. 49; from James Scarlet, Pa., $2.10, vol. 49; from Benjamin Wiggins, Pa., $2.10, vol. 49; from Jacob Edge, Pa., $2.10, vol. 49; from James Hilyard, N. J., $2.10, vol. 49; from Sarah Haines, N. J., per Joseph Walton, $2.10, vol. 49; from Joseph Scattergood, Jr., Agent, Pa., $2.10, vol. 49, and for Jane B. Davis, Elizabeth S. Thomas, Susan L. Temple, Mary H. Parke, Mary Ann Newlin, Dr. George Martin, Eusebius H. Townsend, Thomas C. Hogue, Beulah Leeds, Harriet H. Thatcher, Charles L. Warner, Jane Gibbons, and Ann Harry, $2.10 each, vol. 49; from Sarah E. Haines, Pa., $2.10, vol. 49.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A Stated meeting of the COMMITTEE ON INSTRUCTION will be held on Seventh-day, the 21st instant, at 10 A. M., at the usual place.

CHARLES J. ALLEN,
Philada., 8th mo. 10th, 1875. *Clerk.*

HADDONFIELD ACADEMY FOR BOTH SEXES.

This School is under the supervision of a Committee appointed by Haddonfield Monthly Meeting of Friends, but all denominations are admitted.

A limited number of girls or small boys will be taken as boarders.

The school year will consist of four terms of eleven weeks each, commencing Ninth month 6th, 1875.

Price of tuition per term from $6 00 to $10 00
Board and tuition per term, in advance, . 50 00

For further information apply to

REBECCA ALLEN, *Teacher*, Haddonfield, N. J.

Or refer to CHARLES RHOADS, at No. 36 South Seventh street, Philadelphia.

HAVERFORD COLLEGE.

The next term begins Ninth month 8th, 1875. New students should present themselves for examination at 9 o'clock on the morning preceding. They must bring certificates of good moral character from their last teachers. A *thorough knowledge* of the *preparatory* studies will be required.

Applications for admission should be made to the President, THOMAS CHASE, or to Professor SAMUEL ALSOP, JR., Haverford College P. O., Penna.

DIED, on the 23d ult., in the 61st year of his age, WILLIAM L. EDWARDS, a beloved member and elder of the Monthly Meeting of Friends of Philadelphia. This dear Friend, under the tendering visitations of Divine Grace, gave up in early life to wear the yoke of Christ, and thereby became exemplary in his daily walk as adorning the doctrine of his almighty Saviour and Preserver. Conscientiously scrupulous even in what the world considers little things, and strongly attached, from conviction of their truth and value, to the principles and testimonies of Friends, his heart was enlarged by christian love towards all, and it is believed he so fulfilled his varied duties in social and religious Society as impressed others with the superior enjoyments of the self-denying life of a Christian. His last illness came on suddenly, and during most of its continuance, deprived him of the power of communicating with his loving relatives and friends; they nevertheless have the consoling assurance, that through the mercy of God in Christ Jesus, he has entered into everlasting rest.

——, at the residence of her brother-in-law, Jacob Edge, near Downingtown, Pa., on the 2d of Eighth month, 1875, SARAH VALENTINE, an esteemed member of Bradford Monthly Meeting.